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# INDEX OF NAMES AND SUBJECTS

## *WORKS BY THE SAME AUTHORS*

### I. By Prof. MACDONELL.

KÂTYÂYANA'S SARVÂNUKRAMAṆÎ OF THE *RIG*VEDA. With Extracts from Shaḍgurusishya's Commentary. (Anecdota Oxoniensia, Aryan Series.) Small 4to., pp. xxiv+224. Clarendon Press, Oxford. 1886.

A SANSKRIT-ENGLISH DICTIONARY: being a Practical Handbook, with Transliteration, Accentuation, and Etymological Analysis throughout. 4to., pp. xii+384. Longmans, Green & Co., London. 1892.

VEDIC MYTHOLOGY. Royal 8vo., pp. 189. Karl J. Trübner, Strassburg. 1897.

A HISTORY OF SANSKRIT LITERATURE. Large crown 8vo., pp. viii+472. Heinemann, London. 1900.

THE BṚHAD-DEVATĀ. A Summary of the Deities and Myths of the Rigveda. Critically edited in the original Sanskrit and Translated into English. 2 vols., royal 8vo., pp. xxxvi+198; xvi+334. Harvard University. 1904.

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A SANSKRIT GRAMMAR FOR BEGINNERS. Second Edition, Revised and Enlarged. Crown 8vo., pp. xvi+264. Longmans, Green & Co., London. 1911.

### II. By Dr. KEITH.

CATALOGUE OF SANSKRIT AND PRĀKṚIT MANUSCRIPTS IN THE INDIAN INSTITUTE LIBRARY. Clarendon Press, Oxford. 1903.

CATALOGUE OF SANSKRIT MANUSCRIPTS IN THE BODLEIAN LIBRARY. Vol. II. (begun by Prof. Winternitz). Clarendon Press, Oxford. 1905.

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INDIAN TEXTS SERIES

# VEDIC INDEX
OF
# NAMES AND SUBJECTS

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VOL. I

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# PREFACE

**Inception and Progress of the Book.**—The origination of the present work was due to Professor T. W. Rhys Davids at the time when, several years ago, he was appointed general editor of the Indian Text Series to be published under the auspices of the Secretary of State for India. He then asked me to contribute a work supplying the historical material, as represented by proper names, to be found in the earliest period of Indian literature antecedent to the rise of Buddhism towards the close of the sixth century B.C. Since the subject came within the range of my special studies and moreover appeared to be one of considerable importance, I agreed to the proposal. But I did so with hesitation, because my leisure for a long time to come was already mortgaged by two works which involved much labour and on which I was already engaged. I soon came to the conclusion that till those works—the *Bṛhaddevatā* and the *Vedic Grammar*—were out of my hands, I could spare no time for the third book, the mere preparation, to say nothing of the publication, of which would thus have to be postponed for several years. Another hindrance would be caused by the tour of study and research in India which I contemplated making at the earliest opportunity. With the prospect of these long delays before me, I was tempted to throw up a task that seemed to have been rashly undertaken. At the same time, I was reluctant either to abandon or to put off indefinitely what I had once begun. It also seemed a pity to relinquish an enterprise which, if properly carried out, promised to be very useful.

Under these circumstances, collaboration appeared the only way out of the difficulty. I bethought myself of Mr. A. B. Keith, who, as Boden Sanskrit scholar, had been my pupil for four years, and who had already assisted me since 1899, not only by reading the proofs of, but by suggesting improvements in, my *History of Sanskrit Literature* and my *Sanskrit Grammar for Beginners*, as well as my edition of the *Bṛhaddevatā*, then commencing to be printed. I accordingly asked him if he had the time and inclination to collaborate with me in the proposed work by at once beginning to collect material for it. He consented without hesitation, and the Secretary of State for India readily sanctioned this modification of the arrangements already made. There was no other man to whom I could have entrusted with such complete confidence the task of carrying out this preliminary work accurately and rapidly.

In 1909, about a year after my return from India, Mr. Keith supplied me with a considerable part of his collectanea, while my *Vedic Grammar* was still passing through the press. The regular printing did not begin till early in 1910, about the time when that work was published. The interval was taken up with preparing a sufficient amount of 'copy' for the printer, as well as with settling various questions of arrangement and typography.

**Mode of Collaboration.**—Our respective shares in the production of the book are, generally stated, as follows: Dr. Keith has collected the material, while I have acted chiefly as an editor, planning the scope of the work, arranging the distribution of text and notes, selecting the type to be used, cutting out, adding to or modifying the matter, weighing the evidence for different interpretations and conclusions, and deciding as to which view, in case of possible alternatives, should be preferred. Having written up in its final form every article contained in the book, I accept the responsibility for every statement and opinion expressed in it. I do not think that Dr. Keith and I have disagreed upon any material point. When we have differed

on minor questions, he has deferred to my judgment, though his view may have been right just as often as mine. Where erroneous conclusions have been drawn, the reader will be helped to correct them by the method I have pursued of supplying from the original texts the evidence on which such conclusions are based.

**Scope of the Work.**—At the outset it was proposed, as I have already stated, that the book should furnish the historical material in Vedic literature as represented by proper names. As soon, however, as I began to examine more carefully the historical material thus available, I became convinced that restriction to proper names would result in a harvest too meagre to deserve being gathered in the form of a book. It seemed essential to collect all the historical matter accessible to us in the earliest literary documents of India, and thus to furnish a conspectus of the most ancient phase of Āryan civilization that can be realized by direct evidence. If properly and thoroughly treated this matter would, I felt sure, yield a book of genuine value, a comprehensive work on Vedic antiquities; for it would include all the information that can be extracted from Vedic literature on such topics as agriculture, astronomy, burial, caste, clothing, crime, diseases, economic conditions, food and drink, gambling, kingship, law and justice, marriage, morality, occupations, polyandry and polygamy, the position of women, usury, village communities, war, wedding ceremonies, widow burning, witchcraft, and many others. The proper names would embrace not only persons, tribes, and peoples, but also mountains, rivers, and countries. The geographical distribution of the Vedic population would thus also be presented.

From the historical data amplified in this way I proposed, however, to exclude matter belonging to the domain of religion, which it seemed better to relegate to a separate work. At the same time it soon became clear that certain aspects of religious activity inseparably connected with the social and political life

of the age would have to be admitted, such as the functions of the main priests and some festivals or ritual practices. Again, certain names of perhaps purely mythological figures might have to be mentioned. The evidence is occasionally insufficient to show whether a name represents an actual historical personage: a demon or a mythical hero or priest may be meant. An undoubted demon may even have to be included, such as the one that is supposed to cause eclipses, because he belongs to the domain of primitive astronomy.

**Chronological Limits.**—The period which the book was intended to embrace had been decided at the outset as that of the Vedas and Brāhmaṇas. The upper limit here is the date of the oldest hymns of the Rigveda. That date is uncertain, but my conviction (set forth in my *History of Sanskrit Literature*, pp. 11-12) that it is not much earlier than 1200 B.C. still remains unshaken. It does not appear to me to be in the slightest degree invalidated by Professor Hugo Winckler's discoveries at Boghaz-köi, in Asia Minor, in the year 1907. That scholar has deciphered, in an inscription of about 1400 B.C. found there, the names of certain deities as *mi-it-ra*, *uru-w-na*, *in-da-ra*, and *na-ša-at-ti-ia*, which correspond to those of the important Vedic gods Mitra, Varuṇa, Indra, and Nāsatya. Three inferences may be drawn from the occurrence of these names. They may have been derived from Vedic India; in that case the Vedic religion must have flourished in India considerably before 1400 B.C., even though the hymns that have come down to us may not have been composed before that date. But that these names should have travelled all the way from India to Asia Minor is a hypothesis so highly improbable that it may be dismissed. Secondly, the names may belong to the early Iranian period after the Iranians had separated from the Indians, but before their language had reached the phonetic stage of the Avesta. This seems the most probable theory, both chronologically and geographically. It implies only that the Indian branch had separated from the Iranian, not that it had already entered

India. Lastly, the names, being common to the Iranian and Indian languages, might be assigned to the Indo-Iranian period when the two branches were still one people living in Iran. This theory would still allow two centuries for separation, migration to India, and the commencement of Vedic literature in the north-west of India.

The lower limit of the Vedic period is the epoch of the rise and spread of Buddhism, or, roughly, 500 B.C. The Brāhmaṇa literature to be exploited was assumed to be undoubtedly anterior to that date. The boundary line would, however, to some extent have to be overstepped by drawing on the Sūtras for evidence where the Vedas and Brāhmaṇas fail. But though the Sūtras are roughly contemporaneous with the first three centuries of Buddhism, they are practically an epitome of the practices of the Brāhmaṇa period, and are thus often of great value in illustration or corroboration of the facts of that period. They are also important as representing the Brahminical evidence for those three centuries, especially as it is somewhat uncertain how far even the earliest Buddhist literary sources go back in an authentic form to the three centuries following the death of Buddha. Names and practices not referred to before the Sūtras were, however, to be mentioned only incidentally if at all: the few cases to the contrary that actually occur are not real exceptions, because they are derived from Vedic verses quoted in Sūtras, or from Brāhmaṇa parts of Sūtras such as Baudhāyana.

**Method Pursued.**—Such was the scope of the work on which I finally decided before it was begun, and the plan has been adhered to in its execution as regards the contents. The manner in which those contents were to be presented was the next question to be settled and acted upon. Though both Dr. Keith and myself are familiar with the literature of the Vedic period from which the facts collected in these two volumes are drawn, and the mutual check exercised by two workers sifting the same material acts as a safeguard, it is

nevertheless not always possible to exclude the risk of error or unconscious bias in estimating evidence often obscure and doubtful. I have, therefore, throughout attached great importance to stating not only the evidence of the texts themselves from a first-hand knowledge, but also to setting forth fully the opinions of other authorities when the interpretation is uncertain. The Sanskrit scholar will thus be enabled to test without difficulty the correctness of the conclusions drawn directly from the original sources, while others will be protected from having to rely exclusively on what may possibly be one-sided views. Articles have often been illustrated by adducing parallels from the institutions of cognate Āryan nations, as that on 'Caste' (treated under **Varṇa**, ii. 427-471). I have further endeavoured to utilize, chiefly in the notes, knowledge gained from a first-hand study of the archæological remains and of the modern conditions of India. Such knowledge, acquired during my tour in 1907-08, I have found to be of great value to me both as a student and as a teacher.

**Arrangement.**—The matter contained in these volumes is treated not in chapters, but in articles disposed in alphabetical order. That order was practically necessary when proper names only were to be included; when subjects were subsequently added to the plan, it still remained the most convenient method of arrangement. As all articles appear under Sanskrit words, the order which the latter follow is naturally that of the Sanskrit alphabet. This arrangement need, however, occasion no inconvenience to those users of the book who are unfamiliar with Sanskrit, because all the information they want can be found by reference to the full English Index at the end of Vol. ii. The Sanskrit Index, which contains, in addition to the terms representing the subjects treated, all incidental Sanskrit words occurring in the articles, is of course arranged in the Sanskrit order. For the purpose of obviating any possible inconvenience, the sequence of the Sanskrit alphabet is given on the last page of this preface. With the same end in view I

have given translations or explanations of all Sanskrit words and expressions, because the latter, though generally clear to Sanskrit scholars, would be unintelligible to others. Compound Sanskrit words have been divided into their component parts by the use of hyphens. In the case of obscure or irregularly formed Sanskrit words, I have sometimes added etymological explanations, which may be useful even to the Sanskrit scholar.

I have long had a rooted objection to crowding the letter-press of a book with parentheses containing a string of references or incidental explanations, because these distract the attention of the reader and interfere with his grasping the argument rapidly. I have accordingly in the present work (as in several previous ones) cleared the text of such obstructive matter, relegating references and minor explanations, illustrations, or discussions, to the notes. The sole exceptions are short references consisting of figures only, and occurring in articles of two or three lines in length. Thus, in the article 'Kauṣārava' (i. 194), the figures (viii. 28) are added in parentheses at the end of the line. To have made a footnote out of these figures alone would have been a pedantic and an absurd application of the general principle.

The **notes** are placed in two columns, because this arrangement enables the reader to find them more rapidly than any other. They come at the end of, and immediately below, each article. It is only when the article is a long one extending beyond the first page that the notes do not all occupy this position. Those referring to each page are then placed at the foot of that page, and only those referring to the last page come at the end of the article (*cf.*, *e.g.*, i. **Akṣa**).

The **headlines** are so arranged as to help the reader in finding what he wants quickly, as well as to convey the maximum of information. A glance at the inner corners at the top will show the alphabetical range of the articles occurring in any two pages, the one indicating the first word on the left page, the other the last word on the right page. The rest of the

headline of each page supplies a summary of the contents of that page. I have never been able to find any rational explanation why the title of the book held in one's hand should be printed at the top of at least half, sometimes of all, the pages it contains. How this practice can possibly assist the reader is hard to understand.

**Typographical Details.**—Every Sanskrit word used as the title of an article is printed in thick type for the purpose of catching the eye of the reader more readily. Every such word mentioned in another article is on its first occurrence there similarly printed. This is both a simpler and a clearer way of referring to a word used in another place than the employment of parentheses and additional words or abbreviations, like 'see' or '*cf.*,' which tend to distract the attention of the reader (see, *e.g.*, **Agastya**). Both Sanskrit names (including titles of books) and ordinary Sanskrit terms used as English words are printed in Roman type, but then always with a capital (*e.g.*, Purohita). Italic type is employed for Sanskrit words quoted as such, for expressions from other languages such as Latin or French, for the titles of all except Sanskrit books (*e.g.*, Oldenberg, *Buddha*), and even of Sanskrit books when a particular edition is intended (thus Roth, *Nirukta*, but Yāska, Nirukta). English words are italicized only when in long articles the titles of subdivisions are given. All these uses of italics will be found exemplified in the articles 2. **Akṣa** and 3. **Akṣa**.

As regards numerals, Roman figures are employed to indicate the main divisions of a work, the subordinate parts being expressed by Arabic figures. Thus 'Rigveda, ii. 3, 5,' means 'book 2, hymn 3, verse 5.' The volume, on the other hand, is referred to by an Arabic numeral, the following figure indicating the page. Thus 'Max Müller, *Ṛgveda*, 2, 135' means 'volume 2 of Max Müller's edition of the Rigveda, page 135.'

I have avoided abbreviating the titles of books or journals even when they occur often, or are mentioned in the notes

only. Contracted titles are as a rule intelligible to the general reader only by reference to an explanatory list appearing at the beginning or the end of a book. When a work is written consecutively, such an abbreviation can be looked up on its first occurrence, and as it is usually met with again at short intervals its explanation will be remembered. But in a book arranged in dictionary form, the occurrence of abridged titles becomes irksome to the reader because he meets them at any part of the book he opens, and often many at the same time; he will probably therefore be continually consulting the explanatory list. Hence I have only admitted the contractions 'Rv.' for Rigveda and 'Av.' for Atharvaveda, as these texts are constantly referred to, often several times in the same article. In some works, such as the *Encyclopædia of Indo-Āryan Research*, excessively contracted titles, frequently assuming the appearance of algebraic symbols, become necessary owing to the great mass of bibliographical references required. In the present work such economy of space was in no way called for. If, however, the book had been intended for the use of Sanskrit scholars only, I should certainly have shortened many titles here given in full, for there are numerous formulaic abbreviations that are familiar to all specialists.

**Transliteration.**—The system here followed is that which has been adopted by the Royal Asiatic Society of Great Britain and Ireland, and is generally employed elsewhere also. The chief difficulties caused to the non-scholar by this method of reproducing Sanskrit words are due, on the one hand, to the inadequacy of the Roman alphabet, which necessitates the use of diacritical marks, and, on the other, to the conventional use of two consonants in English, in certain cases, to represent a single sound, as *ch*, *sh*, *ph*, and *th*. The letter *ṣ* here is the equivalent of *sh* in 'shun'; *ś* is somewhat thinner in pronunciation, like the *ss* in 'session'; *ṃ* resembles the *n* in the French 'bon'; and *ḥ* the German *ch* in 'ach.' The palatal *c* is to be sounded like the initial *ch* in Churchill; *ch* has an

aspirate sound like that of the *ch* in the middle of the same word; *ph* and *th* are also aspirates, as in the English 'up-hill' and 'ant-hill' respectively. The vowels must all be pronounced as in Italian: short when unmarked (except *e* and *o*, which are always long), long when they have a horizontal stroke above; thus *i* is sounded as in 'pin,' *ī* like *ee* in 'seen.' The vowel *ṛ* may be pronounced like *ri* in 'risk.'

**The Map.**—In order that the reader may be enabled to visualize in a general way the territory known to and occupied by the Vedic tribes, I have prefixed to the first volume a map of Vedic India. Here the home of the Indo-Aryans of the earliest period—that of the Rigveda—is the territory drained by the Indus river system, lying between the 35th and 28th parallel of northern latitude and between 70° and 78° eastern longitude, and corresponding roughly to the North-West Frontier Province and the Panjab of the present day. The eastern limit was probably the Yamunā, though the Ganges was already known. In the subsequent Vedic period—that of the later Vedas and of the Brāhmaṇas—the Indo-Āryan settlers gradually occupied the whole of the Ganges Valley down to the delta of that river. But the home of the fully developed culture of the Brāhmaṇas lay in the territory extending in a south-easterly direction from longitude 74° to 85°, between the confluence of the Sarasvatī and Dṛṣadvatī in the west and that of the Sadānīrā and Ganges on the east, and embracing roughly the south-eastern portion of the Panjab and the United Provinces of to-day. East of longitude 85° lay, to the north and south of the Ganges, the imperfectly Brahminized country corresponding to the modern Tirhut and Bihār, where Buddhism arose at the end of the Vedic period.

I ought to warn readers against placing too much reliance on the details of this map, because it is largely conjectural owing to the lack of precise geographical statement in the texts. The student, when using it, should always refer to the evidence furnished by the articles under each name that appears

on the map. The identification of many of the Vedic rivers with those of modern India is certain; but even here the exact channels in which they flowed in ancient times is doubtful. Thus the Indus, some of the Panjab rivers, and the old Sarasvatī have been shown by Raverty, in an article in the *Journal of the Asiatic Society of Bengal* for 1892, to have changed their courses considerably, even within historical times. It must be remembered that all the rivers of Vedic India traversed the alluvial plains of the north, and were, therefore, unlike the rivers of the Deccan, which flow in rocky beds, liable to constant fluctuations in their channels. Again, the Vedic tribes are nearly always mentioned so vaguely in the texts that they can only be approximately located by the rivers with which they are connected, or by the way in which their names are associated or grouped. Many such names had to be omitted altogether in the map because of the total lack of evidence for their localization. Some help may be obtained from the geographical position in the post-Vedic period of tribes mentioned in Vedic literature. But this evidence is apt to be doubtful, because the Vedic period was largely one of migration, and various tribes may then have occupied localities much farther north or west than those in which they were later permanently settled. The general evidence of the map, however uncertain many of the details may be, leaves no room for doubt as to the route by which the Āryans entered India, or as to the direction of the successive stages of the migration by which they eventually spread their civilization over the whole of the peninsula.

**Conclusion.**—The first volume was ready for issue more than a year ago, but to publish it without the indexes, which would necessarily have to appear at the end of the second volume, seemed to me to be perfectly useless. I therefore preferred to wait till the whole book could be brought out in a complete form. As both Dr. Keith and myself have each read one proof and nearly always two revises of every sheet before it went to

press, all but trivial errors and misprints ought to have been eliminated. I hope, however, that these two volumes will prove to be not only correct in form, but also valuable in matter, after our joint efforts to bring together and present their contents in a convenient and trustworthy manner.

A. A. MACDONELL.

OXFORD,
*July* 18, 1912.

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**Order of the Sanskrit Alphabet.**

a ā i ī u ū ṛ ṝ ḷ; e ai o au; k kh g gh, ṅ; c ch j jh ñ; ṭ ṭh ḍ ḍh ṇ; t th d dh n; p ph b bh m; y r l v; ś ṣ s h.

# VEDIC INDEX OF NAMES AND SUBJECTS.

**Aṃśu.**—1. Name of a protégé of the Aśvins in the Rigveda,[1] 2. **Dhānaṃjayya**, pupil of **Amāvāsya Śāṇḍilyāyana**, according to the Vaṃśa Brāhmaṇa.[2]

[1] viii. 5, 26. *Cf.* Ludwig, Translation of the Rigveda, 3, 160; Hopkins, *Journal of the American Oriental Society*, 17, 89; Sieg, *Die Sagenstoffe des Ṛgveda*, 129, suggests that he may be identical with **Khela**.

[2] *Indische Studien*, 4, 373.

**Aṃhasas-pati.**—This is the name of the intercalary month in the Vājasaneyi Saṃhitā (vii. 30; xxii. 31). See **Māṣa**.

**Akra.**—In several passages of the Rigveda[1] this word means, according to Geldner,[2] 'horse.' Roth[3] suggests that 'riding horse' is the precise sense. *Cf.* **Aśva**.

[1] i. 143, 7; 189, 7; iii. 1, 12; iv. 6, 3; x. 77, 2.

[2] *Vedische Studien*, 1, 168, 169.

[3] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 118. *Cf.* Max Müller, *Sacred Books of the East*, 32, 414.

1. **Akṣa**, 'axle,' is a part of a chariot often referred to in the Rigveda[1] and later. It was apparently[2] fastened to the body of the chariot (**Kośa**) by straps (*akṣā-nah*, lit. 'tied to the axle,' though this word is also[3] rendered 'horse'). The heating of the axle and the danger of its breaking were known.[4] The part of the axle round which the nave of the wheel revolved was called **Āṇi**, 'pin.'

[1] i. 30, 14; 166, 9; iii. 53, 17; vi. 24, 3; x. 89, 4, etc.

[2] Zimmer, *Altindisches Leben*, 246.

[3] Rv. x. 53, 7. *Cf.* Roth, St. Petersburg Dictionary, *s.v.*

[4] Rv. i. 164, 13.

2. **Akṣa.**—This word occurs frequently, from the Rigveda onwards, both in the singular and plural, meaning 'die' and 'dice.' Dicing, along with horse-racing, was one of the main amusements of the Vedic Indian; but, despite the frequent mention of the game in the literature, there is considerable difficulty in obtaining any clear picture of the mode in which it was played.

(1) *The Material.*—The dice appear normally to have been made of Vibhīdaka nuts. Such dice are alluded to in both the Rigveda[1] and the Atharvaveda,[2] hence being called 'brown' (*babhru*), and 'born on a windy spot.'[3] In the ritual game of dice at the Agnyādheya and the Rājasūya ceremonies the material of the dice is not specified, but it is possible that occasionally gold imitations of Vibhīdaka nuts were used.[4] There is no clear trace in the Vedic literature of the later use of cowries as dice.[5]

(2) *The Number.*—In the Rigveda[6] the dicer is described as 'leader of a great horde' (*senānīr mahato gaṇasya*), and in another passage[7] the number is given as *tri-pañcāśaḥ*, an expression which has been variously interpreted. Ludwig,[8] Weber,[9] and Zimmer[10] render it as fifteen, which is grammatically hardly possible. Roth[11] and Grassmann[12] render it as 'consisting of fifty-three.' Lüders[13] takes it as 'consisting of one hundred and fifty,' but he points out that this may be merely a vague expression for a large number. For a small number Zimmer[14] cites a reference in the Rigveda[15] to one who fears 'him who holds four' (*caturaś cid·dadamānāt*), but the sense of that passage is dependent on the view taken of the method of playing the game.

(3) *The Method of Play.*—In several passages of the later

[1] vii. 86, 6; x. 34, 1.
[2] Av. Paipp. xx. 4, 6.
[3] Rv. x. 34, 5; Av. vii. 114, 7; Rv. x. 34, 1.
[4] Sāyaṇa on Taittirīya Saṃhitā, i. 8, 6, 12; Śatapatha Brāhmaṇa, v. 4, 4, 6.
[5] Sāyaṇa, *loc. cit.*, and on Rv. i. 41, 9; Mahīdhara on Vājasaneyi Saṃhitā, x. 28.
[6] x. 34, 12.
[7] x. 34, 8.
[8] See his translation.
[9] *Über das Rājāsūya*, 72.
[10] *Altindisches Leben*, 284.
[11] Following Sāyaṇa on Rv. x. 34, 8.
[12] In his translation.
[13] *Das Würfelspiel im alten Indien*, 25.
[14] *Op. cit.*, 283.
[15] i. 41, 9.

Saṃhitās and Brāhmaṇas lists are given of expressions connected with dicing. The names are Kṛta, Tretā, Dvāpara, Āskanda, and Abhibhū in the Taittirīya Saṃhitā.[16] In the Vājasaneyi Saṃhitā,[17] among the victims at the Puruṣamedha, the *kitava* is offered to the Akṣarāja, the *ādinava-dárśa* to the Kṛta, the *kalpin* to the Tretā, the *ạdhi-kalpin* to the Dvāpara, the *sabhā-sthāṇu* to the Āskanda. The lists in the parallel version of the Taittirīya Brāhmaṇa are *kitava*, *sabhāvin*, *ādinava-darśa*, *bahiḥ-sad*, and *sabhā-sthāṇu*,[18] and Aksarāja, Kṛta, Tretā, Dvāpara, and Kali. From the Śatapatha Brāhmaṇa[19] it appears that another name of Kali was Abhibhū, and the parallel lists in the Taittirīya and Vājasaneyi Saṃhitās suggest that Abhibhū and Akṣarāja are identical, though both appear in the late Taittirīya Brāhmaṇa list. The names of some of these throws go back even to the Rigveda and the Atharvaveda. Kali occurs in the latter,[20] and Lüders[21] shows that in a considerable number of passages in the former Kṛta means a 'throw' (not 'a stake'[22] or 'what is won'[23]), and this sense is clearly found in the Atharvaveda.[24] Moreover, that there were more throws (*ayāḥ*) than one is proved by a passage in the Rigveda,[25] when the gods are compared to throws as giving or destroying wealth.

The nature of the throws is obscure. The St. Petersburg Dictionary conjectures that the names given above were applied either to dice marked 4, 3, 2, or 1, or to the sides of the dice so marked, and the latter interpretation is supported by some late commentators.[26] But there is no evidence for the former interpretation, and, as regards the latter, the shape of the Vibhīdaka nuts,[27] used as dice, forbids any side being properly on the top. Light is thrown on the expressions by the descrip-

[16] iv. 3, 3, 1. 2.

[17] xxx. 18.

[18] iii. 4, 1, 16. These must be persons conversant with dicing, but the exact sense of the names is unknown.

[19] v. 4, 4, 6.

[20] vii. 114, 1.

[21] *Op. cit.*, 43 *et seq.*

[22] St. Petersburg Dictionary, *s.v.*

[23] Grassmann's Dictionary, *s.v.*

[24] vii. 52. See Rv. x. 42, 9 (*kṛtaṃ vicinoti*); 43, 5; x. 102, 2; v. 60, 1; ix. 97, 58; i. 132, 1; x. 34, 6; i. 100, 9; viii. 19, 10.

[25] x. 116, 9.

[26] Ānandagiri on Chāndogya Upaniṣad, iv. 1. 4; Nīlakaṇṭha on Mahābhārata, iv. 50, 24.

[27] Lüders, *op. cit.*, 18.

tion of a ritual game[28] at the Agnyādheya and at the Rājasūya ceremonies. The details are not certain,[29] but it is clear that the game consisted in securing even numbers of dice, usually a number divisible by four, the Kṛta, the other three throws then being the Tretā, when three remained over after division by four; the Dvāpara, when two was the remainder; and the Kali, when one remained. If five were the dividing number, then the throw which showed no remainder was Kali, the Kṛta was that when four was left, and so on. The dice had no numerals marked on them, the only question being what was the total number of the dice themselves.

There is no reason to doubt that the game as played in the Rigveda was based on the same principle, though the details must remain doubtful. The number of dice used was certainly large,[30] and the reference to throwing fours,[31] and losing by one, points to the use of the Kṛta as the winning throw. The Atharvaveda,[32] on the other hand, possibly knew of the Kali as the winning throw. In one respect the ordinary game must have differed from the ritual game. In the latter the players merely pick out the number of dice required—no doubt to avoid ominous errors, such as must have happened if a real game had been played. In the secular game the dice were thrown,[33] perhaps on the principle suggested by Lüders:[34] the one throwing a certain number on the place of playing, and the other then throwing a number to make up with those already thrown a multiple of four or five. This theory, at any rate, accounts for the later stress laid on the power of computation in a player, as in the Nala.

No board appears to have been used, but a depression on which

[28] Baudhāyana Śrauta Sūtra, ii. 8; 9; Āpastamba Śrauta Sūtra, v. 19, 4; 20, 1, with Rudradatta's note, for the Agnyādheya. Āpastamba, xviii. 18, 16 *et seq.*, describes the Rājasūya game, and *cf.* Maitrāyaṇī Saṃhitā, iv. 4, 6; Taittirīya Brāhmaṇa, i. 7, 10, 5; Śatapatha Brāhmaṇa, v. 4, 4, 6; Kātyāyana Śrauta Sūtra, xv. 7, 5 *et seq.* For Kṛta as four, see Śatapatha Brāhmaṇa, xiii. 3, 2, 1; Taittirīya Brāhmaṇa, i. 5, 11, 1.

[29] See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 123 *et seq.*

[30] Rv. x. 34, 8.

[31] Rv. i. 41, 9. In x. 34, 2, the loss is ascribed to *akṣasya ekaparasya*, which confirms the explanation of Dvāpara given in Pāṇini, ii. 1, 10.

[32] vii. 114, 1.

[33] Rv. x. 34, 1. 8. 9; Av. iv. 38, 3.

[34] *Op. cit.* 56.

the dice were thrown (*adhi-devana*, *devana*,[35] *iriṇa*[36]), was made in the ground. No dice box was used, but reference is made to a case for keeping dice in (*akṣā-vapana*[37]). The throw was called *graha*[38] or earlier *grābha*.[39] The stake is called *vij*.[40] Serious losses could be made at dicing: in the Rigveda a dicer laments the loss of all his property, including his wife.[41] Lüders[42] finds a different form of the game referred to in the Chāndogya Upaniṣad.[43]

[35] *Adhidevana* in Av. v. 31, 6; vi. 70, 1; Maitrāyaṇī Saṃhitā, i. 6, 11; iv. 4, 6, etc.; *devana* in Rv. x. 43, 5. The falling of the dice on the ground is referred to in Av. vii. 114, 2.

[36] Rv. x. 34, 1.

[37] Śatapatha Brāhmaṇa, v. 3, 1, 11.

[38] Av. iv. 38, 1 *et seq.*; *cf.* vii. 114, 5.

[39] Rv. viii. 81, 1; ix. 106, 3.

[40] Rv. i. 92, 10; ii. 12, 5; *lakṣa* in ii. 12, 4, and often *dhana*. So Lüders, *op. cit.*, 10, n. 5; 62, n. 1. Roth and Zimmer, *op. cit.*, 286, render 'he makes the dice secretly disappear' (i. 92, 10).

[41] Rv. x. 34, 2. For cheating at play *cf.* Rv. v, 85, 8; vii. 86, 6; 104 14; Av. vi. 118.

[42] *Op. cit.*, 61.

[43] iv. 1, 4; 6. According to Nīlakaṇṭha on Harivaṃśa, ii. 61, 39, the stake was divided into ten parts, and the Kali then took one, the Dvāpara three, the Tretā six, and the Kṛta all ten. This explanation seems harsh.

*Cf.* Roth, Gurupūjākaumudī, 1-4; Zimmer, *Altindisches Leben*, 283-287; Lüders, *Das Würfelspiel im alten Indien*; Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 123 *et seq.*; Keith, *Journal of the Royal Asiatic Society*, 1908, 823 *et seq.*

3. **Akṣa.**—In the Chāndogya Upaniṣad (vii. 3, 1) this word seems to denote the nut of the Vibhīdaka (*Terminalia bellerica*).

**Akṣata** or **Akṣita.**—In one passage of the Atharvaveda,[1] dealing with the **Jāyānya**, mention is made of a remedy for sores designated both Akṣita and Sukṣata, or, according to the reading of the Kauśika Sūtra, Akṣata and Sukṣata, while Sāyaṇa has Akṣita and Sukṣita. Bloomfield[2] renders 'not caused by cutting' and 'caused by cutting.' Formerly[3] he suggested 'tumour' or 'boil.' Whitney[4] thinks that two varieties of Jāyānya are meant. Ludwig[5] reads with Sāyaṇa *akṣita*, which he renders by 'not firmly established' in the invalid. Zimmer[6] finds in it a disease Kṣata.

[1] vii. 76, 4.

[2] *Hymns of the Atharvaveda*, 17, 562.

[3] *Journal of the American Oriental Society*, 13, cxvii. *et seq.*

[4] Translation of the Atharvaveda, 442.

[5] Translation of the Rigveda, 3, 500.

[6] *Altindisches Leben*, 377.

**Akṣā-vapana.** See **Akṣa.**

**Akṣu.**—The word occurs in two passages of the Atharvaveda[1] and one of the Rigveda.[2] Roth[3] renders it by 'net,' while Böhtlingk[4] suggests 'axle of a car.' Geldner[5] sees in it a stake or pole used with a fishermen's net (**Jāla**),[6] the pole of a wagon,[7] and the pole of a house, whether vertical or horizontal, he leaves uncertain (see **Vaṃśa**).[8] Bloomfield[9] takes it as a covering of wickerwork stretched across a beam and sloping down to both sides—like a thatched roof, and this best explains the epithet 'thousand-eyed' (*i.e.*, with countless holes) ascribed to it. In the other Atharvaveda passage[10] he accepts the sense 'net,' and doubts if the word in the Rigveda is not an adjective (*a-kṣu*) as it is taken by Sāyaṇa. See also **Gṛha.**

[1] viii. 8, 18 (*akṣujālābhyām*); ix. 3, 18.
[2] i. 180, 5.
[3] St. Petersburg Dictionary, *s.v.*
[4] Dictionary, *s.v.*
[5] *Vedische Studien*, 1, 136.
[6] Av. viii. 8, 18.
[7] Av. i. 180, 5.
[8] ix. 3, 18.
[9] *Hymns of the Atharvaveda*, 598.
[10] Av. viii. 8, 18.
*Cf.* Zimmer, *Altindisches Leben*, 153, 265; Whitney, Translation of the Atharvaveda, 506, 526; Oldenberg, *Rgveda-Noten*, 1, 179.

**Agasti.**—This form of **Agastya's** name occurs once in the Atharvaveda,[1] where he appears as a favourite of Mitra and Varuṇa.

[1] iv. 9, 3. *Cf.* Sieg, *Die Sagenstoffe des Ṛgveda*, 127, n. 5.

**Agastya.**—This is the name of a sage, of mythical character, who plays a great part in the later literature. He was a **Māna,**[1] and therefore is called **Mānya**[2] and son of Māna, and only once is there a reference[3] to the legend prevalent in later times that he was a son of Mitra and Varuṇa.

His greatest feat was the reconciliation of Indra and the Maruts after Indra had been annoyed at his proposing to give the Maruts an offering to the exclusion of Indra. This feat is the subject of three hymns of the Rigveda,[4] and is often referred

[1] Rv. vii. 33, 10 (Agastya), 13 (Māna).
[2] Rv. i. 165, 15=166, 15=167, 11=168, 10; 165, 14; 177, 5; 184, 4 (Mānya); i. 189, 8; 117, 11 (*Mānasya sūnu*).
[3] Rv. vii. 33, 13. *Cf.* Geldner, *Vedische Studien*, 2, 138 *et seq.*
[4] Rv. i. 165; 170; 171.

to in the Brāhmaṇas,[5] though the exact details and significance of the legend are variously treated by Oldenberg,[6] Sieg,[7] Hertel,[8] and von Schroeder.[9]

He also appears in a strange dialogue with Lopāmudrā in the Rigveda,[10] which appears to show him as an ascetic who finally yields to temptation. Von Schroeder[11] regards it as a ritual drama of vegetation magic.

In another passage of the Rigveda[12] he appears as helping in the Aśvins' gift of a leg to Viśpalā. Sāyaṇa holds that he was the Purohita of **Khela**, and Sieg[13] accepts this view, while Pischel[14] thinks that Khela is a deity, Vivasvant.

Geldner[15] shows from the Rigveda[16] that Agastya, as brother of Vasiṣṭha—both being miraculous sons of Mitra and Varuṇa—introduces **Vasiṣṭha** to the **Tṛtsus.** There are two other references to Agastya in the Rigveda, the one[17] including him in a long list of persons, the other alluding to his sister's sons *(nadbhyaḥ)*,[18] apparently **Bandhu**, etc. In the Atharvaveda[19] he appears as connected with witchcraft, and in a long list of sages.[20] In the Maitrāyaṇī Saṃhitā[21] cows, with a peculiar mark on their ears *(viṣṭya-karṇyaḥ)*, are associated with him.

[5] Taittirīya Saṃhitā, vii. 5, 5, 2; Taittirīya Brāhmaṇa, ii. 7, 11, 1; Maitrāyaṇī Saṃhitā, ii. 1, 8; Kāṭhaka Saṃhitā, x. 11; Pañcaviṃśa Brāhmaṇa, xxi. 14, 5; Aitareya Brāhmaṇa, v. 16; Kauṣītaki Brāhmaṇa, xxvi. 9.

[6] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 60 *et seq.*

[7] *Die Sagenstoffe des Ṛgveda*, 108-119.

[8] *Vienna Oriental Journal*, 18, 152-154.

[9] *Mysterium und Mimus im Rigveda*, 91 *et seq.*

[10] i. 179. *Cf.* Sieg, *op. cit.*, 120-126; Oldenberg, *op. cit.*, 66-68.

[11] *Op. cit.*, 156-172.

[12] i. 117, 11; *cf.* i. 116, 15.

[13] *Op. cit.*, 128.

[14] *Vedische Studien*, 1, 171-173.

[15] *Vedische Studien*, 2, 138, 143.

[16] Rv. vii. 33, 10. 13.

[17] vii. 5, 26. Sieg, 129, suggests that this refers to the Khela legend.

[18] x. 60, 6.

[19] ii. 32, 3; iv. 37, 1. Perhaps for this reason the Rigveda Anukramaṇī ascribes to him (Rv. i. 191) a magic hymn.

[20] xviii. 3, 15.

[21] iv. 2, 9.

*Cf.* Ludwig, Translation of the Rigveda, 3, 117; Sieg, *Die Sagenstoffe des Ṛgveda*, 106-129; Macdonell, *Bṛhaddevatā*, 2, 136 *et seq.*; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 221; *Ṛgveda-Noten*, 1, 110.

**Agāra.**—This rare word is found as 'house' in the Kauṣītaki Upaniṣad.[1]

[1] ii. 15. *Cf. āgara*, 'chamber' (?), [n] Av. iv. 36, 3; Bloomfield, *Hymns of the Atharvaveda*, 407. Agāra occurs also in Āśvalāyana Gṛhya Sūtra, i. 7, 21.

**Agni-dagdha.**—This epithet ('burnt with fire')[1] applies to the dead who were burned on the funeral pyre. This is one of the two normal methods of disposing of the dead, the other being burial (*an-agnidagdhāḥ*, 'not burnt with fire').[2] The Atharvaveda[3] adds two further modes of disposal to those—viz., casting out (*paroptāḥ*), and the exposure of the dead (*uddhitāḥ*). The exact sense of these expressions is doubtful. Zimmer[4] considers that the former is a parallel to the Iranian practice of casting out the dead to be devoured by beasts, and that the latter refers to the old who are exposed when helpless.[5] Whitney[6] refers the latter expression to the exposure of the dead body on a raised platform of some sort.

Burial was clearly not rare in the Rigvedic period: a whole hymn[7] describes the ritual attending it. The dead man was buried apparently in full attire, with his bow in his hand, and probably at one time his wife was immolated to accompany him, in accordance with a practice common among savage tribes. But in the Vedic period both customs appear in a modified form: the son takes the bow from the hand of the dead man, and the widow is led away from her dead husband by his brother or other nearest kinsman. A stone is set between the dead and the living to separate them. In the Atharvaveda,[8] but not in the Rigveda, a coffin (*vṛkṣa*) is alluded to. In both Saṃhitās[9] occur other allusions to the 'house of earth' (*bhūmi-gṛha*). To remove the apparent discrepancy between burning and burial, by assuming that the references to burial are to the burial of the burned bones, as does Oldenberg,[10] is unnecessary and improbable, as burning and burial subsisted side by side in Greece for many years.

Burning was, however, equally usual, and it grew steadily in frequency, for in the Chāndogya Upaniṣad[11] the adornment

[1] Rv. x. 15, 14; Taittirīya Brāhmaṇa, iii. 1, 1, 7; *dagdhāḥ*, Av. xviii. 2, 34.

[2] Rv., *loc. cit.*; =*nikhātāḥ*, Av. xviii. 2, 34.

[3] *Loc. cit.*

[4] *Altindisches Leben*, 402.

[5] Rv. viii. 51, 2.

[6] Translation of the Atharvaveda, 841.

[7] x. 18. The interpretation of v. 8 is a famous crux, see **Patnī**.

[8] xviii. 2, 25; 3, 70.

[9] Rv. vii. 89, 1; Av. v. 30, 14; xviii. 2, 52.

[10] *Religion des Veda*, 571.

[11] viii. 8, 5.

of the body of the dead with curd **(Āmikṣā)**, clothes, and ornaments, in order to win the next world, is referred to as something erroneous and wrong, and in the funeral Mantras of the Vājasaneyi Saṃhitā[12] only burning seems to be contemplated; the verses which refer to burial here really alluding to the burial of the ashes in the burying-ground (*śmaśāna*).[13] The body was wrapped in fat,[14] as we learn from the funeral hymn in the Rigveda, a goat being apparently burned with it,[15] to act as a guide on the way to the next world. According to the Atharvaveda[16] a draft-ox was burned presumably for the dead to ride with in the next world. It was expected that the dead would revive with his whole body and all his limbs (*sarva-tanūḥ sāṅgaḥ*),[17] although it is also said[18] that the eye goes to the sun, the breath to the wind, and so forth.

Before burial or burning, the corpse was washed,[19] a clog (*kūdī*) being tied to the foot to prevent the deceased returning to earth.[20]

[12] xxxv. *Cf.* also Kauśika Sūtra, 80 *et seq.*, which treats the Atharvaveda hymns, xviii. 1-3, as intended for burning only.

[13] Av. v. 31, 8; x. 1, 18; Taittirīya Saṃhitā, v. 2, 8, 5; 4, 11, 3.

[14] Rv. x. 16, 7.

[15] Rv. x. 16, 4. But *aja* may mean 'the unborn part,' as Weber prefers to take it, Proceedings of the Berlin Academy, 1895, 847.

[16] xii. 2, 48.

[17] Śatapatha Brāhmaṇa, iv. 6, 1, 1; xi. 1, 8, 6; xii. 8, 3, 31. *Cf.* Av. xi. 3, 32. This fact probably explains the use of *śeṣaḥ* in Rv. x. 16, 5. The dead enjoy sexual pleasures in the next world; see Muir, *Sanskrit Texts*, 5, 307, n. 462.

[18] Rv. x. 16, 3.

[19] Av. v. 19, 14.

[20] Av. v. 19, 12; see Roth, *Festgruss an Böhtlingk*, 98; Bloomfield, *American Journal of Philology*, 12, 416.

*Cf.* Zimmer, *Altindisches Leben*, 401-407; Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 8, 468 *et seq.*; *Siebenzig Lieder*, 150 *et seq.*; Oldenberg, *Religion des Veda*, 570 *et seq.*; Caland, *Die altindischen Todten- und Bestattungsgebräuche*; von Schroeder, *Indiens Literatur und Cultur*, 40-42; Hillebrandt, *Vedische Mythology*, 3, 413-423; *Rituallitteratur*, 87 *et seq.*; Macdonell, *Vedic Mythology*, 165, 166; Proceedings of the Berlin Academy, 1895, 815 *et seq.*

**Agni-bhū Kāśyapa** is mentioned in the Vaṃśa Brāhmaṇa[1] as a pupil of **Indrabhū Kāśyapa.**

[1] *Indische Studien*, 4, 374.

**Agni-śāla.**—This term, which designates part of the sacrificial

apparatus,[1] is applied in the Atharvaveda[2] to a part of an ordinary house, presumably the central hall where the fire-place was.

[1] Vājasaneyi Saṃhitā, xix. 18.
[2] ix. 3, 7.

*Cf.* Bloomfield, *Hymns of the Atharvaveda*, 598; Zimmer, *Altindisches Leben*, 154.

**Aghā.**—In the wedding hymn of the Rigveda[1] it is said that cows are slain in the Aghās, and the wedding takes place at the **Arjunīs** (dual). The Atharvaveda[2] has the ordinary **Maghās** instead. It is impossible to resist the conclusion that the reading of the Rigveda was deliberately altered because of the connection of the slaughter of kine with sin (*agha*)—possibly, too, with a further desire to emphasize the contrast with *aghnyā*, a name for 'cow.' Moreover, in the Taittirīya Brāhmaṇa[3] occurs the formula 'Svāhā to the Maghās, Svāhā to the Anaghās.' See also **Nakṣatra.**

[1] x. 85, 13.
[2] xiv. 1, 13.
[3] iii. 1, 4, 8.

*Cf.* Weber, *Naxatra*, 2, 364; Proceedings of the Berlin Academy, 1894, 804; Jacobi, *Festgruss an Roth*, 69; Winternitz, *Das altindische Hochzeitsrituell*, 32; Whitney, Translation of the Atharvaveda, 742; Thibaut, *Indian Antiquary*, 24, 95.

**Aghāśva.**—The name of a serpent in the Atharvaveda.[1]

[1] x. 4, 10. *Cf.* Zimmer, *Altindisches Leben*, 95.

**A-ghnyā.**—See **Māṃsa.**

**Aṅka.**—The Taittirīya Saṃhitā[1] and Brāhmaṇa[2] refer to two Aṅkas and two Nyaṅkas as parts of a chariot. The meaning of these terms is quite obscure. The commentators refer them to the sides or wheels. Zimmer[3] compares the Greek ἄντυγες[4] and thinks that the Aṅkau were the upper border of the body of the chariot (*kośa, vandhura*), and the Nyaṅkau the lower rims for greater security. Oldenberg[5] confesses that the exact sense is impossible to make out, but considers that the terms at once refer to parts of the chariot and to divinities, while Böhtlingk[6] takes the term as referring to divinities alone.

[1] i. 7, 7, 2.
[2] ii. 7, 8, 1. *Cf.* Pañcaviṃśa Brāhmaṇa, i. 7, 5.
[3] *Altindisches Leben*, 251, 252.
[4] *Iliad*, v. 728. *Cf.* Smith's *Dictionary of Antiquities*, 1, 578.
[5] *Sacred Books of the East*, 29, 364, on Pāraskara Gṛhya Sūtra, iii. 14, 6.
[6] Dictionary, *s.v.*

**Aṅga.**—The name occurs only once in the Atharvaveda[1] in connection with the **Gandhāris, Mūjavants,** and **Magadhas,** as distinct peoples. They appear also in the Gopatha Brāhmaṇa[2] in the compound name *Aṅga-magadhāḥ.* As in later times they were settled on the Sone and Ganges,[3] their earlier seat was presumably there also. See also **Vaṅga.**

[1] v. 22, 14.

[2] ii. 9.

[3] *Cf.* Zimmer, *Altindisches Leben,* 35; Bloomfield, *Hymns of the Atharvaveda,* 446, 449; Pargiter, *Journal of the Royal Asiatic Society,* 1908, 852, inclines to regard them as a non-Aryan people that came over-sea to Eastern India. There is nothing in the Vedic literature to throw light on this hypothesis.

**Aṅga Vairocana.**—He is included in the list of anointed kings in the Aitareya Brāhmaṇa.[1] His Purohita was **Udamaya,** an Ātreya.

[1] viii. 22. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* 42, 214.

**Aṅgārāvakṣayaṇa.**—A word of doubtful meaning found in the Bṛhadāraṇyaka Upaniṣad.[1] It is rendered 'tongs' by Max Müller and Böhtlingk in their translations. The St. Petersburg Dictionary explains it as 'a vessel in which coals are extinguished,' and Monier-Williams as 'an instrument for extinguishing coals.' The smaller St. Petersburg Dictionary renders the word 'coal-shovel or tongs.' *Cf.* **Ulmukāvakṣayaṇa.**

[1] iii. 9, 18.

**Aṅgiras.**—The Aṅgirases appear in the Rigveda[1] as semi-mythical beings, and no really historical character can be assigned even to those passages[2] which recognize a father of the race, Aṅgiras. Later, however, there were definite families of Aṅgirases, to whose ritual practices (*ayana, dvirātra*) references are made.[3]

[1] *Cf.* Hillebrandt, *Vedische Mythologie,* iii. 156-169.

[2] Rv. i. 45, 3; 139, 9; iii. 31, 7, etc.; Chāndogya Upaniṣad, i, 2, 10.

[3] Av. xviii. 4, 8, but this may be mythical; Pañcaviṃśa Brāhmaṇa, xx. 11, 1; Taittirīya Saṃhitā, vii. 1, 4, 1. *Cf.* Macdonell, *Vedic Mythology,* 142, 143.

**Aṅguṣṭha.**—As a measure of size this word appears in the Kāṭhaka Upaniṣad (iv. 12; vi. 17).

**A-cyut.**—He acted as Pratihartṛ at the Sattra celebrated by the Vibhindukīyas and described in the Jaiminīya Brāhmaṇa.[1]

[1] iii. 233. See *Journal of the American Oriental Society*, 18, 38.

**Aja, Ajā.**—This is the ordinary name for goat in the Rigveda[1] and the later literature. The goat is also called **Basta, Chāgá, Chagala.** Goats and sheep (*ajāvayaḥ*) are very frequently mentioned together.[2] The female goat is spoken of as producing two or three kids,[3] and goat's milk is well known.[4] The goat as representative of Pūṣan plays an important part in the ritual of burial.[5] The occupation of a goatherd (*ajapāla*) was a recognized one, being distinguished from that of a cowherd and of a shepherd.[6]

[1] *Aja* in Rv. x. 16, 4; i. 162, 2. 4; Av. ix. 5, 1; Vājasaneyi Saṃhitā, xxi. 9, etc.; *ajā* in Rv. viii. 70, 15; Av. vi. 71, 1; Vājasaneyi Saṃhitā, xxiii., 56, etc.

[2] Rv. x. 90, 10; Av. viii. 7, 25; Vājasaneyi Saṃhitā, iii. 43, etc.

[3] Taittirīya Saṃhitā, vi. 5, 10, 1.

[4] Taittirīya Saṃhitā, iv. 1, 6, 1; 1, 7, 4. *Cf.* Hillebrandt, *Vedische Mythologie*, 3, 364, n. 4.

[5] Rv. x. 16, 4, etc. *Cf.* p. 9.

[6] Vājasaneyi Saṃhitā, xxx. 11; Taittirīya Brāhmaṇa, iii. 4, 9, 1.

**Aja.**—The Ajas are named in one verse of the Rigveda[1] as having been defeated by the **Tṛtsus** under **Sudās.** They are there mentioned with the **Yakṣus** and **Śigrus,** and Zimmer conjectures that they formed part of a confederacy under Bheda against Sudās. The name has been regarded as a [illegible] of totemism,[3] but this is very uncertain, and it is impossible to say if they were or were not Āryans.

[1] vii. 18, 19.

[2] *Altindisches Leben*, 127. *Cf.* Ludwig, Translation of the Rigveda, 3, 173.

[3] *Cf.* Macdonell, *Vedic Mythology*, 153; Keith, *Journal of the Royal Asiatic Society*, 1907, 929; Aitareya Āraṇyaka, 200, 21; Risley, *Peoples of India*, *et seq.*

**Ajakāva.**—This name of a poisonous scorpion occurs once in the Rigveda.[1]

[1] vii. 50, 1. *Cf.* Zimmer, *Altindisches Leben*, 99.

**Aja-gara** ('goat-swallower') occurs in the Atharvaveda[1] and in the list of animals at the Aśvamedha,[2] or horse sacrifice, as the

[1] xi. 2, 25; xx. 129, 17.

[2] Taittirīya Saṃhitā, v. 5, 14, 1; Maitrāyaṇī Saṃhitā, iii. 14, 19; Vājasaneyi Saṃhitā, xxiv. 38.

name of the boa-constrictor. Elsewhere[3] it is called Vāhasa. It denotes a person at the snake feast in the Pañcaviṃśa Brāhmaṇa.[4]

[3] Taittirīya Saṃhitā, v. 5, 13, 1; Vājasaneyi Saṃhitā, xxiv. 34.

[4] xxv. 15, in the form of Ajagāva, with which *cf.* **Ajakāva.**

**Aja-mīḍha.**—The Ājamīḍhas, or descendants of Ajamīḍha, are referred to in a hymn of the Rigveda.[1] Ludwig[2] and Oldenberg[3] deduce from the use of this patronymic that Ajamīḍha was the seer of that hymn.

[1] iv. 44, 6.

[2] Translation of the Rigveda, 3, 123, 135.

[3] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

**Aja-śṛṅgī.**—This plant ('goat's horn'), equated by the commentator with Viṣāṇin (the *Odina pinnata*), is celebrated as a demon-destroyer in the Atharvaveda.[1] Its other name is **Arāṭakī.**[2] Weber[3] suggests that it is the *Prosopis spicigera* or *Mimosa suma.*

[1] iv. 37.

[2] iv. 37, 6.

[3] *Indische Studien*, 18, 144. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 408, 409; Zimmer, *Altindisches Leben*, 68; Caland, *Altindisches Zauberritual*, 89.

**Ajāta-śatru.**—He is mentioned as a King of Kāśī (Kāśya) in the Bṛhadāraṇyaka[1] and Kauṣītaki[2] Upaniṣads, where he instructs the proud Brāhmaṇa Bālāki as to the real nature of the self. He is not to be identified with the Ajātasattu of the Buddhist texts.[3]

[1] ii. 1, 1.

[2] iv. 1.

[3] *Cf.* Weber, *Indische Studien*, 1, 213; Hoernle, *Osteology*, 106; Keith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 138.

**Ajñāta-yakṣma**, the 'unknown sickness,' is mentioned in the Rigveda,[1] Atharvaveda,[2] and Kāṭhaka Saṃhitā.[3] It is referred to in connection with Rājayakṣma. Grohmann[4] thinks that the two are different forms of disease, hypertrophy and atrophy, the purpose of the spell in the Rigveda being thus the removal of all disease. From the Atharvaveda[5] he deduces its identity with **Balāsa.** Zimmer,[6] however, points out that this

[1] x. 161, 1 = Av. iii. 11, 1.

[2] vi. 127, 3.

[3] xiii. 16.

[4] *Indische Studien*, 9, 400.

[5] vi. 127, 3.

[6] *Altindisches Leben*, 377, 378. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 342; Atharvaveda, 60; Jolly, *Medicin* (in Bühler's Encyclopædia), 89.

conclusion is unjustified, leaving the disease unidentified, which seems to accord with its name.

**Ajina.**—This word denotes generally the skin of an animal —*e.g.*, a gazelle,[1] as well as that of a goat (**Aja**).[2] The use of skins as clothing is shown by the adjective 'clothed in skins' (*ajina-vāsin*) in the Śatapatha Brāhmaṇa,[3] and the furrier's trade is mentioned in the Vājasaneyi Saṃhitā.[4] The Maruts also wear deer-skins,[5] and the wild ascetics (*muni*) of a late Rigveda hymn[6] seem to be clad in skins (**Mala**).

[1] Av. v. 21, 7.
[2] Śatapatha Brāhmaṇa, v. 2, 1, 21. 24
[3] iii. 9, 1, 12.
[4] xxx. 15 (*ajina-saṃdha*); Taittirīya Brāhmaṇa, iii. 2, 13, 1 (*ajina-saṃdhāya*).
[5] Rv. i. 166, 10.
[6] x. 136, 2. *Cf.* Zimmer, *Altindisches Leben*, 262.

**Ajira.**—He was Subrahmaṇya priest at the snake festival of the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 15. See Weber, *Indische Studien*, 1, 35.

**Ajīgarta Sauyavasa.**—This is the name given to the father of **Śunaḥśepa** in the famous legend of the Aitareya Brāhmaṇa,[1] perhaps invented for the occasion, as Weber[2] suggests.

[1] vii. 15; 17. *Cf.* Śāṅkhāyana Srauta Sūtra, xv. 19.
[2] *Indische Studien*, 1, 460; Roth, St. Petersburg Dictionary, *s.v.*

**A-jyeyatā.** See **Brāhmaṇa.**

**Aṇīcin Mauna.**—He is mentioned as an authority on ritual, and contemporary with **Jābāla** and **Citra Gauśrāyaṇi** or **Gauśira**, in the Kauṣītaki Brāhmaṇa.[1]

[1] xxiii. 5.

**Aṇu.**—This is the designation in the Vājasaneyi Saṃhitā[1] a[illegible] the Bṛhadāraṇyaka Upaniṣad[2] of a cultivated grain, appare[illegible]ntly the *Panicum miliaceum*.

[1] xviii. 12. [2] vi. 3, 13 (Kāṇva), where see Dviveda's no[illegible]te.

**Atithi** ('guest').—A hymn of the Atharvaveda[1] celebrates [illegible] detail the merits of hospitality. The guest should be fed befo[illegible]

[1] ix. 6.

the host eats, water should be offered to him, and so forth. The Taittirīya Upaniṣad[2] also lays stress on hospitality, using the expression 'one whose deity is his guest' (*atithi-deva*). In the Aitareya Āraṇyaka[3] it is said that only the good are deemed worthy of receiving hospitality. The guest-offering forms a regular part of the ritual,[4] and cows were regularly slain in honour of guests.[5]

[2] i. 11, 2.
[3] i. 1, 1.
[4] Śatapatha Brāhmaṇa, vii. 3, 2, 1.
[5] *Cf.* Bloomfield, *American Journal of Philology*, 17, 426; Hillebrandt, *Ritual-litteratur*, 79.

**Atithi-gva.**—This name occurs frequently in the Rigveda, apparently applying, in nearly all cases, to the same king, otherwise called **Divodāsa.** The identity of the two persons has been denied by Bergaigne,[1] but is certainly proved by a number of passages, when the two names occur together,[2] in connection with the defeat of **Śambara.** In other passages[3] Atithigva is said to have assisted Indra in slaying Parṇaya and Karañja. Sometimes he is only vaguely referred to, while once[5] he is mentioned as an enemy of Turvaśa and Yadu. Again[6] Atithigva is coupled with **Āyu** and **Kutsa** as defeated by **Tūrvayāṇa.**

A different Atithigva appears to be referred to in a Dānastuti[7] ('Praise of Gifts'), where his son, **Indrota,** is mentioned.

Roth[8] distinguishes three Atithigvas—the Atithigva Divodāsa, the enemy of Parṇaya and Karañja, and the enemy of Tūrvayāṇa. But the various passages can be reconciled, especially if it is admitted that Atithigva Divodāsa was already an ancient hero in the earliest hymns, and was becoming almost mythical.

[1] *Religion Védique*, 2, 342 *et seq.*
[2] Rv. i. 51, 6; 112, 14; 130, 7; iv. 26, 3; vi. 47, 22.
[3] Rv. i. 53, 8; x. 48, 8.
[4] Rv. vi. 26, 3.
[5] Rv. vii. 19, 8. There is no ground for assuming the reference here to be to a later Atithigva.
[6] Rv. i. 53, 10; ii. 14, 7; vi. 18, 13; viii. 53, 2.
[7] Rv. viii. 68, 16. 17.
[8] St. Petersburg Dictionary, *s.v.* *Cf.* Ludwig, Translation of the Rigveda, 3, 123; Bloomfield, *American Journal of Philology*, 17, 426, who renders the name 'presenting cows to guests.'

**Ati-dhanvan Śaunaka.**—He is mentioned as a teacher in the Chāndogya Upaniṣad[1] and the Vaṃsa Brāhmaṇa.[2]

[1] i. 9, 3.
[2] *Indische Studien*, 4, 384.

**A-tṛṇāda.**—This term ('not eating grass') was applied, according to the Bṛhadāraṇyaka Upaniṣad, to a newborn calf.[1]

[1] i. 5, 2. *Cf.* Zimmer, *Altindisches Leben*, 268.

1. **Atka.**—This word occurs frequently in the Rigveda, but its sense is doubtful. Roth, Grassmann, Ludwig, Zimmer,[1] and others render it as 'garment' in several passages,[2] when the expressions 'put on' (*vyā* or *prati muñc*) or 'put off' (*muñc*) are used of it, and when it is said to be 'woven' (*vyuta*)[3] or 'well-fitting' (*surabhi*).[4] On the other hand, Pischel[5] denies that this sense occurs, and otherwise explains the passages. He takes the term to mean 'axe' in four places.[6]

[1] *Altindisches Leben*, 262.
[2] i. 95, 7; ii. 35, 14; iv. 18, 5; v. 55, 6; 74, 5; vi. 29, 3; viii. 41, 7; ix. 101, 14; 107, 13; Sāmaveda, ii. 1193.
[3] Rv. i. 122, 2.
[4] Rv. vi. 29, 3; x. 123, 7.
[5] *Vedische Studien*, 2, 193-204.
[6] Rv. v. 55, 6; vi. 33, 3; x. 49, 3; 99, 9. *Cf.* Oldenberg, *Ṛgveda-Noten*, 1, 94, n. 1.

2. **Atka.**—In two passages of the Rigveda[1] this word is regarded as a proper name by Roth, Grassmann, and Ludwig. But Zimmer[2] explains it in these passages as the 'armour of a warrior as a whole,' and Pischel[3] thinks that in both cases an 'axe' is meant.

[1] x. 49, 3; 99, 9.
[2] *Altindisches Leben*, 262, 297.
[3] *Vedische Studien*, 2, 195.

**Aty-aṃhas Āruṇi.**—According to the Taittirīya Brāhmaṇa (iii. 10, 9, 3-5), this teacher sent a pupil to question **Plakṣa Dayyāṃpati** as to the Sāvitra (a form of Agni). For this impertinence his pupil was severely rebuked.

**Aty-arāti Jānaṃ-tapi**, though not a prince, was taught the Rājasūya by **Vāsiṣṭha Satya[illegible]vya**, and thereupon conquered the earth. When Vāsiṣṭha reminded him of his indebtedness, and claimed a great reward, the warrior replied irascibly that he intended to conquer the **Uttara Kurus**, and that Vāsiṣṭha would then become King of the Earth, Atyarāti himself being his general (*senā-pati*). Vāsiṣṭha replied that as no mortal man could conquer the Uttara Kurus he was cheated of his reward.

He consequently procured Atyarāti's defeat and death at the hands of **Amitratapana Śuṣmiṇa Śaibya.**[1]

[1] Aitareya Brāhmaṇa, viii. 23. *Cf.* Weber, *Indische Studien*, 1, 214.

**Atri.**—Neither Atri himself nor the Atris can claim any historical reality,[1] beyond the fact that Maṇḍala V. of the Rigveda is attributed, no doubt correctly, to the family of the Atris.[2] The Atris as a family probably stood in close relations with the **Priyamedhas**[3] and **Kaṇvas,**[4] perhaps also with the **Gotamas**[5] and **Kākṣīvatas.**[6] The mention of both the **Paruṣṇī** and the **Yamunā** in one hymn[7] of the fifth Maṇḍala seems to justify the presumption that the family was spread over a wide extent of territory.

[1] For Atri in the Rigveda, see Macdonell, *Vedic Mythology*, 145. *Cf.* also Av. ii. 32, 3; iv. 29, 3; Mantra Brāhmaṇa, ii. 7, 1; Taittirīya Āraṇyaka, iv. 36, etc.; Bṛhadāraṇyaka Upaniṣad, ii. 2, 4.

[2] *Cf.* Rv. v. 39, 5; 67, 5; Kauṣītaki Brāhmaṇa, xxiv. 3; Aitareya Āraṇyaka, ii. 2, 1.

[3] *Cf.* Rv. i. 45, 3; 139, 9; viii. 5, 25; Aitareya Brāhmaṇa, viii. 22.

[4] *Cf.* Rv. i. 118, 7; v. 41, 4; x. 150, 5.

[5] *Cf.* Rv. i. 183, 5.

[6] *Cf.* Rv. x. 143, 1.

[7] Rv. v. 52, 9. 17. *Cf.* Ludwig, Translation of the Rigveda, 3, 128, 142; Bergaigne, *Religion Védique*, 2, 469; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212-215; Hillebrandt, *Vedische Mythologie*, 3, 310.

**Atharī.**—This word occurs only in the Rigveda,[1] and the sense is doubtful. Roth,[2] followed by most interpreters, renders it 'point of a lance,' but Pischel[3] thinks that it means 'an elephant.'

[1] iv. 6, 8.

[2] St. Petersburg Dictionary, *s.v.*

[3] *Vedische Studien*, 1, 99.

**Atharvan.**—The name in the singular denotes the head of a semi-divine family of mythical priests,[1] of whom nothing historical can be said. In the plural the family as a whole is meant. In a few places an actual family seems to be referred to. Thus, for instance, they are mentioned as recipients of gifts in the Dānastuti[2] ('Praise of Gifts'), of **Aśvattha's**

[1] See Macdonell, *Vedic Mythology*, 141. In the Vaṃśa of the Bṛhadāraṇyaka Upaniṣad, ii. 6, 3, Atharvan Daiva is characteristically the pupil of Mṛtyu.

[2] Rv. vi. 47, 24.

generosity; their use of milk mingled with honey in the ritual is referred to;[3] and a cow that miscarries (*ava-tokā*) from accident is dedicated to the Atharvans, according to the Taittirīya Brāhmaṇa.[4]

[3] Rv. ix. 11, 2.

[4] iii. 4, 11, 1. *Cf.* Vājasaneyi Saṃhitā, xxx. 15.

*Cf.* Bloomfield, *Hymns of the Atharvaveda*, xxxv. *et seq.*, who (p. xxxviii) takes *avatokā* as a woman, and the Atharvans as the hymns; Hillebrandt, *Vedische Mythologie*, 2, 174 *et seq.*

**Atharvāṇaḥ.**—This expression[1] is used with **Aṅgirasaḥ**, to denote the Atharvaveda. The compound **Atharvāṅgirasaḥ** is employed in the same sense.

[1] Taittirīya Brāhmaṇa, iii. 12, 9, 1; Pañcaviṃśa Brāhmaṇa, xvi. 10, 10; Śatapatha Brāhmaṇa, xiii. 4, 3, 5 *et seq.*

**Atharvāṅgirasaḥ.**—This is the collective name of the Atharvaveda in several passages[1] of the later Brāhmaṇas. It occurs once in the Atharvaveda itself,[2] while the term Atharvaveda is not found before the Sūtra period.[3] The compound seems, according to Bloomfield,[4] to denote the two elements which make up the Atharvaveda. The former part refers to the auspicious practices of the Veda (*bheṣajāni*);[5] the latter to its hostile witchcraft, the *yātu*[6] or *abhi-cāra*.[7] This theory is supported by the names of the two mythic personages **Ghora Āṅgirasa** and **Bhiṣaj Ātharvaṇa**, as well as by the connection of Atharvāṇaḥ and **Ātharvaṇāni** with healing (*bheṣaja*) in the Pañcaviṃśa Brāhmaṇa.[8] Moreover, the term *bheṣajā* ('remedies') designates in the Atharvaveda[9] that Veda itself, while in the Śatapatha Brāhmaṇa[10] *yātu* ('sorcery') conveys the same meaning. The evidence, however, being by no means convincing, it remains probable that there existed no clear differentiation between the two sages as responsible for the Atharvaveda as a whole.

[1] Taittirīya Brāhmaṇa, iii. 12, 8, 2; Taittirīya Āraṇyaka, ii. 9; 10; Śatapatha Brāhmaṇa, xi. 5, 6, 7; Bṛhadāraṇyaka Upaniṣad, ii. 4, 10; iv. 1, 2; 5, 11; Chāndogya Upaniṣad, iii. 4, 1. 2; Taittirīya Upaniṣad, ii. 3, 1.

[2] x. 7, 20.

[3] Śāṅkhāyana Srauta Sūtra, xvi. 2, 9, etc.

[4] *Journal of the American Oriental Society*, 11, 387 *et seq.*; *Hymns of the Atharvaveda*, xviii. *et seq.*

[5] Av. xi. 6, 14.

[6] Satapatha Brāhmaṇa, x. 5, 2, 20.

[7] Kauśika Sūtra, 3, 19.

[8] xii. 9, 10; xvi. 10, 10.

[9] x. 6, 14.

[10] x. 5, 2, 20.

*Cf.* Hillebrandt, *Vedische Mythologie*, 2, 177.

**A-dṛṣṭa.**—'The unseen' is a term used in the Rigveda[1] and the Atharvaveda[2] to designate a species of vermin. The sun is also described as 'the slayer of the unseen' (*adṛṣṭa-han*),[3] and as a counterpart a 'seen' (*dṛṣṭa*) is mentioned.[4] In one passage[5] the epithets 'seen' and 'unseen' are applied to the worm (**Kṛmi**), their use being no doubt due to the widespread theory of diseases being due to worms, whether discernable by examination or not.[6]

[1] Rv. i. 191, 4=Av. vi. 52, 2.
[2] vi. 52, 3.
[3] Rv. i. 191, 9=Av. vi. 52, 1; Av. v. 23, 6.
[4] Av. ii. 31, 2; viii. 8, 15.
[5] Av. v. 23, 6. 7.
[6] Kuhn, *Zeitschrift für vergleichende Sprachforschung*, 13, 135 *et seq.*; Bloomfield, *Hymns of the Atharvaveda*, 313-315; Zimmer, *Altindisches Leben*, 98.

**Adma-sad.**—This expression (*lit.* 'sitting at the meal'), found several times in the Rigveda,[1] is usually rendered 'guest at the feast,' but Geldner[2] adduces reasons to show that it means 'a fly,' so called because of its settling on food.

[1] i. 124, 4; vi. 30, 3; vii. 83, 7; viii. 44, 29; *adma-sadvan*, vi. 4, 4.
[2] *Vedische Studien*, 2, 179, 180; but *cf.* Oldenberg, *Vedaforschung*, 90.

**Adri.**—Zimmer[1] deduces from the use of this word ('rock,' 'stone') in a passage of the Rigveda,[2] that sling-stones were used in Vedic fighting. But the passage is mythical, referring to Indra's aid, and cannot be used with any certainty as evidence for human war. More probably it merely denotes Indra's bolt. See also **Aśani.**

[1] *Altindisches Leben*, 301. *Cf.* Roth, St. Petersburg Dictionary, *s.v.*
[2] i. 51, 3.

**Adhi-devana.**—The place where the dice were thrown is thus designated in the Atharvaveda[1] and the Śatapatha Brāhmaṇa,[2] according to Lüders.[3] Roth,[4] followed by Whitney, takes it to mean 'gambling-board.' See **Akṣa.**

[1] v. 31, 6; vi. 70, 1.
[2] v. 4, 4, 20. 22. 23.
[3] *Das Würfelspiel im alten Indien*, 11-13.
[4] St. Petersburg Dictionary, *s.v.*

**Adhi-rāja.**—The word occurs fairly often throughout the early literature,[1] denoting 'overlord' among kings or princes.

[1] Rv. x. 128, 9; Av. vi. 98, 1; ix. 10, 24; Taittirīya Saṃhitā, ii. 4, 14, 2; Maitrāyaṇī Saṃhitā, iv. 12, 3; Kāṭhaka Saṃhitā, viii. 17; Taittirīya Brāhmaṇa, iii. 1, 2, 9 (*adhirājan*); Śatapatha Brāhmaṇa, v. 4, 2, 2; Nirukta, viii. 2.

In no passage is it clear that a real over-king is meant, as the word *rājan* may mean king or merely prince, a person of royal blood. On the whole it seems most probable that the word connotes no more than 'king' as opposed to 'prince.'

**Adhi-ṣavaṇa.**—The two Adhiṣavaṇas[1] are usually understood, as by Roth[2] and Zimmer,[3] to designate the two boards between which the Soma was pressed. Hillebrandt,[4] however, shows from the ritual that the boards were not placed one over the other, but were placed one behind the other, the two serving as a foundation upon which the Soma was pressed by a stone. This theory seems to account best for the etymological sense of the name 'over-press,' as well as for the use of the word as an adjective ('used for pressing *upon*'). But according to the procedure as witnessed by Haug[5] in the Deccan, the shoots of the plant are first placed on the skin, one of the boards being then laid over them and pounded with a stone. The shoots are then taken out and placed upon the board, the second board being then laid over them.

[1] Vājasaneyi Saṃhitā, xviii. 21; Av. v. 20, 10; Śatapatha Brāhmaṇa, iii. 9, 4, 1; 5, 3, 22 (*adhiṣavaṇe phalake*); Aitareya Brāhmaṇa, vii. 32 (*adhiṣavaṇaṃ carma*, 'the skin upon which the pressing takes place'; *adhiṣavaṇe phalake*, 'the boards on which the pressing takes place,' etc.).

[2] St. Petersburg Dictionary, *s.v.*

[3] *Altindisches Leben*, 277.

[4] *Vedische Mythologie*, 1, 148 *et seq.*

[5] See Haug, Aitareya Brāhmaṇa, 2, p. 488, n. 10.

**Adhi-vāsa.**—This word[1] denotes the 'upper garment' of the Vedic Indian. Its exact nature is not described, but as the king in the ritual set forth in the Śatapatha Brāhmaṇa[2] puts on first an undergarment, then a garment, and finally an upper garment, it presumably denotes some sort of cloak or mantle.

[1] Rv. i. 140, 9; 162, 16; x. 5, 4; Śatapatha Brāhmaṇa, v. 3, 5, 22 (*prati-muñc*, 'put on'); 4, 4, 3 (*ā-stṛ*, 'spread out'), etc.

[2] v. 3, 5, 19 *et seq.* *Cf.* Zimmer, *Altindisches Leben*, 268.

**Adhyāṇḍā.**—This is a plant mentioned with many others in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16).

**Adhri-gu.**—This is the name of a man twice referred to in the Rigveda[1] as a protégé of the Aśvins and of Indra respectively.

[1] i. 112, 20; viii. 12, 2. *Cf.* Hopkins, *Journal of the American Oriental Society*, 17, 90.

**Adhvaryu.**—In one passage of the Rigveda[1] Hillebrandt[2] thinks that the five Adhvaryus who are mentioned do not designate actual priests, but refer to the five planets which move about in the heavens like the Adhvaryu priests on the sacrificial ground. See also **Graha.**

[1] iii. 7, 7. [2] *Vedische Mythologie*, 3, 423.

**An-agni-dagdha,** 'not burnt with fire.' See **Agni-dagdha,** 'burnt with fire.'

**Anaḍ-vāh** (lit. 'cart-drawer').—This is the common[1] name of oxen as employed for drawing carts (**Anas**). Such oxen were normally castrated,[2] though not always. Female draft cattle were also used (*anaḍuhī*), but rarely.[3] See also **Gō.**

[1] Rv. x. 59, 10; 85, 10; iii. 53, 18; Av. iii. 11, 5; iv. 11, 1, etc.; Aitareya Brāhmaṇa, i. 14; Śatapatha Brāhmaṇa, ii. 1, 4. 17, etc.

[2] *Cf.* Kātyāyana Śrauta Sūtra, xv. 1, 5 (*anaḍvān sāṇḍaḥ*).

[3] Av. iv. 11; Śatapatha Brāhmaṇa, v. 3, 4, 11. 13.

*Cf.* Weber, *Indische Studien*, 13, 151, n.; Zimmer, *Altindisches Leben*, 226.

**Anas.**—This is the term[1] used to designate the draft wagon as opposed to the chariot (*ratha*) for war or sport, with which it is sometimes expressly contrasted,[2] though Indra is once said to be 'seated in a wagon' (*anar-viś*)[3] instead of on a chariot. Though Uṣas, Goddess of Dawn, sometimes rides on a chariot (*ratha*), the wagon is her characteristic vehicle.[4] Of its construction we know little. The bridal wagon on which Sūryā, the daughter of the Sun, was borne in the marriage hymn in the Rigveda had a covering (**Chadis**).[5] The axle-box (**Kha**) is also

[1] Rv. iv. 30, 10; x. 85, 10; 86, 18, etc.; Śatapatha Brāhmaṇa, i. 1, 2, 5, etc.; Chāndogya Upaniṣad, vii. 15, 1; Kauṣītaki Upaniṣad, iii. 8, etc.

[2] Rv. iii. 33, 9.

[3] Rv. i. 121, 7.

[4] Rv. ii. 15, 6; iv. 30, 11; viii. 91, 7; x. 73, 6; 138, 5.

[5] Rv. x. 85, 10.

mentioned.[6] In the Atharvaveda[7] Vipatha appears to denote a rough vehicle used for bad tracks. The wagon was usually drawn by oxen (**Anaḍvāh**), as in wedding processions.[8] The wagon of Dawn is described as drawn by ruddy cows or bulls.[9]

[6] Rv. viii. 91, 7; Jaiminīya Upaniṣad Brāhmaṇa, i. 3.
[7] xv. 2, 1.
[8] Rv. x. 85, 11.
[9] Macdonell, *Vedic Mythology*, 47. *Cf.* Zimmer, *Altindisches Leben*, 246; Geldner, *Vedische Studien*, 2, 4.

**Anās.** See **Dasyu**.

**Anitabhā** in the Rigveda[1] is taken by Max Müller[2] to denote some river.

[1] v. 53, 9.
[2] *Sacred Books of the East*, 32, 323; but *cf.* **Rasā**.

**Anu, Ānava.**—Grassmann and Roth[1] see in these words designations of people foreign to the Aryans. But it is clear[2] that they denote a special people, the Anus, who are mentioned with the **Yadus, Turvaśas, Druhyus,** and **Pūrus,**[3] with the Druhyus,[4] and with the Turvaśas, Yadus, and Druhyus.[5] It is also a fair conclusion from their mention in a passage of the Rigveda[6] that they dwelt on the Paruṣṇī. The inference that the Bhṛgus were connected with this tribe is much more doubtful,[7] for it rests solely on the fact that in one place[8] the Bhṛgus and Druhyus are mentioned together, and not Anus and Druhyus. Ānava is used as an epithet of Agni,[9] but also in the sense of 'Anu prince,'[10] in one case in conjunction with Turvaśa.[11]

[1] St. Petersburg Dictionary.
[2] Zimmer, *Altindisches Leben*, 125.
[3] Rv. i. 108, 8.
[4] Rv. vii. 18, 14.
[5] viii. 10, 5.
[6] Rv. viii. 74, 15, compared with vii. 18, 14.
[7] Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 221, n. 1.
[8] Rv. vii. 18, 4.
[9] Rv. viii. 74, 4. *Cf.* Rv. v. 31, 5, where the Anus prepare the chariot for the Aśvins.
[10] Rv. vii. 18, 13.
[11] viii. 4, 1. Apparently as prince also in vi. 62, 9. *Cf.* **Kuruṅga**.
*Cf.* Ludwig, *Translation of the Rigveda*, 3, 205; Hillebrandt, *Vedische Mythologie*, 3, 153; Macdonell, *Sanskrit Literature*, 154.

**Anu-kṣattṛ.**—This word occurs in the list of victims at the Puruṣamedha,[1] and means, according to Mahīdhara,[2] 'the attendant on the door-keeper,' and, according to Sāyaṇa, 'the attendant on the charioteer' (*sārathi*). See also **Kṣattṛ**.

[1] Vājasaneyi Saṃhitā, xxx. 11; 73; Taittirīya Brāhmaṇa, iii. 4, 9, 1.
[2] On Vājasaneyi Saṃhitā, *loc. cit.*
[3] On Taittirīya Brāhmaṇa, *loc. cit.*

**Anu-cara.**—This is a general expression[1] for an 'attendant' (the feminine being Anucarī),[2] but it is not often used.

[1] Vājasaneyi Saṃhitā, xxx. 13; Taittirīya Brāhmaṇa, iii. 4, 7, 1.

[2] Satapatha Brāhmaṇa, xiii. 5, 4, 27 (apparently slave girls are meant, 400 being enumerated).

**Anu-mati.** See **Māsa.**

**Anu-rādhā.** See **Nakṣatra.**

**Anu-vaktṛ Satya Sātya-kīrta** is mentioned as a teacher in the Jaiminīya Brāhmaṇa Upaniṣad (i. 5, 4).

**Anuvyā-khyāna** is a species of writing referred to in the Bṛhadāraṇyaka Upaniṣad.[1] Śaṅkara interprets it as 'explanation of the Mantras.' As the term, in the plural, follows **Sūtras,** this interpretation is reasonable. Sieg,[2] however, equates the word with **Anvākhyāna,** 'supplementary narrative.'

[1] ii. 4, 10; iv. 1, 2; 5, 11.

[2] *Die Sagenstoffe des Ṛgveda*, 34.

**Anu-śāsana** in the plural denotes in the Śatapatha Brāhmaṇa (xi. 5, 6, 8) some form of literature; according to Sāyaṇa, the Vedāṅgas.

**Anu-śikha** is the name of the Potṛ at the snake festival in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 15. *Cf.* Weber, *Indische Studien*, 1, 35.

**Ante-vāsin,** 'dwelling near,' is the epithet of the **Brahmacārin** who lives in the house of his teacher. The expression does not occur before the late Brāhmaṇa period.[1] Secrecy is often enjoined on others than Antevāsins.[2]

[1] Satapatha Brāhmaṇa, v. 1, 5, 17; Bṛhadāraṇyaka Upaniṣad, vi. 3, 7; Chāndogya Upaniṣad, iii. 11, 5; iv. 10, 1; Taittirīya Upaniṣad, i. 3, 3; 11, 1.

[2] Aitareya Āraṇyaka, iii. 2, 6; Śāṅkhāyana Āraṇyaka, viii. 11.

**Andhra** is the name of a people, and is mentioned with the **Puṇḍras, Śabaras, Pulindas,** and **Mūtibas,** as being the outcasts resulting from the refusal of the fifty eldest sons of **Viśvāmitra** to accept his adoption of **Śunaḥśepa.**[1] It may fairly be deduced

[1] Aitareya Brāhmaṇa, vii. 18; Śāṅkhāyana Śrauta Sūtra, xv. 26, where instead of *udāntyaḥ* ('beyond the borders') the reading is *udañcaḥ* ('northern'), but the former is obviously correct. The Śāṅkhāyana omits the Pulindas, and has Mūcīpas.

from this statement that these people were recognized as non-Aryan, as the Andhras certainly seem to have been.[2]

[2] Vincent Smith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 657 *et seq.*, who places them originally in Eastern India between the Kṛṣṇā and Godāvarī rivers; *cf.* Rapson, *Catalogue of Indian Coins*, xv., xvi.; Bhandarkar, *Bombay Gazetteer*, I. ii. 138.

**Anyataḥ-plakṣā** ('with wave-leafed fig-trees on one side only') is the name of a lake in Kurukṣetra according to the Śatapatha Brāhmaṇa,[1] where it occurs in the story of Purūravas and Urvaśī. Pischel[2] places it somewhere in Sirmor.

[1] xi. 5, 1, 4. [2] *Vedische Studien*, 2, 217.

**Anya-vāpa** ('sowing for others').—The cuckoo is so called[1] from its habit of depositing its eggs in the nests of other birds.

[1] Vājasaneyi Saṃhitā, xxiv. 37; Maitrāyaṇī Saṃhitā, iii. 14, 18.

**Anvā-khyāna.**—From the literal translation ('after-story') the meaning of 'supplementary narrative' seems to follow. In two[1] of its three occurrences in the Śatapatha Brāhmaṇa this sense is hardly felt, the expression being used to indicate a subsequent portion of the book itself. But in the third[2] passage it is distinguished from the **Itihāsa** ('story') proper, and there must mean 'supplementary narrative.' *Cf.* **Anuvyākhyāna.**

[1] vi. 5, 2, 22; 6, 4, 7 (the reference is to vi. 6, 4, 8). [2] xi. 1, 6, 9. *Cf.* Sieg, *Die Sagenstoffe des Ṛgveda*, 34

**Apa-cit.**—This word occurs several times in the Atharvaveda. It is held by Roth,[2] Zimmer,[3] and others to denote an insec whose sting produced swellings, etc. (*glau*). But Bloomfield shows that the disease, scrofulous swellings, is what is really meant, as is shown by the rendering (*gaṇḍa-mālā*, 'inflammatio of the glands of the neck') of Keśava and Sāyaṇa, and by th parallelism of the later disease, *apacī*, the derivation being fron *apa* and *ci*, 'to pick off.'

[1] vi. 25, 1; 83, 1; vii. 75, 1; 77, 1.
[2] St. Petersburg Dictionary, *s.v.*
[3] *Altindisches Leben*, 97. So also Ludwig, Translation of the Rigveda, , 342, 500.
[4] *American Journal of Philology*, 11 320 *et seq.*; *Hymns of the Atharvaveda* 503, 504. *Cf.* Jolly, *Medicin*, 89 Whitney, Translation of the Athar vaveda, 343.

**Apa-śraya.** See **Upaśraya.**

**Apa-skambha.**—The word occurs only in one passage of the Atharvaveda, where the tip of it is mentioned as poisoned. Roth[1] suggests that the fastening of the arrow-point to the shaft is meant. Whitney[2] inclines to this version, but suggests corruption of text. Zimmer[3] follows Roth. Ludwig[4] renders the word by 'barb.' Bloomfield[5] thinks it means 'tearing (arrow),' a sense deduced from the etymology.

[1] St. Petersburg Dictionary, *s.v.* The passage is Av. iv. 6, 4.
[2] Translation of the Atharvaveda, 153.
[3] *Altindisches Leben*, 300.
[4] Translation of the Rigveda, 3, 512.
[5] *Hymns of the Atharvaveda*, 375.

**Apācyas.**—The kings of the 'Westerners' are referred to in the Aitareya Brāhmaṇa (viii. 14) in connection with those of the **Nīcyas.**

**Apāna.**—The word appears repeatedly in the Atharvaveda,[1] and later as one of the vital breaths (**Prāṇa**), usually with Prāṇa, and often with one or more of the other three. Its original sense[2] appears to have been 'inspiration.' Its connection with the lower part of the body (*nābhi*, 'navel'), which is found already in the Aitareya **Upaniṣad,**[3] is not unnatural.

[1] Av. ii. 28, 3; v. 30, 12, etc.; Vājasaneyi Saṃhitā, xiii. 19; 24, etc.
[2] See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, lv. 261; 56, 556-558, correcting Ewing, *Journal of the American Oriental Society*, 22, 249 *et seq.*
[3] Aitareya Upaniṣad, i. 4, etc. *Cf.* Deussen, *Philosophy of the Upanishads*, 263 *et seq.*

**Apā-mārga.**—A plant (*Achyranthes aspera*) used frequently[1] in witchcraft practices, and for medical purposes, especially against **Kṣetriya.** It is described in the Atharvaveda[2] as 'revertive' (*punaḥ-sara*), either, as Roth[3] and Zimmer[4] think, because of its having reverted leaves (a view also accepted by Whitney[5]),

[1] Atharvaveda, iv. 17, 6; 18, 7; 19, 4; vii. 65, 2; Vājasaneyi Saṃhitā, xxxv. 11; Taittirīya Brāhmaṇa, i. 7, 1, 8; Śatapatha Brāhmaṇa, v. 2, 4, 14; xiii. 8, 4, 4.
[2] iv. 17, 2.
[3] St. Petersburg Dictionary, *s.v.*
[4] *Altindisches Leben*, 67.
[5] Translation of the Atharvaveda, 180.

or because, as Bloomfield[6] holds, it wards off a spell by causing it to recoil on its user.

[6] *Hymns of the Atharvaveda*, 394. *Cf.* Bloomfield, *Journal of the American Oriental Society*, 15, 160, 161; Weber, *Indische Studien*, 18, 94.

**Apā-lamba.**—By this word[1] is denoted a brake or drag, let down (from *lamb*, 'hang down') to check the speed of a wagon.

[1] Satapatha Brāhmaṇa, iii. 3, 4, 13. *Cf.* Caland and Henry, *L'Agniṣṭoma*, 50; Roth, St. Petersburg Dictionary, *s.v.*; Eggeling, *Sacred Books of the East*, 26, 79.

**Apāṣṭha.**—This word occurs twice in the Atharvaveda,[1] denoting the barb of an arrow.

[1] iv. 6, 5; v. 18, 7 (*śatāpāṣṭha*, 'hundred-barbed'). *Cf.* Zimmer, *Altindisches Leben*, 300; Bloomfield, *Hymns of the Atharvaveda*, 375.

**Api-śarvara.** See **Ahan.**

**Apī.**—Ludwig[1] finds an Apī whose sons are described as not performing sacrifice (*a-yajña-sāc*) and as breakers of the law of Mitra-Varuṇa in the Rigveda.[2] Roth[3] and Grassmann take the expression used (*apyaḥ putrāḥ*) as referring to the sons of the waters.

[1] Translation of the Rigveda, 3, 158, 159.
[2] vi. 67, 9.
[3] St. Petersburg Dictionary, *s.v.*, *apya*.

**Apūpa** is the general word from the Rigveda[1] onwards for a cake, which might be mixed with ghee (*ghṛtavant*),[2] or be made of rice (*vrīhi*),[3] or of barley (*yava*).[4] In the Chāndogya Upaniṣad[5] there is a difference of interpretation. Max Müller renders it as 'hive,' Böhtlingk as 'honeycomb,' Littledale[6] as 'cake.'

[1] iii. 52, 7.
[2] Rv. x. 45, 9.
[3] Śatapatha Brāhmaṇa, ii. 2, 3, 12. 13.
[4] Śatapatha Brāhmaṇa, iv. 2, 5, 19.
[5] iii. 1, 1.
[6] *Grammatical Index*, *s.v.*

**Apnavāna** appears only twice in the Rigveda[1] as an ancient sage, coupled with the Bhṛgus, to whose family Ludwig[2] conjectures him to have belonged.

[1] iv. 7, 1; viii. 91, 4.
[2] Translation of the Rigveda, 3, 128.

**A-prati-ratha** ('he who has no match in fight') is the name of an obviously invented Ṛṣi, to whom is ascribed by the Aitareya Brāhmaṇa[1] and Śatapatha Brāhmaṇa[2] the composition of a Rigveda hymn[3] celebrating Indra as the invincible warrior.

[1] viii. 10. [2] ix. 2, 3, 1. 5. [3] x. 103.

**Apvā.**—A disease affecting the stomach,[1] possibly dysentery, as suggested by Zimmer,[2] on the ground that the disease is invoked to confound the enemy.[3] Weber[4] considers that it is diarrhœa induced by fear, as often in the Epic.[5] This view is supported by Bloomfield,[6] and was apparently that of Yāska.[7]

[1] Av. ix. 8, 9.
[2] *Altindisches Leben*, 389.
[3] Rv. x. 103, 12=Av. iii. 2, 5=Sāmaveda, ii. 1211=Vājasaneyi Saṃhitā, xvii. 44.
[4] *Indische Studien*, 9, 482; 17, 184.
[5] *Indische Studien*, 17, 184.
[6] *Hymns of the Atharvaveda*, 327.
[7] Nirukta, ix. 33.
*Cf.* Whitney, Translation of the Atharvaveda, 86, 87.

**Apsas.**—This word usually refers to the body, meaning 'front part.'[1] In one passage of the Rigveda,[2] however, the adjective 'with a long front part' (*dīrghāpsas*) is applied to the chariot (**Ratha**).

[1] See Pischel, *Vedische Studien*, 1, 308-313; 2, 245, 246.
[2] i. 122, 15. *Cf.* Roth, St. Petersburg Dictionary, *s.v.*

**Abhi-krośaka** designates one of the victims in the Puruṣamedha, meaning, perhaps, 'herald.' The commentator Mahīdhara[1] renders it as 'reviler' (*nindaka*).

[1] Vājasaneyi Saṃhitā, xxx. 20. *Cf.* Anukrośaka, Taittirīya Brāhmaṇa, iii. 4, 15, 1.

**Abhi-jit.** See **Nakṣatra.**

**Abhi-pitva.** See **Ahan.**

**Abhi-pratārin Kākṣa-seni** is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa,[1] the Chāndogya Upaniṣad,[2] and the Pañcaviṃśa Brāhmaṇa,[3] as engaged in discussions on philosophy. The Jaiminīya Brāhmaṇa[4] further reports that his sons divided the property amongst themselves while he was yet alive. He was a Kuru and a prince.

[1] i. 59, 1; iii. 1, 2[illegible]; 2, 2. 13.
[2] iv. 3, 5.
[3] x. 5, 7; xiv. 1, 12. 15.
[4] iii. 156 (*Journal of the American Oriental Society*, 26, 61).

**Abhi-praśnin.**—This term occurs after **Praśnin**, and followed by **Praśnavivāka** in the list of victims for the Puruṣamedha given in the Taittirīya Brāhmaṇa[1] and the Vājasaneyi Saṃhitā.[2] The commentators, Sāyaṇa and Mahīdhara, see in it merely a reference to an inquisitive man. But there can be little doubt that the term must have had a legal reference of some sort—perhaps indicating the defendant as opposed to plaintiff and judge.

[1] iii. 4, 6, 1. [2] xxx. 10.

**Abhi-śrī** ('admixture').—This word[1] designates the milk used to mingle with the Soma juice before it was offered.

[1] Rv. ix. 79, 5; 86, 27. *Cf.* Zimmer, *Altindisches Leben*, 227; Hillebrandt, *Vedische Mythologie*, i. 211.

**Abhi-ṣavaṇī.** — Zimmer[1] renders the expression in the Atharvaveda[2] as a pressing instrument, but it appears to be merely an adjective, (waters) 'used in pressing.'[3]

[1] *Altindisches Leben*, 277.
[2] ix. 6, 16.
[3] *Cf.* Whitney's Translation of Av. ix. 6, 16.

**Abhi-ṣeka** ('besprinkling').—The Vedic king was consecrated after his election with an elaborate ritual, which is fully described in the Taittirīya,[1] Pañcaviṃśa,[2] Śatapatha,[3] and Aitareya Brāhmaṇas,[4] and for which the Mantras are given in the Saṃhitās.[5] The consecration took place by sprinkling with water (*abhiṣecanīyā āpaḥ*).[6] Only kings could be consecrated, the people not being worthy of it (*anabhiṣecanīyāḥ*).[7] The sprinkler (*abhiṣektṛ*) is mentioned in the list of victims at the Puruṣamedha.[8] The Abhiṣeka is an essential part of the **Rājasūya**, or sacrifice of royal inauguration, being the second of its component members.

[1] i. 7, 5.
[2] xviii. 8 *et seq.*
[3] v. 3, 3 *et seq.*
[4] viii. 5 *et seq.*
[5] Taittirīya Saṃhitā, i. 8, 11; Kāṭhaka Saṃhitā, xv. 6; Maitrāyaṇī Saṃhitā, ii. 6; Vājasaneyi Saṃhitā, x. 1-4.
[6] Śatapatha Brāhmaṇa, v. 3, 5, 10-15.
[7] Śatapatha Brāhmaṇa, xiii. 4, 2, 17.
[8] Vājasaneyi Saṃhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 8, 1.
[9] *Cf.* Hillebrandt, *Rituallitteratur*, 143-147; Eggeling, *Sacred Books of the East*, 41, xxvi; Weber, *Über den Rājasūya*.

**Abhīśu** is a common Vedic word[1] denoting the 'reins' or 'bridle' of the chariot horses. The use of the plural is due to the fact that two or four horses, possibly five (*daśābhīśu* 'ten-bridled'),[2] were yoked to the car.

[1] Rv. i. 38, 12; v. 44, 4; vi. 75, 6; viii. 33, 11; Av. vi. 137, 2; viii. 8, 22; Vājasaneyi Saṃhitā, xxxiv. 6; Śatapatha Brāhmaṇa, v. 4, 3, 14 (where it =*raśmayaḥ*, 'reins'), etc.

[2] Rv. x. 94, 7.

**Abhy-agni Aitaśāyana.**—This man was, according to the Aitareya Brāhmaṇa,[1] unfortunate enough to quarrel with his father, **Aitaśa.** The result was that he and his progeny were called the worst of the **Aurvas.** In the version of the Kauṣītaki Brāhmaṇa,[2] the **Aitaśāyana Ājāneyas** take the place of the Abhyagnis and the **Bhṛgus** of the **Aurvas,** the latter being probably a branch of the former family.

[1] vi. 33. [2] xxx. 5. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 173.

**Abhyā-vartin Cāyamāna** appears in a Dānastuti ('Praise of Gifts') in the Rigveda,[1] and as conqueror of the Vṛcīvants under the leader **Varaśikha.** It is probable, though not absolutely certain, that he is identical with the **Sṛñjaya Daivavāta,** mentioned in the same hymn[2] as having the **Turvaśas** and **Vṛcīvants** defeated for him by Indra. In this case he would be prince (*samrāj*) of the Sṛñjayas. Daivavāta is mentioned elsewhere[3] as a worshipper of Agni.

Abhyāvartin is also referred to as a Pārthava. Ludwig[4] and Hillebrandt[5] maintained that he is thus a Parthian, the latter using the evidence of the two places mentioned in the description[6] of Daivavāta's victories, **Hariyūpīyā** and **Yavyāvatī,** as proofs for the western position of Abhyāvartin's people in Arachosia, in Iran. But *Zimmer*[7] is probably right in holding that the name Pārthava merely means 'a descendant of Pṛthu,' and that its similarity to the Iranian Parthians is only on a par with the numerous other points of identity between the Indian and Iranian cultures.

vi. 27, 8. 5.
i. 27, 7.
v. 15, 4.
Translation of the Rigveda, 3, 198
edische Mythologie, 1, 105; 3, 268, n. 1. *Cf.* Grierson, *Journal of the Royal Asiatic Society*, 1908, 604 *et seq.*

[6] Rv. vi. 27, 5. 6.

[7] *Altindisches Leben*, 133 *et seq.*, 433; Bergaigne, *Religion Védique*, 2, 362.

**A-bhrātaraḥ** ('brotherless').—The lot of girls without brothers is referred to in the Rigveda[1] as unsatisfactory—apparently they became prostitutes. The Nirukta[2] expressly forbids marriage with a brotherless maiden, probably because of the risk of her being made a *putrikā* ('adoptive daughter') by her father—that is, any son of hers being counted as belonging to her father's, instead of to her husband's, family. See **Ayogū.**

[1] i. 124, 7; iv. 5, 5. *Cf.* Av. i. 17, 1.
[2] iii. 5 (*abhrātrī*).

*Cf.* Bloomfield, *Hymns of the Atharvaveda*, 259; Zimmer, *Altindisches Leben*, 328.

**Abhri** ('spade') is a Vedic word[1] of frequent occurrence. Various possible materials and forms are enumerated in the Śatapatha Brāhmaṇa.[2] It may be made of bamboo or of the wood of Vikaṅkata or Udumbara. It may be a span or a cubit in size. It is hollow, and either one or both edges are sharp. From this it would appear that the handle was made of some wood, but the head of some metal.

[1] Av. iv. 7, 5. 6 (*abhri-khāte* is 'dug out with a spade,' not 'prepared ground' with Roth, St. Petersburg Dictionary, *s.v.*); x. 4, 14; *hiraṇyayībhir abhribhiḥ*, 'with golden spades'); Vājasaneyi Saṃhitā, v. 22; xi. 10 xxxvii. 1; Pañcaviṃśa Brāhmaṇa, xvi 6; Śatapatha Brāhmaṇa, ii. 3, 2, 15 etc.
[2] vi. 3, 1, 30 *et seq.*

**Amatra** was a vessel into which the Soma, after being pressed, was poured,[1] and out of which the libation to the gods was made.[2]

[1] Rv. ii. 14, 1; v. 51, 4; vi. 42, 2, etc.
[2] Rv. x. 29, 7.

*Cf.* Zimmer, *Altindisches Leben*, 278; Oldenberg, *Ṛgveda-Noten*, 1, 61.

**Amalā.**—This plant[1] is probably the *Emblica officinalis*, Myrobalan tree; also called **Āmalaka**, or **Āmalakā.**[2]

[1] Jaiminīya Upaniṣad Brāhmaṇa, i. 38, 6.
[2] The reading in Chāndogya Upaniṣad, vii. 3, 1, is *vāmalake*, which give *ā°* or *ā°*.

**Amā-jur** is an epithet[1] denoting maidens 'who grow old at home' without finding husbands, or, as they are elsewhere called, 'who sit with their father' (*pitṛ-ṣad*). A well-known example of such was Ghoṣā.[2]

[1] Rv. ii. 17, 7; viii. 21, 15; x 37, 3.
[2] Rv. i. 117, 7. *Cf.* Zimmer, *Altindisches Leben*, 305.

**Amā-vāsya Śāṇḍilyāyana** is mentioned in the Vaṃśa Brāhmaṇa[1] as the teacher of **Aṃśu Dhānaṃjayya.**

[1] *Indische Studien*, iv. 373.

**Amitra-tapana Śuṣmiṇa Śaibya** is the name of him who killed **Atyarāti Jānaṃtapi**, according to the Aitareya Brāhmaṇa (viii. 23).

**A-mūlā** ('without root') is the name in the Atharvaveda[1] of a plant (*Methonica superba*), which was used for poisoning arrows. Bloomfield,[2] however, renders it as 'movable property.'

[1] v. 31 4. *Cf.* Weber, *Indische Studien*, 18, 286; Whitney, Translation of the Atharvaveda, 279, accepts 'rootless (plant).'

[2] *Hymns of the Atharvaveda*, 457.

**Ambarīṣa** is mentioned as a Vārṣāgira in the Rigveda[1] along with **Ṛjrāśva, Sahadeva, Surādhas**, and **Bhayamāna.**

[1] i. 100, 17. *Cf.* Ludwig, Translation of the Rigveda, 3, 140.

**Ambaṣṭha.** See **Āmbaṣṭhya.**

**Aya.** See **Akṣa**

**Ayas.**—The exact metal denoted by this word when used by itself, as always in the Rigveda,[1] is uncertain. As favouring the sense of 'bronze' rather than that of 'iron' may perhaps be cited with Zimmer[2] the fact that Agni is called *ayo-daṃṣṭra*, 'with teeth of Ayas,'[3] with reference to the colour of his flames, and that the car-seat of Mitra and Varuṇa is called *ayaḥ-sthūṇa*,[4] 'with pillars of Ayas' at the setting of the sun.[5] Moreover, in the Vājasaneyi Saṃhitā,[6] Ayas is enumerated in a list of six metals: gold (*hiraṇya*), Ayas, Śyāma, Loha, lead (*sīsa*), tin (*trapu*). Here *śyāma* ('swarthy') and *loha* ('red') must mean 'iron' and 'copper' respectively; *ayas* would therefore seem to mean 'bronze.' In many passages in the Atharvaveda[7] and

[1] Rv. i. 57, 3; 163, 9; iv. 2, 17; vi. 3, 5.

[2] *Altindisches Leben*, 52.

[3] Rv. i. 88, 5; x. 87, 2.

[4] Rv. v. 62, 8 (*cf.* 7).

[5] But this is not convincing, as in the same verse it is said to be 'of golden appearance at the flush of dawn.'

[6] xviii. 13.

[7] xi. 3, 1. 7; Maitrāyaṇī Saṃhitā, iv. 2, 9.

other books, the Ayas is divided into two species—the *śyāma* ('iron') and the *lohita* ('copper' or 'bronze'). In the Śatapatha Brāhmaṇa[8] a distinction is drawn between Ayas and *lōhāyasa*, which may either be a distinction between iron and copper as understood by Eggeling,[9] or between copper and bronze as held by Schrader.[10] In one passage of the Atharvaveda,[11] the sense of iron seems certain. Possibly, too, the arrow of the Rigveda,[12] which had a tip of Ayas (*yasyā ayo mukham*), was pointed with iron. Copper, however, is conceivable, and bronze quite likely.

Iron is called *śyāma ayas* or *śyāma* alone.[13] See also **Kārṣṇāyasa**. Copper is **Lohāyasa** or **Lohitāyasa**.

The smelting (*dhmā* 'to blow') of the metal is frequently referred to. The Śatapatha Brāhmaṇa[14] states that if 'well smelted' (*bahu-dhmātam*) it is like gold, referring evidently to bronze. A heater of Ayas is mentioned in the Vājasaneyi Saṃhitā,[15] and bowls of Ayas are also spoken of.[16]

[8] v. 4, 1, 2.
[9] *Sacred Books of the East*, 41, 90.
[10] *Prehistoric Antiquities*, 189.
[11] v. 28, 1.
[12] vi. 75, 15.
[13] Av. ix. 5, 4.
[14] vi. 1, 3, 5. *Cf.* vi. 1, 1, 13; v. 1, 2, 14; xii. 7, 1, 7; 2, 10, etc.
[15] xxx. 14; Taittirīya Brāhmaṇa, iii. 4, 10, 1.
[16] Av. viii. 10, 22; Maitrāyaṇī Saṃhitā, iv. 2, 13.

**Aya-sthūṇa.**—He was Gṛhapati ('householder,' the sacrificer at sacrificial sessions) of those whose Adhvaryu was Śaulvāyana, and taught the latter the proper mode of using certain spoons.[1]

[1] Śatapatha Brāhmaṇa, xi. 4, 2, 17 *et seq.*

**Ayāsya Āṅgirasa.**—This sage appears to be mentioned in two passages of the Rigveda,[1] and the Anukramaṇī ascribes to him several hymns of the Rigveda (ix. 44-46; x. 67; 68). In the Brāhmaṇa tradition he was Udgātṛ at the Rājasūya or Royal Inauguration Sacrifice, at which Śunaḥśepa was to have been slain, and his Udgītha (Sāmaveda chant) is referred to elsewhere.[3] He is also referred to several times as a ritua

[1] x. 67, 1; 108, 8. Perhaps x. 92, 15 also refers to him, but not i. 62, 7; x. 138, 4.
[2] Aitareya Brāhmaṇa, vii. 16.
[3] Jaiminīya Upaniṣad Brāhmaṇa ii. 7, 2. 6; 8, 3. *Cf.* Chāndogya Upaniṣad, i. 2, 12.

authority.[4] In the Vaṃśas, or Genealogies of the Bṛhadāraṇyaka Upaniṣad,[5] he is named as the pupil of Ābhūti Tvāṣṭra.

[4] Pañcaviṃśa Brāhmaṇa, xiv. 3, 22; xvi. 12, 4; xi. 8, 10; Bṛhadāraṇyaka Upaniṣad, i. 3, 8. 19. 24; Kauṣītaki Brāhmaṇa, xxx. 6.

[5] ii. 6, 3; iv. 6, 3 (in both recensions).

*Cf.* Ludwig, Translation of the Rig-veda, 3, 136; Hillebrandt, *Vedische Mythologie*, 2, 159; Weber, *Indische Studien*, 1, 255, n.; Pischel, *Vedische Studien*, 3, 204.

**Ayogū** is a word of quite doubtful meaning, found in the list of victims in the Vājasaneyi Saṃhitā.[1] It may, like the late *āyogava*, denote a member of a mixed caste (theoretically a descendant of a Śūdra by a Vaiśya wife).[2] Weber[3] rendered it as 'unchaste woman.'[4] Zimmer thinks it denotes a brotherless maiden who is exposed to the dangers of prostitution (*cf.* *āyogava*).

[1] xxx. 5; Taithrīya Brāhmaṇa, iii. 4, 1, 1.

[2] St. Petersburg Dictionary, *s.v.*

[3] *Indische Streifen*, 1, 76, n. b. In the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 277, he thought it referred to dicing (*ayas*). Risley, *Peoples of India*, 250, regards the Āyogavas as a functional caste of carpenters (*cf.* Manu, x. 48).

[4] *Altindisches Leben*, 32

**Ara.** See **Ratha.**

**Araṭu.**—A plant[1] (*Colosanthes Indica*) from the wood of which the axle of a chariot was sometimes made.[2]

[1] Av. xx. 131, 17.

[2] Rv. viii. 46, 27.

*Cf.* Zimmer, *Altindisches Leben*, 62, 247.

**Araṇya.**—This term denotes the uncultivated land—not necessarily forest land—beyond the village. It is contrasted with home (*amā*),[1] and with the plough land (*kṛṣi*),[2] being spoken of as apart (*tiras*) from men.[3] It is also contrasted with the **Grāma,**[4] and it is the place where thieves live.[5] The character of the forest is described in a hymn of the Rigveda[6] to the forest spirit (Araṇyānī). The dead are carried there for burial,[7] and hermits live there.[8] Forest fires were common.[9]

[1] Rv. vi. 24, 10.

[2] Av. ii. 4, 5.

[3] Śatapatha Brāhmaṇa, xiii. 6, 2, 20.

[4] Av. xii. 1, 56; Rv. i. 163, 11; Vājasaneyi Saṃhitā, iii. 45; xx. 17.

[5] Śatapatha Brāhmaṇa, v. 2, 3, 5; xiii. 2, 4, 4.

[6] x. 146.

[7] Bṛhadāraṇyaka Upaniṣad, v. 11.

[8] Chāndogya Upaniṣad, viii. 5, 3.

[9] Rv. i. 65, 4; 94, 10. 11; ii. 14, 2; x. 92, 1; 142, 4; Av. vii. 50, etc.

*Cf.* Zimmer, *Altindisches Leben*, 48, 142.

**Aratni.**—This word, which primarily means 'elbow,' occurs frequently from the Rigveda[1] onwards as denoting a measure of length ('ell' or 'cubit'), the distance from the elbow to the tip of the hand. The exact length nowhere appears from the early texts.

[1] Rv. viii. 80, 8; Av. xix. 57, 6; Aitareya Brāhmaṇa, viii. 5; Satapatha Brāhmaṇa, vi. 3, 1, 33, etc. For Rv. viii. 80, 8, see also **Āji**.

**A-rājānaḥ**, 'not princes,' is a term used to describe persons in two passages of the Śatapatha Brāhmaṇa,[1] and in the Aitareya Brāhmaṇa.[2] Weber[3] also finds them mentioned in the Atharvaveda,[4] and thinks that they—**Sūtas** ('charioteers') and **Grāmaṇīs** ('troop-leaders') there referred to—were called thus because, while not themselves princes, they assisted in the consecration of princes.

[1] iii. 4, 1, 7. 8; xiii. 4, 2, 17.
[2] viii, 23.
[3] *Indische Studien*, 17, 199.
[4] iii. 5, 7, where he emends *rājānaḥ* to *a-rājānaḥ* (see Whitney's note on the passage). *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 333; Weber, *Über den Rājasūya*, 22 *et seq.*

**Arāṭakī** is a plant mentioned once in the Atharvaveda,[1] and apparently identical with the **Ajaśṛṅgī**. *Cf.* also **Araṭu**.

[1] iv. 37, 6.
*Cf.* Zimmer, *Altindisches Leben*, 68; Bloomfield, *Hymns of the Atharvaveda*, 408.

**Arāḍa Dātreya Śaunaka.**—He is mentioned in the Vaṃśa Brāhmaṇa[1] as the pupil of **Dṛti Aindrota Śaunaka.**

[1] *Indische Studien*, 4, 384.

**Aritra** denotes the 'oar' by which boats were propelled. The Rigveda[1] and the Vājasaneyi Saṃhitā[2] speak of a vessel with a hundred oars, and a boat (*nau*) is said to be 'propelled by oars' (*aritra-paraṇa*).[3] In two passages of the Rigveda[4] the term, according to the St. Petersburg Dictionary, denotes a part of a chariot. The rower of a boat is called *aritṛ*.[5] See **Nau.**

[1] i. 116, 5.
[2] xxi. 7.
[3] Rv. x. 101, 2. *Cf.* Śatapatha Brāhmaṇa, iv. 2, 5, 10.
[4] i. 46, 8; *daśāritra*, ii. 18, 1.
[5] Rv. ii. 42, 1; ix. 95, 2.
*Cf.* Zimmer, *Altindisches Leben*, 256.

**Arim-dama Sana-śruta** is mentioned as a Mahārāja in the Aitareya Brāhmaṇa, vii. 34.

**Arim-ejaya** is mentioned as one who served as Adhvaryu at the snake feast celebrated in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 15. See Weber, *Indische Studien*, i, 35.

**Aruṇa Āṭa** was Achāvāka at the snake feast in the Pañcaviṃśa Brāhmaṇa (xxv. 15).

**Aruṇa Aupaveśi Gautama** is the full style[1] of a teacher, who is repeatedly referred to in the later Saṃhitās[2] and Brāhmaṇas,[3] and whose son was the famous **Uddālaka Āruṇi.** He was a pupil of Upaveśa,[4] and a contemporary of the prince **Aśvapati,** by whom he was instructed. *Cf.* **Āruṇa.**

[1] Taittirīya Saṃhitā, vi. 1, 9, 2; 4, 5, 1; Maitrāyaṇī Saṃhitā, i. 4, 10; iii. 6, 4. 6; 7, 4; 8, 6; 10, 5; Kāṭhaka Saṃhitā, xxvi. 10.

[2] Taittirīya Brāhmaṇa, ii. 1, 5, 11; Satapatha Brāhmaṇa, ii. 2, 2, 20; xi. 4, 1, 4; 5, 3, 2.

[3] Bṛhadāraṇyaka Upaniṣad, vi. 5, 3 (in both recensions).

[4] Śatapatha Brāhmaṇa, x. 6, 1, 2. *Cf.* Geldner, *Vedische Studien*, 3, 146, n. 4.

1. **Arundhatī** is the name of a plant celebrated in several passages of the Atharvaveda[1] as possessing healing properties in case of wounds, as a febrifuge, and as inducing cows to give milk. The plant was a climber which attached itself to trees like the **Plakṣa, Aśvattha, Nyagrodha,** and **Parṇa.**[2] It was of golden colour (*hiraṇya-varṇā*), and had a hairy stem (*lomaśa-vakṣaṇā*).[3] It was also called Silācī, and the **Lākṣā** appears to have been a product of it.[4]

[1] iv. 12, 1; v. 5, 5. 9; vi. 59, 1. 2; viii. 7, 6; xix. 38, 1.

[2] Av. v. 5, 5.

[3] Av. v. 5, 7; Pischel, *Vedische Studien*, 1, 174; Bloomfield, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 574.

[4] *Cf.* Whitney's note on Av. iv. 12; Bloomfield, *Atharvaveda*, 61.

2. **Arundhatī,** as the name of a star, is often referred to in the Sūtra literature, but only once in a late Āraṇyaka.[1]

[1] Taittirīya Āraṇyaka, iii. 9, 2.

**Arka**, as the name of the tree *Colotropis gigantea*, is perhaps found in one obscure passage of the Atharvaveda.[1]

[1] vi. 72, 1, where see Whitney's note. *Cf.* St. Petersburg Dictionary, *s.v.*

**Argala.** — The word which is usual later to denote the wooden pin of a door is found in the Śāṇkhāyana Āraṇyaka (ii. 16) in the compound *argaleṣīke* to denote the pin and bar of the door of a cow-pen. *Cf.* **Iṣīkā.**

**Argala Kāhoḍi** is mentioned in the Kāṭhaka Saṃhitā (xxv. 7) as a teacher. The name may, however, be Aryala, as suggested in the St. Petersburg Dictionary, *s.v.*, and as read by v. Schroeder in his edition. The Kapiṣṭhala (xxxix. 5) has Ayala. See below.

**Arcant** is possibly, as Ludwig[1] thinks, the name of the author of a hymn of the Rigveda[2]; but the word may be merely the ordinary participle 'praising.'

[1] Translation of the Rigveda, 3, 133. [2] x. 149, 5.

**Arcanānas.**—In one passage of the Rigveda[1] the gods Mitra-Varuṇa are besought to protect Arcanānas. He is also invoked with **Śyāvāśva** and several other ancestors enumerated in the Atharvaveda.[2] He appears as father of Śyāvāśva in the Pañcaviṃśa Brāhmaṇa.[3] The later tradition makes him play a part in the legend of his son's wedding, which Sieg[4] endeavours to show is known to the Rigveda.

[1] v. 64, 7.
[2] xviii. 3, 15.
[3] viii. 5, 9.
[4] *Die Sagenstoffe des Ṛgveda*, 50 *et seq.* *Cf.* Ludwig, Translation of the Rigveda, 3, 127; Oldenberg, *Ṛgveda-Noten*, 1, 354.

**Arcā.** See **Brāhmaṇa.**

**Arjunī** is, in the Rigveda,[1] the name of the **Nakṣatra** ('lunar mansion'), elsewhere[2] called Phalgunī. It occurs in the marriage hymn, with **Aghā** for Maghā, and, like that word, is apparently a deliberate modification.

[1] x. 85, 13. [2] Av. xiv. 1, 13. *Cf.* Śatapatha Brāhmaṇa, ii. 1, 11, 2.

**Arbuda** is mentioned as Grāvastut priest at the snake festival described in the Pañcaviṃśa Brāhmaṇa.[1] He is obviously the same mythical figure as Arbuda Kādraveya, a seer spoken of in the Aitareya[2] and Kauṣītaki Brāhmaṇas[3] as a maker of Mantras.

[1] xxv. 15.
[2] vi. 1.
[3] xxix. 1. *Cf.* Śatapatha Brāhmaṇa, xiii. 4, 3, 9.

**Arya.**—The [illegible] not common in the older literature, in places where the quantity of the first vowel is fixed as short, except in a mere adjectival sense. Geldner,[1] indeed, contends that no other sense is anywhere needed; but Roth[2] and Zimmer[3] agree in thinking that in several passages of the Vājasaneyi Saṃhitā[4] the word has the same sense as **Ārya**, and this appears probable. Whether it is necessary to ascribe this sense to the word in the compound *arya-patnī*[5] applied to the waters set free by Indra, is more doubtful. The commentator, Mahīdhara,[6] suggests that the word means a **Vaiśya**, not an Ārya generally. This view is supported by the explanation in the Śatapatha Brāhmaṇa[7] of one of the passages of the Vājasaneyi Saṃhitā.[8] But though the use of Arya to denote a Vaiśya became common later, it is not clear that it was original.

[1] *Vedische Studien*, 3, 96.
[2] St. Petersburg Dictionary, *s.v.*
[3] *Altindisches Leben*, 214, 215.
[4] xiv. 30; xx. 17; xxiii. 21; xxvi. 2. *Cf.* also Kāṭhaka Saṃhitā, xxxviii. 5; Taittirīya Saṃhitā, vii. 4, 19, 3. In Atharvaveda, xix. 32, 8, an analogous form occurs, as contrasted with *brāhmaṇa*, *rājanya*, and *śūdra*; but even there Whitney renders it as 'Āryan.' *Cf.* xix. 62, 1; Rv. viii. 94, 3; Pischel, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 40, 125.
[5] Rv. vii. 6, 5; x. 43, 8.
[6] On Vājasaneyi Saṃhitā, xxiii. 30.
[7] xiii. 2, 9, 8. Contrast Śāṅkhāyana Srauta Sūtra, xvi. 4, 4 *et seq.*, where Arya appears to be taken in the wider sense.
[8] xxiii. 30. *Cf.* Ludwig, Translation of the Rigveda, 3, 212; Weber, *Indische Studien*, x. 6; Oldenberg, *Rgveda-Noten*, 1, 126, 363.

**Aryamṇaḥ Panthā**, 'Aryaman's Way,' an expression which occurs in the Brāhmaṇas,[1] denotes, according to Weber,[2] 'the milky way,' but, according to Hillebrandt,[3] 'the ecliptic.'

[1] Taittirīya Brāhmaṇa, i. 7, 6, 6; Pañcaviṃśa Brāhmaṇa, xxv. 12, 3; Śatapatha Brāhmaṇa, v. 3, 1, 2.
[2] *Über den Rājasūya*, 48, 2.
[3] *Vedische Mythologie*, 3, 79, 80.

**Aryala.**—Those at whose snake feast the Gṛhapati was Aryala, and the Hotṛ was **Āruṇi** are mentioned in the Pañcaviṃśa Brāhmaṇa (xxiii. 1, 5). See also **Argala.**

**Arvant.** See **Aśva.**

**Arśas** is the name of a disease mentioned in the Vājasaneyi Saṃhitā[1] with consumption and other ailments. It appears to designate 'hæmorrhoids,' as in the later medical literature.

[1] xii. 98.
*Cf.* Zimmer, *Altindisches Leben*, 398; Roth, St. Petersburg Dictionary, *s.v.*

**Alaja** designates some kind of bird—one of the victims in the Aśvamedha,[1] or Horse Sacrifice.

[1] Taittirīya Saṃhitā, v. 4, 11, 1; 5, 20, 1; Maitrāyaṇī Saṃhitā, iii. 14, 18; Kāṭhaka Saṃhitā, xxi. 4; Vājasaneyi Saṃhitā, xxiv. 34.

**Alaji** is the name of a disease in the Atharvaveda.[1] The later *alajī* denotes an eye-disease—a discharge at the junction of the cornea and the sclerotica.

[1] ix. 8, 20. *Cf.* Zimmer, *Altindisches Leben*, 390; St. Petersburg Dictionary, *s.v.*

**Alamma Pārijānata** is mentioned in the Pañcaviṃśa Brāhmaṇa (xiii. 4, 11; 10, 8) as a sage.

**Alasālā.**—This word occurring only in one passage of the Atharvaveda (vi. 16, 4) is said to denote a grain-creeper.

**Alāṇḍu.**—This is the reading in the text of the Atharvaveda[1] of the name of a species of worm. Bloomfield[2] shows reason to adopt the reading Algaṇḍu as the correct form of the word.

[1] ii. 31, 2. [2] *Hymns of the Atharvaveda*, 315.

**Alābu.**—The bottle-gourd (*Lagenaria vulgaris*). Vessels made of it are referred to in the Atharvaveda.[1]

[1] viii. 10, 29. 30; xx. 132, 1. 2. *Cf. alāpu* in Maitrāyaṇī Saṃhitā, iv. 2, 13.

**Alāyya** is a word occurring in an obscure verse of the Rigveda,[1] and appearing to be a proper name. Hillebrandt,[2] however, amends the text so as to remove the name. The St. Petersburg Dictionary suggests that it refers to Indra. Pischel[3] holds that

[1] ix. 67, 20.
[2] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 418.
[3] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 701.

it is the name of a person whose axe was stolen, and for whom the hymn was written as a spell for the recovery of the axe.

**Aliklava** is a kind of carrion bird mentioned in the Atharvaveda.[1]

[1] xi. 2, 2; 9, 9. *Cf.* Zimmer, *Altindisches Leben*, 88.

**Alina** is the name of a people mentioned once only in the Rigveda.[1] Roth[2] thought that the Alinas were allies—possibly a subdivision—of the **Tṛtsus**. Ludwig[3] more probably thinks that they were defeated by **Sudās**, together with the **Pakthas**, **Bhalānas**, **Śivas**, and **Viṣāṇins**, with whom they are mentioned, at the **Paruṣṇī**; and Zimmer[4] suggests that they lived to the north-east of Kafiristan.

[1] vii. 18, 7.
[2] *Zur Litteratur und Geschichte des Weda*, 95; Zimmer, *Altindisches Leben*, 126.
[3] Translation of the Rigveda, 3, 207.
[4] *Op. cit.*, 431. The land is mentioned by Hiouen Thsang.

**Alīkayu Vācas-patya** is twice mentioned as an authority in the Kauṣītaki Brāhmaṇa (xxvi. 5; xxviii. 4).

**Alpa-śayu** is a kind of insect mentioned in the Atharvaveda.[1]

[1] iv. 36, 9.
*Cf.* Bloomfield, *Hymns of the Atharvaveda*, 408; Whitney, Translation of the Atharvaveda, 210.

**Avakā** is an aquatic plant (*Blyxa octandra*) frequently referred to in the Atharvaveda as well as in the later Saṃhitās[2] and Brāhmaṇas.[3] The Gandharvas are said to eat it.[4] Its later name is *śaivala*, and it is identical with the **Śipāla**.

[1] viii. 7, 9; 37, 8-10.
[2] Taittirīya Saṃhitā, iv. 6, 1, 1; v. 4, 2, 1; 4, 3; Vājasaneyi Saṃhitā, xvii. 4; xxv. 1; Maitrāyaṇī Saṃhitā, ii. 10, 1.
[3] Śatapatha Brāhmaṇa, vii. 5, 1, 11; viii. 3, 2, 5; ix. 1, 2, 20. 22; xiii. 8, 3, 13.
[4] Av. iv. 37, 8.
[5] With which it is glossed in Āśvalāyana Gṛhya Sūtra, ii. 8; iv. 4. *Cf.* Bloomfield, *Proceedings of the American Oriental Society*, October, 1890, xli.-xliii.; *American Journal of Philology*, 11, 349; Zimmer, *Altindisches Leben*, 71.

**Avata**, a word occurring several times in the Rigveda,[1] denotes a well, artificially made (*khan* 'to dig') in contrast with a spring

[1] i. 55, 8; 85, 10. 11; 116, 9. 22; 130, 2; iv. 17, 16; 50, 3; viii. 49, 6; 62, 6; 72, 10. 12; x. 25, 4; 101, 5. 7. *Cf.* Nirukta, v. 26.

(*utsa*), though the latter expression is also applied to an artificial well. Such wells were covered by the makers,[2] and are described as unfailing (*a-kṣita*) and full of water.[3] The water was raised by a wheel (*cakra*) of stone, to which was fastened a strap (*varatrā*), with a pail (*kośa*)[4] attached to it. When raised it was poured (*siñc*) into buckets (*āhāva*) of wood.[5] Sometimes those wells appear to have been used for irrigation purposes, the water being led off into broad channels (*sūrmī suṣirā*).[6]

[2] Rv. i. 55, 8.
[3] Rv. x. 101, 6, etc.
[4] *Aṃsatra-kośam*, Rv. x. 101, 7, is best thus rendered. For the stone wheel (*aśma-cakra*) which was above (*uccā-cakra*), see Rv. x. 101, 7; viii. 72, 10. For the *varatrā*, see Rv. x. 101, 6. Perhaps *kū-cakra* in Rv. x. 102, 11, is another name for the wheel, but *cf.* St. Petersburg Dictionary, *s.v.*
[5] Rv. x. 101, 6. 7.
[6] Rv. viii. 69, 12. *Cf.* Zimmer, *Altindisches Leben*, 156, 157; Geldner, *Vedische Studien*, 2, 14.

**Avatsāra** is mentioned as a seer in the Rigveda,[1] as a priest in the Aitareya Brāhmaṇa,[2] and as Prāsravaṇa (or Prāśravaṇa), son of Prasravaṇa, in the Kauṣītaki Brāhmaṇa.[3] A hymn of the Rigveda[4] is incorrectly ascribed to him in the Anukramaṇī.

[1] v. 44, 10.
[2] ii. 24.
[3] xiii. 3.
[4] ix. 58. *Cf.* Ludwig, Translation of the Rigveda, 3, 138; Weber, *Indische Studien*, 1, 188; 2, 315; Sieg, *Die Sagenstoffe des Ṛgveda*, 62 *et seq.*

**A-vadhyatā.** See **Brāhmaṇa.**

**Avasa** in the adjective *an-avasa* in the Rigveda[1] may mean 'drag.'

[1] vi. 66, 7. *Cf.* Max Müller, *Sacred Books of the East*, 32, 372.

**Ava-skava.**—A kind of worm, mentioned along with others in the Atharvaveda.[1]

[1] ii. 31, 4. *Cf.* Whitney, *ad loc.*; Weber, *Indische Studien*, 13, 201; Zimmer, *Altindisches Leben*, 90; Bloomfield, *Hymns of the Atharvaveda*, 316.

**Avāta.** See **Vāta.**

**Avi.**—'Sheep' are repeatedly mentioned in the Rigveda, and later, often in conjunction with goats (*aja*). The wolf (*vṛka*) was their great enemy,[1] and they were tended by shepherds.[2]

[1] Av. v. 8, 4; Rv. viii. 34, 3; 66, 8.
[2] *Avi-pāla*, Vājasaneyi Saṃhitā, xxx. 11; Śatapatha Brāhmaṇa, iv. 1, 5, 2; *avi-pa*, Taittirīya Brāhmaṇa, iii. 4, 9, 1.

Sheep as well as kine were captured from the enemy.[3] The Soma sieve was made of sheep's wool, and is repeatedly referred to (*avi, meṣī, avyā, avyaya*).[4] Considerable herds must have existed, as Ṛjrāśva is said[5] to have slain one hundred rams, and in a Dānastuti ('Praise of Gifts')[6] a hundred sheep are mentioned as a gift. The (*meṣa*,[7] *vṛṣṇi*[8]) ram was sometimes castrated (*petva*).[9] The main use of sheep was their wool; hence the expression 'woolly' (*ūrṇāvatī*)[10] is employed to designate a sheep. In the Vājasaneyi Saṃhitā[11] the ram is described as 'woolly,' and as 'the skin of beasts, quadruped and biped,' with reference to the use of its wool as clothing for men and shelter for animals. Pūṣan is said[12] to weave raiment from the wool of sheep. Normally the sheep stayed out at pasture; in an obscure passage of the Rigveda[13] reference appears to be made to rams in stall. Gandhāra[14] ewes were famous for their wool. Pischel[15] considers that the **Paruṣṇī**[16] was named from its richness in sheep, *parus*[17] denoting the 'flocks' of wool.

[3] Rv. viii. 86, 2.
[4] Rv. ix. 109, 16; 36, 4, etc. See Hillebrandt, *Vedische Mythologie*, 1, 203.
[5] Rv. i. 116, 17.
[6] Rv. viii. 67, 3.
[7] Rv. i. 43, 6; 116, 16, etc.
[8] Taittirīya Saṃhitā, ii. 3, 7, 4, etc.
[9] Rv. vii. 18, 17; Av. iv. 4, 8; Taittirīya Saṃhitā, v. 5, 22, 1; Vājasaneyi Saṃhitā, xxix. 58; 59.
[10] Rv. viii. 67, 3. *Cf.* x. 75, 8; so *urā*, x. 95, 3.
[11] xiii. 50.
[12] Rv. x. 26, 6.
[13] x. 106, 5.
[14] Rv. i. 126, 7.
[15] *Vedische Studien*, 2, 210.
[16] Rv. iv. 22, 2; v. 52, 9.
[17] Rv. ix. 15, 6; *parvan*, iv. 22, 2. *Cf.* Zimmer, *Altindisches Leben*, 229, 230; Oldenberg, *Ṛgveda-Noten*, 1, 348.

**Aśani.**—Zimmer[1] cites this word from the Rigveda[2] as denoting a sling stone, and compares a similar use of **Adri.**[3] In either case, however, the weapons are mythical, being used in descriptions of Indra's deeds. Schrader[4] also cites *aśan* in this sense, but no Vedic passage requires this sense.

[1] *Altindisches Leben*, 301.
[2] vi. 6, 5. *Cf.* 1, 121, 9.
[3] i. 51, 3.
[4] *Prehistoric Antiquities*, 221.

**Aśma-gandhā** ('rock-smell') is a plant mentioned in the Śatapatha Brāhmaṇa,[1] probably identical with the late *aśva-gandhā*, 'horse-smell' (*Physalis flexuosa*).

[1] xiii. 8, 1, 16, with Eggeling's note in the *Sacred Books of the East*, 44, 427.

**Aśva** is the commonest word for 'horse' in the Vedic literature. The horse is also called 'the runner' (*atya*), 'the swift' (*arvant*), 'the strong,' for pulling (*vājin*), 'the runner' (*sapti*), and 'the speeding' (*haya*). The mare is termed *aśvā*, *atyā*, *arvatī*, *vaḍavā*, etc. Horses of various colour were known, dun (*harita*, *hari*), ruddy (*aruṇa*, *aruṣa*, *piśaṅga*, *rohita*), dark brown (*śyāva*), white (*śveta*), etc. A white horse with black ears is mentioned in the Atharvaveda as of special value.[1] Horses were highly prized,[2] and were not rare, as Roth[3] thought, for as many as four hundred mares are mentioned in one Dānastuti ('Praise of Gifts').[4] They were on occasion ornamented with pearls and gold.[5]

Mares were preferred for drawing chariots because of their swiftness and sureness.[6] They were also used for drawing carts, but were not ordinarily so employed.[7] No mention is made of riding in battle, but for other purposes it was not unknown.[8]

Horses were often kept in stalls,[9] and fed there.[10] But they were also allowed to go out to grass,[11] and were then hobbled.[12] They were watered to cool them after racing.[13] Their attendants

[1] Av. v. 17, 15.

[2] Rv. i. 83, 1; iv. 32, 17; v. 4, 11; viii. 78, 2, etc.

[3] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 686.

[4] Rv. viii. 55, 3. *Cf.* v. 33, 8; vi. 47, 22-24; 63, 10; viii. 6, 47; 46, 22, and Hopkins, *American Journal of Philology*, 15, 157.

[5] Rv. x. 68, 11.

[6] Pischel, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 712-714; *Vedische Studien*, 1, 10, 305. *Cf. ratho vadhūmān*, Rv. i. 126, 3; vii. 18, 22, *vājinīvān*, vii. 69, 1.

[7] Śatapatha Brāhmaṇa, v. 5, 4, 35.

[8] The Aśvins ride, Rv. v. 61, 1-3. An *aśva-sāda* is referred to in Vājasaneyi Saṃhitā, xxx. 13; Taittirīya Brāhmaṇa, iii. 4, 7, 1; and riding is meant in Rv. i. 162, 17; 163, 9. Av. xi. 10, 24. is doubtful. *Cf.* Hopkins, *Journal of the American Oriental Society*, 13, 262; Ludwig, Translation of the Rigveda, 3, 221. Zimmer, *Altindisches Leben*, 230, denies the use; but see p. 295, where it is admitted for ordinary purposes.

[9] *Cf.* the epithet of richness, 'filling the stalls with horses' (*aśva-pastya*), in Rv. ix. 86, 41, and see Av. vi. 77, 1; xix. 55, 1.

[10] Av. *loc. cit.*

[11] Zimmer, *op. cit.*, 232, denies this, but it is the natural sense of the Vājasaneyi Saṃhitā, xv. 41.

[12] The expression for this is *paḍbīśa*, Rv. i. 162, 14. 16; Bṛhadāraṇyaka Upaniṣad, vi. 2, 13; Chāndogya Upaniṣad, v. 1, 12; Śāṅkhāyana Āraṇyaka, ix. 7. *Cf.* Pischel, *Vedische Studien*, 1, 234-236.

[13] Rv. ii. 13, 5; 34, 3; Maitrāyaṇī Saṃhitā, i. 11, 6; Pischel, *op. cit.*, 1, 189, 190.

are frequently referred to (*aśva-pāla*,[14] *aśva-pa*,[15] *aśva-pati*).[16] Stallions were frequently castrated (*vadhri*).[17]

Besides reins (*raśmayaḥ*), reference is made to halters (*aśvābhidhānī*),[18] and whips (*aśvājani*).[19] See also **Ratha.**

Horses from the Indus were of special value,[20] as also horses from the **Sarasvatī.**

[14] Śāṅkhāyana Śrauta Sūtra, xvi. 4, 5.

[15] Vājasaneyi Saṃhitā, xxx. 11; Taittirīya Brāhmaṇa, iii. 4, 9, 1.

[16] Vājasaneyi Saṃhitā, xvi. 24; Kāṭhaka Saṃhitā, xvii. 13.

[17] Rv. viii. 46, 30.

[18] Av. iv. 36, 10; v. 14, 6; Aitareya Brāhmaṇa, vi. 35; Śatapatha Brāhmaṇa, vi. 3, 1, 26; xiii. 1, 2, 1.

[19] Rv. v. 62, 7; vi. 75, 13; Vājasaneyi Saṃhitā, xxix. 50.

[20] Bṛhadāraṇyaka Upaniṣad, vi. 2, 13; Śāṅkhāyana Āraṇyaka, ix. 7; *vājinīvatī* as epithet of Sindhu, Rv. x. 75, 8, of Sarasvatī, i. 3, 10; ii. 41, 18; vi. 61, 3. 4; vii. 96, 3; Pischel, *op. cit.*, i. 10. *Cf.* Zimmer, *op. cit.*, 230-232.

**Aśva-tara, Aśva-tarī** are respectively the masculine and feminine name of 'mule.' These animals are mentioned frequently from the Atharvaveda[1] onwards. They were known not to be fruitful,[2] and were probably considered inferior to horses,[3] but a mule-car was quite common.[4]

[1] iv. 4, 8; viii. 8, 22; Aitareya Brāhmaṇa, iii. 47; iv. 9; Śatapatha Brāhmaṇa, xii. 4, 1, 10, etc.; Jaiminīya Upaniṣad Brāhmaṇa, i. 4, 4.

[2] Taittirīya Saṃhitā, vii. 1, 1, 2. 3. *Cf.* Adbhuta Brāhmaṇa in *Indische Studien*, 1, 40.

[3] As were asses, Taittirīya Saṃhitā, v. 1, 2, 2; Śatapatha Brāhmaṇa, vi. 4, 4, 7.

[4] Aitareya Brāhmaṇa, iv. 9; Chāndogya Upaniṣad, iv. 2, 1 (in both passages *aśvatarī-ratha*). *Cf.* Oertel, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 175.

1. **Aśva-ttha** ('horse-stand') is one of India's greatest trees, the *Ficus religiosa*, later called *pippala*[1] (now Peepal). Vessels made of the wood of the Aśvattha are mentioned in the Rigveda,[2] and the tree itself is constantly referred to later.[3] Its hard wood formed the upper of the two pieces of wood used for kindling fire, the lower being of **Śamī.**[4] It planted its roots in shoots of other trees, especially the **Khadira,** and destroyed them;[5] hence it is called 'the destroyer' (*vaibādha*). Its berries

[1] The word *pippala* as a neuter occurs once in the Rv. (i. 164, 20) designating the berry of the Peepal-tree.

[2] i. 135, 8; x. 97, 5.

[3] Atharvaveda, iii. 6, 1; iv. 37, 4, etc.

[4] Av. vi. 11, 1; Śatapatha Brāhmaṇa, xi. 5, 1, 13.

[5] Av. iii. 6.

are referred to as sweet, and as eaten by birds.[6] The gods are said to sit under it in the third heaven.[7] It and **Nyagrodha** are styled the 'crested ones' (*śikhaṇḍin*).[8]

[6] Rv. i. 164, 20. 22.
[7] Av. v. 4, 3. *Cf.* Chāndogya Upaniṣad, viii. 5, 3; Kauṣītaki Upaniṣad, i. 3.
[8] Av. iv. 37, 4. *Cf.* Zimmer, *Altindisches Leben*, 57, 58.

2. **Aśva-ttha.**—This prince is celebrated in a Dānastuti[1] as having given gifts to Pāyu. He is identified with **Divodāsa** by Griffith,[2] but it is impossible to be certain of this identification.

[1] Rv. vi. 47, 24.
[2] *Hymns of the Rigveda*, 1, 611. The name is spelt Aśvatha in the text, but that is merely the usual shortened spelling of the group *tth*.

**Aśva-dāvan.**—Ludwig[1] finds a prince of this name in a passage of the Rigveda,[2] where a gift of fifty horses is mentioned, but the word appears to be an epithet of Indra ('bestower of horses').

[1] Translation of the Rigveda, 3, 274.
[2] v. 18, 3.

**Aśva-pati** ('lord of horses') is a name of a prince of the **Kekayas**, who instructed **Prācīnaśāla** and other Brahmins.[1]

[1] Chāndogya Upaniṣad, v. 11, 4; Satapatha Brāhmaṇa, x. 6, 1, 2.

**Aśva-medha** ('offering a horse-sacrifice') is a prince mentioned in a hymn of the Rigveda,[1] which contains a Dānastuti ('Praise of Gifts') of **Tryaruṇa**, and to which three verses have been added in praise of Aśvamedha. See also **Āśvamedha.**

[1] v. 27, 4-6. *Cf.* Ludwig, Translation of the Rigveda, 3, 275.

**Aśva-yujau.** See **Nakṣatra.**

**Aśvala**, the Hotṛ priest of **Janaka**, King of **Videha**, appears as an authority in the Bṛhadāraṇyaka Upaniṣad (iii. 1, 2. 10).

**Aśva-vāra, Aśva-vāla** ('hair of a horse's tail').—The former form occurs in the Maitrāyaṇī Saṃhitā,[1] the latter in the

[1] iii. 7, 9.

Kāṭhaka [2] and Kapiṣṭhala Saṃhitās [3] and Śatapatha Brāhmaṇa,[4] denoting a species of reed (*Saccharum spontaneum*).

[2] xxiv. 8.
[3] xxxviii. 1.
[4] iii. 4, 1, 7. *Cf.* Von Schroeder's edition of the Maitrāyaṇī Saṃhitā, i., p. xv.

**Aśva-sūkti** is the name of a seer to whom the Rigveda Anukramaṇī ascribes two hymns of the Rigveda.[1] The Pañcaviṃśa Brāhmaṇa [2] knows a Sāman of Aśvasūkti.

[1] viii. 14; 15.
[2] xix. 4, 10. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 230, n. 4.

**Aśvinī.** See **Nakṣatra.**

**Aṣāḍha Kaiśin** is the name of a man referred to in a corrupt and obscure passage of the Kāṭhaka Saṃhitā [1] as connected with the defeat of the **Pañcālas** by the **Kuntis.**

[1] xxvi. 9; Kapiṣṭhala, xli. 7. See Weber, *Indische Studien*, 3, 471.

**Aṣāḍha Uttara Pārāśarya** is mentioned as a teacher in a Vaṃśa or Genealogy in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1).

**Aṣāḍhā.** See **Nakṣatra.**

**Aṣāḍhi Sauśromateya** was a man who is stated in the Śatapatha Brāhmaṇa (vi. 2, 1, 37) to have died because the heads for the sacrifice in connection with the laying of the bricks of the fire-altar had been obtained in an improper manner.

**Aṣṭaka** is mentioned in the Aitareya Brāhmaṇa [1] as one of the sons of **Viśvāmitra.**

[1] vii. 17. Also in the Sāṅkhāyana Srauta Sūtra, xv. 26.

**Aṣṭakā.** See **Māsa.**

**Aṣṭa-karṇī** is an expression which occurs in one passage of the Rigveda,[1] and which Roth [2] was at first inclined to interpret

[1] x. 62, 7.
[2] St. Petersburg Dictionary, *s. v.*

as a proper name. There can, however, be no doubt that it means a cow, not a man, as suggested by Grassmann. The exact reason why a cow should be so described is uncertain. Roth[3] was later inclined to see in it the sense 'having pierced ears,' similar epithets being at a later period known to Pāṇini[4] (*bhinna-karṇa, chinna-karṇa*). Grassmann's more obvious rendering, 'having the sign for (the number) 8 marked on the ear,' is supported by the similar epithets, 'having the mark of a lute on the ear' (*karkari-karṇyaḥ*), 'having the mark of a sickle on the ear' (*dātra-karṇyaḥ*), 'having the mark of a stake on the ear' (*sthūṇā-karṇyaḥ*), 'having the ears bored' (*chidra-karṇyaḥ*), and *viṣṭya-karṇyaḥ*, given in the Maitrāyaṇī Saṃhitā.[5] The simple meaning, 'with marked ears,' is, however, supported by the same passage of the Maitrāyaṇī, where the verb *akṣ* occurs in the sense 'to mark.' In the Atharvaveda the mark used is the Mithuna, no doubt as a magical device to secure fertility.

The marking of ears was apparently a regular practice. It is twice referred to in the Atharvaveda.[6] The mark is termed *lakṣman*,[7] and was made with a copper-knife[8] (*lohita*). The Maitrayaṇī Saṃhitā[9] forbids the use of an arrow-shaft (*tejana*), or of iron, but permits that of a stem of sugar-cane (*ikṣu-kāṇḍa*) or copper.

[3] *Cf.* Böhtlingk, Dictionary, *s.v.*
[4] vi. 3, 115.
[5] iv. 2, 9.
[6] vi. 141, 1. 2; xii. 4, 6.
[7] Av. vi. 141, 2; Maitrāyaṇī Saṃhitā, *loc. cit.*
[8] Av., *loc. cit.*
[9] *Loc. cit.*
*Cf.* Zimmer, *Altindisches Leben*, 234, 348; Delbrück, *Gurupūjākaumudī*, 48, 49; Weber, *Indische Studien*, 13, 466; Whitney, Translation of the Atharvaveda, 387.

**Aṣṭā-daṃṣṭra Vairūpa.**—To him the Pañcaviṃśa Brāhmaṇa (viii. 9, 21) ascribes two Sāmans.

**Aṣṭrā** is the plougher's 'goad,' the badge of agriculture. It is mentioned several times in the Rigveda.[1]

[1] iv. 57, 4; vi. 53, 9; 58, 2; *aṣṭrā-vin* occurs in x. 102, 8. See also Kauśika Sūtra, 80. *Cf.* Roscher, *Archiv für Religionswissenschaft*, 1, 63; Hillebrandt, *Vedische Mythologie*, 3, 364, n. 8.

**Asamāti Rātha-prauṣṭha.**—The story of the quarrel between Asamāti, the Ikṣvāku prince of the Rathaproṣṭha family, and

his priests, the Gaupāyanas, is found only in the later Brāhmaṇas.[1] It appears to be based on a misreading of the Rigveda,[2] where *asamāti* is merely an adjective. The later story is that the king was induced to abandon his family priests by two Asuras, Kirāta and Ākuli, who by their magic compassed the death of Subandhu, one of the brother priests, and that the others revived him by the use of the hymns (Rigveda, x. 57-60).

[1] Jaiminīya Brāhmaṇa, iii. 167 (*Journal of the American Oriental Society*, 18, 41 *et seq.*); Sāṭyāyanaka, cited in Sāyaṇa on Rv. x. 57, 1; 60, 7; Bṛhaddevatā, vii. 83 *et seq.*, with Macdonell's notes; Pañcaviṃśa Brāhmaṇa, xiii. 12, 5.

[2] x. 60, 2. 5; Av. vi. 79, 1. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 499; Max Müller, *Journal of the Royal Asiatic Society*, 1866, 426-465; Böhtlingk's Dictionary, *s.v.*; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 48, n. 1.

**Asi** usually denotes the sacrificial knife,[1] but occasionally appears to mean a knife used in war.[2] Mention is made of a sheath (*vavri*)[3] to which a belt (*vāla*)[4] was attached. The word *asi-dhārā*[5] also denotes 'sheath.'

[1] Rv. i. 162, 20; x. 79, 6; 86, 18; Av. ix. 3, 9; x. 1, 20, etc.

[2] Av. xi. 9, 1. The use of the 'sword' increases in the Epic period. See Hopkins, *Journal of the American Oriental Society*, 13, 284.

[3] Kāṭhaka Saṃhitā, xv. 4.

[4] *Ibid.*; Maitrāyaṇī Saṃhitā, ii. 6, 5.

[5] Jaiminīya Upaniṣad Brāhmaṇa, iii. 139.

**Asiknī** ('black') is the name in the Rigveda[1] of the river known later as Candra-bhāgā, and to the Greeks as Akesines, now the Chenab in the Punjab.

[1] viii. 20, 25; x. 75, 5; Nirukta, ix. 26. *Cf.* Zimmer, *Altindisches Leben*, 12.

1. **Asita** is a name of the 'black snake,' referred to in the later Saṃhitās.[1]

[1] Av. iii. 27, 1; v. 13, 5. 6; vi. 56, 2, etc.; Taittirīya Saṃhitā, v. 5, 10, 1; Maitrāyaṇī Saṃhitā, iii. 14, 18; perhaps Vājasaneyi Saṃhitā, xxiv. 37.

2. **Asita.**—(*a*) A mythical sage of this name figures as a magician in the Atharvaveda in conjunction with **Gaya**[1] or with **Jamadagni.**[2] In the Śatapatha Brāhmaṇa[3] he appears as

[1] Av. i. 14, 4. [2] Av. vi. 137, 1. [3] xiii. 4, 3, 11.

Asita Dhānva,[4] and as Daivala or Devala in the Pañcaviṃsa Brāhmaṇa[5] and Kāṭhaka Saṃhitā.[6]

[4] Dhānvana in the Śāṅkhāyana Srauta Sūtra, xvi. 2, 19.
[5] xiv. 11, 18, 19. *Cf.* xv. 5, 27.
[6] xxii. 11. *Cf.* Ludwig, Translation of the Rigveda, 3, 132.

(*b*) **Asita Vārṣa-gaṇa** is a pupil of **Harita Kaśyapa** according to the Vaṃśa or Genealogy in the Bṛhadāraṇyaka Upaniṣad.

[1] vi. 5, 3 (Kāṇva=vi. 4, 33, Mādhyandina).

**Asita-mṛga** is the designation in the Aitareya Brāhmaṇa[1] of a family of the **Kaśyapas** who were excluded from a sacrifice by **Janamejaya,** but who took away the conduct of the offering from the **Bhūtavīras,** whom the king employed. In the Jaiminīya Brāhmaṇa[2] and the Ṣaḍviṃsa Brāhmaṇa[3] the Asita-mṛgas are called 'sons of the Kaśyapas,' and one is mentioned as **Kusurubindu[4] Auddālaki.**

[1] vii. 27. *Cf.* Eggeling, *Sacred Books of the East*, 43, 345.
[2] i. 75.
[3] i. 4.
[4] Variously read as Asurbinda, Kusurbinda, Kusurubinda.

**Asura-vidyā,** 'the science of the Asuras,' the term used in the Śāṅkhāyana and Āśvalāyana[1] Śrauta Sūtras as the equivalent of the term *māyā* employed in the Śatapatha Brāhmaṇa,[2] clearly means 'magic,' as it is rendered by Professor Eggeling.[3]

[1] x. 7.
[2] xiii. 4, 3, 11. *Cf.* Śāṅkhāyana Śrauta Sūtra, x. 61, 2. 21.
[3] *Sacred Books of the East*, 44, 368.

**Astṛ,** 'shooter,' is a term frequently used in the Rigveda[1] and Atharvaveda[2] for the archer who fought from the chariot.

[1] i. 8, 4; 64, 10; ii. 42, 2, etc.
[2] vi. 93, 1. 2; xi. 2, 7. *Cf.* Zimmer, *Altindisches Leben*, 296.

**Ahan,** 'day.' Like other peoples, the Indians used night as a general expression of time as well as day, but by no means predominantly.[1] Night is also termed the dark (*kṛṣṇa*), as

[1] Rv. iv. 16, 19; viii. 26, 3; i. 70, 4. *Cf.* Av. x. 7, 42.

opposed to the light (*arjuna*), day.[2] Aho-rātra[3] is a regular term for 'day and night' combined.

The day itself is variously divided. In the Atharvaveda[4] a division into 'the rising sun' (*udyan sūryaḥ*), 'the coming together of the cows' (*saṃ-gava*), 'midday' (*madhyaṃ-dinā*), 'afternoon' (*aparāhṇa*), and 'sunset' (*astaṃ-yan*) is found. In the Taittirīya Brāhmaṇa[5] the same series appears with 'early' (*prātar*) and 'evening' (*sāyāhna*) substituted for the first and last members, while a shorter list gives *prātar*, *saṃgava*, *sāyam*. In the Maitrāyaṇī Saṃhitā[6] there is the series 'dawn' (*uṣas*), *saṃgava*, *madhyaṃdina*, and *aparāhṇa*.

The morning is also, according to Zimmer, called *api-śarvara*,[7] as the time when the dark is just past. It is named *svasara*,[8] as the time when the cows are feeding, before the first milking at the *saṃgava*, or when the birds are awakening.[9] It is also called *pra-pitva*,[10] according to Zimmer.[11] But Geldner[12] points out that that term refers to the late midday, which also is called *api-śarvara*, as bordering on the coming night, being the time when day is hastening to its close, as in a race. From another point of view, evening is called *abhi-pitva*,[13] the time when all come to rest. Or again, morning and evening are denoted as the dawning of the sun (*uditā sūryasya*), or its setting (*ni-mruc*). The midday is regularly *madhyam ahnām*,[14] *madhye*,[15] or *madhyaṃdina*. *Saṃgava*[16] is the forenoon, between the early morning (*prātar*) and midday (*madhyaṃdina*).

The divisions of time less than the day are seldom precisely given. In the Śatapatha Brāhmaṇa,[17] however, a day and

[2] Rv. vi. 9, 1.

[3] Rv. x. 190, 2; Av. xiii. 3, 8, etc.; Vājasaneyi Saṃhitā, xxiii. 41, etc.

[4] ix. 6, 45.

[5] i. 5, 3, 1; 4, 9, 2. [6] iv. 2, 11.

[7] Rv. iii. 9, 7; *cf.* Oldenberg, *Rgveda-Noten*, 1, 230.

[8] Rv. ii. 34, 8; ix. 94, 2.

[9] Rv. ii. 19, 2; 34, 5.

[10] Rv. vii. 41, 4; viii. 1, 29. Sieg, *Die Sagenstoffe des Ṛgveda*, 127 *et seq.*, interprets *paritakmyāyām* (Rv. i. 116, 15) similarly.

[11] *Altindisches Leben*, 362.

[12] *Vedische Studien*, 2, 155-179.

[13] Rv. i. 126, 3; iv. 34, 5.

[14] Rv. vii. 41, 4.

[15] Rv. viii. 27, 20.

[16] *Cf.* Rv. v. 76, 3 (*saṃgave, prātar ahno, madhyaṃdine*); Taittirīya Brāhmaṇa, ii. 1, 1, 3; Jaiminīya Upaniṣad Brāhmaṇa, i. 12, 4; Aitareya Brāhmaṇa, iii. 18, 14; Geldner, *Vedische Studien*, 3, 112, 113. Zimmer, *op. cit.*, 362, places it too early—before the cows are driven out.

[17] xii. 3, 2, 5. *Cf.* Taittirīya Brāhmaṇa, iii. 10, 1, 1 *et seq.*

night make up 30 *mūhūrtas;* 1 *muhūrta* = 15 *kṣipra;* 1 *kṣipra* = 15 *etarhi;* 1 *etarhi* = 15 *idāni;* 1 *idāni* = 15 breathings; 1 breathing = 1 spiration; 1 spiration = 1 twinkling (*nimeṣa*), etc. In the Śāṅkhāyana Āraṇyaka[18] the series is *'dhvaṃsayo, nimeṣāḥ, kāṣṭhāḥ, kalāḥ, kṣaṇā, muhūrtā, ahorātrāḥ.* A thirtyfold division of day as well as of night is seen in one passage of the Rigveda[19] by Zimmer, who compares the Babylonian sixtyfold division of the day and night. But the expression used—thirty Yojanas—is too vague and obscure—Bergaigne[20] refers it to the firmament—to build any theory upon with safety.

The longer divisions of time are regularly 'half month' (*ardha-māsa*), 'month' (*māsa*), 'season' (*ṛtu*), and 'year' (*saṃvatsara*), which often[21] occur in this sequence after *ahorātrāṇi* ('days and nights').

[18] vii. 20. *Cf.* Śāṅkhāyana Srauta Sūtra, xiv. 78 *et seq.*; Weber, *Indische Streifen*, 1, 92-95.

[19] Rv. i. 123, 8.

[20] *Religion Védique*, 3, 283 *et seq.* *Cf.* Roth, St. Petersburg Dictionary, *s.v. kratu.*

[21] Taittirīya Saṃhitā, vii. 1, 15; Maitrāyaṇī Saṃhitā, iii. 12, 7; Vājasaneyi Saṃhitā, xxii. 28; Śāṅkhāyana Āraṇyaka, vii. 20; Bṛhadāraṇyaka Upaniṣad, iii. 8, 9, etc. *Cf.* Zimmer, *Altindisches Leben*, 361-363.

**Ahalyā Maitreyī** is practically a mythical name, the existence of the lady whose story is alluded to in several Brāhmaṇas[1] being derived from the epithet of Indra, 'lover of Ahalyā' (*ahalyāyai jāra*).

[1] Satapatha Brāhmaṇa, iii. 3, 4, 18; Jaiminīya Brāhmaṇa, ii. 79; Ṣaḍviṃśa Brāhmaṇa, i. 1.

**Ahi.**—This word occurs frequently from the Rigveda[1] onwards to denote 'snake.' Reference is several times[2] made to its casting its slough. Mention is also made of the serpent's peculiar movement,[3] which earns for it the designation[4] of 'the toothed rope' (*datvatī rajjuḥ*). The poisonous character

[1] vii. 104, 7, etc. The word *sarpa*, which is usual in the Atharvaveda, occurs only once (x. 16, 6) in the Rv.

[2] Rv. ix. 86, 44; Av. i. 27; Satapatha Brāhmaṇa, xi. 2, 6, 13; Bṛhadāraṇyaka Upaniṣad, iv. 4, 10; Jaiminīya Brāhmaṇa, i. 9; ii. 139; Kāṭhaka Upaniṣad ii. 6; 17.

[3] Aitareya Āraṇyaka, v. 1, 4.

[4] Av. iv. 3, 2.

of its bite is spoken of,[5] as well as the torpidity of the reptile in winter, when it creeps into the earth.[6] The cast skin is used as an amulet against highwaymen.[7] Mention is made of a mythical horse, Paidva, which the Aśvins gave to Pedu as a protection against snakes,[8] and which is invoked as a destroyer of serpents.[9] The ichneumon (*nakula*) is regarded as their deadly enemy, and as immune against their poison through the use of a healing plant,[10] while men kill them with sticks[11] or strike off their heads.[12]

Many species of snakes are mentioned: see **Aghāśva, Ajagara, Asita, Kaṅkaparvan, Karikrata, Kalmāṣagrīva, Kasarṇīla, Kumbhīnasa, Tiraścarāji, Taimāta, Darvi, Daśonasi, Puṣkarasāda, Pṛdāku, Lohitāhi, Śarkoṭa, Śvitra, Sarpa.**

[5] Rv. vii. 104, 7; Av. x. 4, 4 *et seq.*; 6, 56.
[6] Av. xii. 1, 46.
[7] Av. i. 27.
[8] Rv. i. 117-119.
[9] Av. x. 4, 6. 10.
[10] Av. vi. 139, 5; viii. 7, 23.
[11] Av. x. 4, 9.
[12] Av. vi. 67, 2. See Zimmer, *Altindisches Leben*, 94, 95.

**Ahīnā Āśvatthya** was a sage (*muni*) who achieved immortality by knowledge of a certain rite (*sāvitram*).[1]

[1] Taittirīya Brāhmaṇa, iii. 10, 9, 10. The form of the first name is remarkable. The second may be compared with **Aśvattha**.

## Ā.

**Ākuli.**—This mythical priest plays, together with **Kirāta**, a part in the later tale of **Asamāti** and the **Gaupāyanas.**

**Āktākṣya** is mentioned as a teacher who had peculiar views on the fire ritual (*agni-citi*), which are rejected in the Śatapatha Brāhmaṇa.[1]

[1] vi. 1, 2, 24. *Cf.* Lévi, *La Doctrine du Sacrifice*, 140.

**Ā-kramaṇa.**—In the Jaiminīya Upaniṣad Brāhmaṇa[1] (i. 3) this word is used with the specific sense of 'steps to climb trees.'

**Ākhu.**—The exact sense of this word is uncertain. Zimmer[1] renders it 'mole,' while Roth[2] prefers 'mouse' or 'rat.' It is frequently mentioned in the later Saṃhitās,[3] and is known to the Rigveda,[4] where, however, the word is regarded by Pischel[5] as having acquired the secondary sense of 'thief.' This is denied by Hillebrandt.[6]

[1] *Altindisches Leben*, 84, 85, followed by Bloomfield, *Hymns of the Atharvaveda*, 142.

[2] St. Petersburg Dictionary, *s.v.*, followed by Whitney, Translation of the Atharvaveda, 317, 318.

[3] Taittirīya Saṃhitā, v. 5, 14, 1; Maitrāyaṇī Saṃhitā, iii. 14, 7; Vājasaneyi Saṃhitā, iii. 57; xxiv. 26; 28; Av. vi. 50, 1.

[4] ix. 67, 30.

[5] *Vedische Studien*, 2, 246; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 701.

[6] *Zeitschrift*, 48, 418; *Vedainterpretation*, 7.

**Ā-khyāna.**—In the Aitareya Brāhmaṇa[1] we hear of the Śaunaḥśepa Ākhyāna, 'the story of **Śunaḥśepa**,' which is told by the Hotṛ priest at the Rājasūya ('royal inauguration'). The series of stories[2] used at the Aśvamedha ('horse sacrifice') during the year while the sacrificial horse is allowed to wander at its will is called the 'cyclic' (*pari-plavam*). The Aitareya Brāhmaṇa[3] mentions also Ākhyāna-vids ('men versed in tales'), who tell the Sauparṇa legend, elsewhere[4] known as a **Vyākhyāna.** Yāska, in the Nirukta,[5] frequently uses the term, sometimes in a pregnant sense as denoting the doctrine of the Aitihāsikas or traditional interpreters of the Rigveda.[6]

[1] vii. 18, 10. *Cf.* Śāṅkhāyana Śrauta Sūtra, xv. 27.

[2] Śatapatha Brāhmaṇa, xiii. 4, 3, 2. 15.

[3] iii. 25, 1.

[4] Śatapatha Brāhmaṇa, iii. 6, 2, 7.

[5] v. 21; vii. 7.

[6] xi. 19; 25.
*Cf.* Sieg, *Die Sagenstoffe des Ṛgveda*, 16 *et seq.*

**Ā-khyāyikā.**—This word occurs apparently but once in the Vedic literature, in the late Taittirīya Āraṇyaka,[1] where its significance is doubtful.

[1] i. 6, 3. *Cf.* Sieg, *Die Sagenstoffe des Ṛgveda*, 20, n. 1.

**Āgastya** appears as a teacher in the Aitareya (iii. 1, 1) and Śāṅkhāyana (vii. 2) Āraṇyakas.

**Āgni-veśi Śatri.**—A prince of this name appears to be referred to in a Dānastuti ('Praise of Gifts') in the Rigveda.[1]

[1] v. 34, 9. *Cf.* Ludwig, Translation of the Rigveda, 3, 155.

**Āgni-veśya.**—Several teachers of this name are mentioned in the Vaṃśas or Genealogies of the Bṛhadāraṇyaka Upaniṣad. In the Mādhyandina recension[1] Āgniveśya is a pupil of **Saitava.** In the Kāṇva recension he is a pupil of **Śāṇḍilya** and **Ānabhimlāta** in one Vaṃśa,[2] and of **Gārgya** in the second Vaṃśa.[3]

[1] ii. 5, 21; iv. 5, 27. [2] ii. 6, 2. [3] iv. 6, 2.

**Ā-ghāṭi** is a musical instrument, the 'cymbal,' used to accompany dancing. It is known to the Rigveda[1] and Atharvaveda.[2]

[1] x. 146, 2. [2] iv. 37, 4 (*āghāṭa*). *Cf.* Zimmer, *Altindisches Leben*, 289.

**Āṅgirasa** is a title denoting a claim to be of the family of **Aṅgiras,** borne by many sages and teachers, like **Kṛṣṇa, Ājīgarti, Cyavana, Ayāsya, Saṃvarta, Sudhanvan,** etc.

**Āja-keśin** is the name of a family in which, according to the Jaiminīya Upaniṣad Brāhmaṇa (i. 9, 3), **Baka** used violence against Indra.

**Ājani.**—This word is used to denote a 'goad' in the Atharvaveda (iii. 25, 5).

**Ājāta-śatrava.** See **Bhadrasena.**

**Āji** is constantly used in the Rigveda[1] and the later literature to express the sense of 'a race,' and only seldom denotes 'a battle.' Horse-racing was one of the favourite amusements of the Vedic Indian,[2] the other being dicing

[1] v. 37, 7; vi. 24, 6, etc.
[2] Zimmer, *Altindisches Leben*, 291; Geldner, *Vedische Studien*, 1, 120; 2, 1 *et seq.*

(Akṣa). The racecourse, called Kāṣṭhā[3] or Āji[4] itself, appears from the Atharvaveda[5] to have been a quasi-circular one to a mark (*kārṣman*[6]) and back again. In the Rigveda the course is described as broad (*urvī*), and the distance as measured out (*apāvṛktā aratnayaḥ*).[7] Prizes (*dhana*) were offered (*dhā*),[8] and eagerly competed for. Other words for victory and the prize are *kāra*[9] and *bhara*;[10] and to 'run a race' is described by the expressions *ājim aj, i, dhāv, sṛ*.[11] The person who instituted a race is referred to as *āji-sṛt*,[12] and Indra is called *āji-kṛt*[13] ('race-maker'), and *āji-pati*[14] ('lord of the race').

The swift steeds (*vājin, atya*) used for the races were often washed and adorned.[15] According to Pischel[16] the name of one swift mare is preserved—viz., Viśpalā,[17] whose broken leg was replaced by the Aśvins in a race; but the interpretation is very doubtful. Geldner[18] has also found a comic picture of a horse-chariot race in the Mudgala hymn in the Rigveda, but Bloomfield[19] has shown that that interpretation is unsound. Pischel[20] also seeks to show that races were run in honour of gods, but the evidence for the theory is inadequate.[21]

[3] Rv. viii. 80, 8; Av. ii. 14, 6.

[4] Rv. iv. 24, 8; Av. xiii. 2, 4.

[5] ii. 14, 6; xiii. 2 4.

[6] Rv. ix. 36, 1; 74, 8.

[7] The sense is doubtful in Rv. viii. 80, 8. Zimmer suggests that it may mean 'the course is straight,' without twistings, for which idea *cf.* Geldner, *Vedische Studien*, 2, 160, quoting the comparison of the courser's race with a bowstring (Rv. iii. 53, 24). It is also rendered 'the barriers are removed.'

[8] Rv. i. 81, 3; 116, 15; vi. 45, 1 *et seq.*; viii. 80, 8; ix. 53, 2; 109, 10. According to Geldner, *Vedische Studien*, 1, 120, n. 2, *dhana* is from *dhan*, 'start.' *Cf.* Pischel, *ibid.*, 171. *Cf. dhanasā*, Rv. i. 112, 7. 10; ii. 10, 6; viii. 3, 15, etc.

[9] Rv. v. 29, 8; ix. 14, 1.

[10] Rv. v. 29, 8; ix. 16, 5, etc.

[11] Aitareya Brāhmaṇa, ii. 25; iv. 27; Śatapatha Brāhmaṇa, ii. 4, 3, 4; v. 1, 1, 3; 4, 1; vi. 1, 2, 12; vii. 1, 2, 1, etc.

[12] Satapatha Brāhmaṇa, v. 1, 5, 10. 28; xi. 1, 2, 13.

[13] Rv. viii. 53, 6.

[14] *Ibid.*, 14.

[15] Rv. ii. 34, 3; ix. 109, 10; x. 68, 11.

[16] *Vedische Studien*, 1, 171-173. *Cf.* Sieg, *Die Sagenstoffe des Ṛgveda*, 127 *et seq.*

[17] Rv. i. 116, 15. Pischel finds here a race in honour of Vivasvant, but his equation of Khela and Vivasvant is denied even by Sieg, who accepts his theory of Viśpalā.

[18] *Vedische Studien*, 2, 1 *et seq.*

[19] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 541 *et seq.* Von Schroeder, *Mysterium und Mimus im Rigveda*, 346 *et seq.*, follows Geldner. *Cf.* Winternitz, *Vienna Oriental Journal*, 23, 137.

[20] *Vedische Studien*, 1, 172.

[21] Sieg, *op. cit.*, 128.

A formal race, however, is a feature of the ritual of the Rājasūya or royal consecration.[22]

[22] Taittirīya Saṃhitā, i. 8, 15; Taittirīya Brāhmaṇa, i. 7, 9; Kāṭhaka Saṃhitā, xv. 8; Vājasaneyi Saṃhitā, x. 19 *et seq.*; Satapatha Brāhmaṇa, v. 4, 2; 3.
*Cf.* Oldenberg, *Ṛgveda-Noten*, 1, 43.

**Ājīgarti.**—See **Śunaḥśepa**, who bears this patronymic in the Aitareya Brāhmaṇa.[1] He is called an Āṅgirasa in the Kāṭhaka Saṃhitā.[2]

[1] vii. 17. *Cf.* Śāṅkhāyana Śrauta Sūtra, xvi. 11, 2. [2] xix. 11.

**Ājya.** See **Ghṛta.**

**Āñjana.**—A salve frequently referred to in the Atharvaveda,[1] which came from Mount **Trikakubh**[2] in the Himālaya, and was used to anoint the eyes.[3] The region of the **Yamunā**[4] is also given as a possible place of origin, and the ointment is declared as potent to remove jaundice, **Yakṣma**, **Jāyānya**, and other diseases.[5] A female ointment-maker is mentioned in the list of victims of the Puruṣamedha ('human sacrifice').[6]

[1] iv. 9; vi. 102, 3; ix. 6, 11; xix. 44.
[2] Av. iv. 9, 9. 10; xix. 44, 6.
[3] *Cf.* Av. iv. 9, 1 (*akṣyam*); Aitareya Brāhmaṇa, i. 3. Hence the legend in the Taittirīya Saṃhitā, vi. 1, 1, 5; *cf.* i. 2, 1, 2; Maitrāyaṇī Saṃhitā, iii. 6, 3; Śatapatha Brāhmaṇa, iii. 1, 3, 15; Vājasaneyi Saṃhitā, iv. 3.
[4] Av. iv. 9, 10.
[5] Av. xix. 44, 1 *et seq.*
[6] Vājasaneyi Saṃhitā, xxx. 14 (*āñjanī-kārī*); Taittirīya Brāhmaṇa, iii. 4, 10, 1.
*Cf.* Zimmer, *Altindisches Leben*, 5, 69; Bloomfield, *Hymns of the Atharvaveda* 381 *et seq.*; *American Journal of Philology*, 17, 405, 406; Whitney, Translation of the Atharvaveda, 159.

**Āṭikī** is the name of the wife of **Uṣasti** in the Chāndogya Upaniṣad (i. 10, 1).

**Āṭṇāra.**—Patronymic of **Para.**

**Āḍambara** was a kind of 'drum.' A 'drummer' (*āḍambarāghāta*) is mentioned in the list of victims at the Puruṣa-medha ('human sacrifice') in the Vājasaneyi Saṃhitā.[1]

[1] xxx. 19. *Cf.* Satapatha Brāhmaṇa, xiv. 4, 8, 1.

**Āṇi.**—This word, which is found in the Rigveda,[1] but rarely later,[2] appears to be best taken with Roth[3] and Zimmer[4] as denoting the part of the axle of the chariot which is inserted into the nave of the wheel. Sāyaṇa renders it as lynch-pin, and this sense is accepted by Leumann,[5] being apparently also found in the Nirukta.[6] In one place in the Rigveda[7] the word appears by synecdoche to denote the whole chariot, but the passage is, according to Geldner,[8] completely obscure.

[1] i. 35, 6; v. 43, 8.
[2] In a Mantra in the Aitareya Āraṇyaka, ii. 7. See Keith's edition, pp. 266, 267, and Vāṇī.
[3] St. Petersburg Dictionary, *s.v.*
[4] *Altindisches Leben*, 247.
[5] *Etymologisches Wörterbuch*, 30.
[6] vi. 32.
[7] i. 63, 8. *Cf.* Pischel, *Vedische Studien*, 1, 96.
[8] Geldner, *ibid.*, 1, 141. n. 2.

**Āṇḍīka** ('bearing eggs') is a term found in the Atharvaveda[1] denoting an edible plant, apparently with fruit or leaves of egg shape (*āṇḍa*), akin to the lotus.

[1] iv. 34, 5; v. 17, 16. In the first passage the Paippalāda version has *paṃḍarīka* in its place; Whitney, Translation of the Atharvaveda, 207. *Cf.* Zimmer, *Altindisches Leben*, 70; Weber, *Indische Studien*, 18, 138.

**Ātā.**—The framework of the door of a house appears to be denoted by the plural of this word in the Rigveda[1] (though in all passages there it is used only by synecdoche of the doors of the sky), and in the Vājasaneyi Saṃhitā.[2] Zimmer[3] compares the Latin *antae*, to which the word etymologically corresponds.[4]

[1] i. 56, 5; 113, 14; iii. 43, 6; ix. 5, 5 (*ātaiḥ*).
[2] xxix. 5 (*ātaiḥ*). *Cf.* *ātābhiḥ* in Durga on Nirukta, iv. 18.
[3] *Altindisches Leben*, 154.
[4] Brugmann, *Grundriss*, 1, 209; 2, 214.

**Āti**, an aquatic bird. The Apsarases in the legend of Purūravas and Urvaśī appear to him like Ātis, probably swans.[1] The birds appear also in the list of animals in the Aśvamedha ('horse sacrifice'),[2] where Mahīdhara[3] renders them as the

[1] Rv. x. 95, 9. *Cf.* Satapatha Brāhmaṇa, xi. 5, 1, 4.
[2] Taittirīya Saṃhitā, v. 5, 13, 1; Maitrāyaṇī Saṃhitā, iii. 14, 18; Vājasaneyi Saṃhitā, xxiv. 34.
[3] On Vājasaneyi Saṃhitā, *loc. cit.*

later Āḍī (*Turdus ginginianus*), and Sāyaṇa[4] quotes a view, according to which the Āti was the Cāṣa, or blue jay (*Coracias indica*).

[4] On Taittirīya Saṃhitā, *loc. cit.* *Cf.* Zimmer, *Altindisches Leben*, 89.

**Ātithi-gva.**—Patronymic of **Indrota.**

**Ātreya** is the patronymic of a pupil of Māṇṭi in the Bṛhadāraṇyaka Upaniṣad.[1] An Ātreya appears as a Purohita of **Aṅga** in the Aitareya Brāhmaṇa.[2] An Ātreya was regularly the priest in certain rites,[3] and an Ātreyī occurs in an obscure passage in the Śatapatha Brāhmaṇa.[4]

[1] ii. 6, 3; iv. 6, 3 (in both versions).
[2] viii. 22.
[3] *Ibid.*, vii. 7; Satapatha Brāhmaṇa, iv. 3, 4, 21; Kātyāyana Srauta Sūtra, x. 2, 21 (*sadasaḥ purastāt*).
[4] i. 4, 5, 13. *Cf.* Roth, St. Petersburg Dictionary, *s.v.*

**Ātreyī-putra** is mentioned as a pupil of **Gautamīputra** in a Vaṃśa, or Genealogy, in the Bṛhadāraṇyaka Upaniṣad (vi. 5, 2, in both versions).

**Ātharvaṇa**, a patronymic formed from the name of the mythic Atharvan, is found normally in the plural neuter as a designation of the hymns of the Atharvans. This use appears in the late nineteenth book of the Atharvaveda,[1] and in the Pañcaviṃśa Brāhmaṇa.[2] In the singular the expression Ātharvaṇa (Veda), though not occurring till the Chāndogya Upaniṣad,[3] is earlier than the term 'Atharvaveda,' which is first found in the Sūtras.[4] In the Nidāna Sūtra[5] Ātharvaṇikas, or 'followers of the Atharvaveda,' appear.

Specific but mainly mythical Ātharvaṇas are **Kabandha, Bṛhaddiva, Bhiṣaj, Dadhyañc,** and **Vicārin.**

[1] xix. 23, 1.
[2] xii. 9, 10.
[3] vii. 1, 2. 4; 2, 1; 7, 1.
[4] Śāṅkhāyana Śrauta Sūtra, xvi. 2, 10, etc.
[5] ii. 12.
*Cf.* Bloomfield, *Hymns of the Atharvaveda*, xxv.; *Atharvaveda*, 8 *et seq.*

**Ā-darśa,** 'mirror,' is a term found only in the Upaniṣads[1] and Āraṇyakas.[2]

[1] Bṛhadāraṇyaka Upaniṣad, ii. 1, 9; iii. 9, 15; Chāndogya Upaniṣad, viii. 7, 4; Kauṣītaki Upaniṣad, iv. 2; 11.

[2] Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, viii. 7.

**Ādāra** was a kind of plant which was prescribed as a substitute for **Soma.**[1] It is identified in the Śatapatha Brāhmaṇa[2] with **Pūtīka.**

[1] Satapatha Brāhmaṇa, iv. 5, 10, 4.
[2] xiv. 1, 2, 12. *Cf.* Kāṭhaka Saṃhitā, xxiv. 3; Kātyāyana Śrauta Sūtra, xxv. 12, 19.
*Cf.* Zimmer, *Altindisches Leben*, 276.

**Ānanda-ja Cāndhanāyana** is mentioned as a pupil of **Śāmba** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

**Ānabhi-mlāta** is mentioned in a Vaṃśa, or Genealogy, in the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of Ānabhimlāta.

[1] ii. 6, 2 (not in the Mādhyandina version).

**Ānava.** See **Anu.**

**Ānūka.**—Geldner[1] thinks that in its solitary occurrence in the Rigveda[2] this word means an ornament. Roth[3] takes it adverbially, and so do Ludwig and Oldenberg.

[1] *Vedische Studien*, 3, 94. [2] v. 33, 9. [3] St. Petersburg Dictionary, *s.v.*

**Āpayā** is the name of a river mentioned once only in the Rigveda,[1] when it occurs between the **Dṛṣadvatī** and the **Sarasvatī.** Ludwig[2] was inclined to identify it with the Āpagā as a name for the Ganges, but Zimmer[3] correctly places it near the Sarasvatī, either as the small tributary which flows past Thānesar or the modern Indramatī farther west, while Pischel[4] assigns it to **Kurukṣetra,** of which the Āpayā is mentioned as a famous river in the Mahābhārata.[5]

[1] iii. 23, 4.
[2] Translation of the Rigveda, 3, 200. But *cf. ibid.*, 4, 304.
[3] *Altindisches Leben*, 18.
[4] *Vedische Studien*, 2, 218.
[5] Mahābhārata, iii. 83, 68.

**Ābayu** is apparently the name of a plant in the Atharvaveda;[1] the mustard plant[2] may have been meant, but the sense is quite uncertain.[3]

[1] vi. 16, 1.

[2] Bloomfield, *Hymns of the Atharvaveda*, 465, following the indication of the use of the hymn in the Kauśika Sūtra.

[3] Whitney, Translation of the Atharvaveda, 292; Zimmer, *Altindisches Leben*, 72.

**Ābhi-pratāriṇa.**—Patronymic of **Vṛddhadyumna.**

**Ā bhūti Tvāṣṭra** is mentioned in two Vaṃśas, or Genealogies, of the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of **Viśvarūpa Tvāṣṭra,** both teachers being no doubt equally mythical.

[1] ii. 6, 3; iv. 6, 3 (in both recensions).

**Āmalaka** (neuter), a common word later, is found in the Chāndogya Upaniṣad (vii. 3, 1), denoting the Myrobalan fruit. *Cf.* **Amalā.**

**Āmikṣā** designates a mess of clotted curds. It is not known to the Rigveda, but occurs in all the later Saṃhitās,[1] Brāhmaṇas,[2] etc., and is associated with the Vaiśya in the Taittirīya Āraṇyaka.[3]

[1] Av. x. 9, 13; Taittirīya Saṃhitā, ii. 5, 5, 4; iii. 3, 9, 2; vi. 2, 5, 3; Maitrāyaṇī Saṃhitā, ii. 1, 9; Vājasaneyi Saṃhitā, xix. 21; 23, etc.

[2] Satapatha Brāhmaṇa, i. 8, 1, 7. 9; iii. 3, 3, 2, etc.; Taittirīya Āraṇyaka, ii. 8, 8; Jaiminīya Brāhmaṇa, ii. 438 (*Journal of the American Oriental Society*, 19, 99, 101); Chāndogya Upaniṣad, viii. 8, 5, etc.

[3] *Loc. cit.* *Cf.* Mānava Srauta Sūtra, ii. 2, 40.

**Āmba** denotes in the Taittirīya[1] and Kāṭhaka[2] Saṃhitās a grain, called **Nāmba** in the Śatapatha Brāhmaṇa.[3]

[1] i. 8, 10, 1. [2] xv. 5. [3] v. 3, 3, 8.

**Āmbaṣṭhya** is mentioned in the Aitareya Brāhmaṇa (viii. 21) as a king, whose priest for the Rājasūya, or royal inauguration, was **Nārada.** Presumably the name is local, meaning 'King of

the Ambaṣṭhas,' as interpreted in the St. Petersburg Dictionary. Later the term Ambaṣṭha denotes 'a man of mingled Brāhmaṇa and Vaiśya parentage by father and mother' respectively.

**Ā-yatana.**—The general sense of 'abode' or 'home' appears to be limited in one passage of the Chāndogya Upaniṣad (vii. 24, 2) to the sense of 'holy place,' 'sanctuary,' which is found in the epic.

**Āyavasa** is mentioned apparently as a king in a corrupt and unintelligible verse of the Rigveda.[1]

[1] i. 122, 15. *Cf.* Ludwig, Translation of the Rigveda, 3, 206; Roth, St. Petersburg Dictionary, *s.v.*

**Āyu** appears in the Rigveda[1] with **Kutsa** and **Atithigva** as having been defeated, with Indra's aid, by **Tūrvayāṇa**, who is believed by Pischel[2] to have been King of the **Pakthas.** Possibly he is elsewhere[3] referred to as victorious, by Indra's aid, over **Veśa.** Elsewhere he is quite mythical.[4]

[1] i. 53, 10; ii. 14, 7; vi. 18, 3; viii. 53, 2; Bergaigne, *Religion Védique*, 1, 60.

[2] *Vedische Studien*, 1, 71-75.

[3] Rv. x. 49, 5; but the word is possibly not a proper name.

[4] *Cf.* Macdonell, *Vedic Mythology*, 100, 135, 140.

**Āyuta.** See **Ghṛta.**

**Ā-yudha**, 'weapon,' in its widest sense covers the whole of a Kṣatriya's warlike equipment, which in the Aitareya Brāhmaṇa[1] is summed up as horse-chariot (*aśva-ratha*), bow and arrows (*iṣu-dhanva*), and corselet (*kavaca*). As the bow and arrow (*iṣu, dhanvan*) were essential as the main weapons of the Vedic fighter, they are probably meant when Āyudha is used specifically of weapons, as often from the Rigveda[2] onwards. The battle hymn in the Rigveda[3] confirms this view, as it presents to us the warrior armed with bow and arrow on his chariot, and clad in armour (**Varman**), with a guard (**Hastaghna**) on the left arm to avoid the friction of the bow-string. The corselet was not a single solid piece of metal, but consisted of many pieces fitted together (*syūta*);[4] it may

[1] vii. 19, 2.

[2] i. 39, 2; 61, 13; 92, 1; ii. 30, 9, etc.; Av. vi. 133, 2, etc.

[3] vi. 75.

[4] Rv. i. 31, 15.

have been made either of metal plates or, as is more likely, of some stiff material plated with metal. In addition the warrior wore a helmet (**Śiprā**). There is no trace of the use of a shield, nor is there any clear record of the employment of greaves or other guard for the feet.[5] Skill in the use of weapons is referred to in the Rigveda.[6]

It is doubtful whether sling stones (**Adri, Aśani**) were in ordinary use. The hook (*aṅkuśa*)[7] also is merely a divine weapon, and the axe (*svadhiti*,[8] *vāśī*, *paraśu*) does not occur in mortal combats. For the use of the spear see **Ṛṣṭi, Rambhiṇī, Śakti, Śaru**; of the sword, **Asi, Kṛti**. Neither weapon can be considered ordinary in warfare, nor was the club (**Vajra**) used. For the modes of warfare see **Saṃgrāma**.

[5] Grassmann saw greaves in *vaṭūriṇā padā* in Rv. i. 133, 2, but this is most improbable.

[6] i. 92, 1. *Cf.* Geldner, *Vedische Studien*, 3, 183; Hopkins, *Journal of the American Oriental Society*, 13, 295.

[7] Rv. viii. 17, 10; x. 44, 9; 134, 6; Av. vi. 83, 3. *Cf.* Muir, *Sanskrit Texts*, 5, 87.

[8] Rv. v. 32, 10; ix. 67, 30; x. 43, 9. *Cf.* Zimmer, *Altindisches Leben*, 298-301; Muir, *Sanskrit Texts*, 5, 469-472; Hopkins, *Journal of the American Oriental Society*, 13, 281 *et seq*.

**Āyogava.—Marutta Āvi-kṣita**, the Āyogava king, is mentioned as a sacrificer in the Śatapatha Brāhmaṇa,[1] where also a Gāthā ('stanza') celebrating his sacrifice is cited. *Cf.* **Ayogū**.

[1] xiii. 5, 4, 6. *Cf.* Śāṅkhāyana Srauta Sūtra, xvi. 9, 14-16.

**Āraṅgara** is one of the names of the bee found in the Rigveda.[1] Other names are **Sarah** and **Bhṛṅgā**.

[1] x. 106, 10. *Cf.* Zimmer, *Altindisches Leben*, 97.

**Ārā**, a word later[1] known as an 'awl' or 'gimlet,' occurs in the Rigveda[2] only to designate a weapon of Pūṣan, with whose pastoral character its later use for piercing leather is consistent. *Cf.* **Vāśī**.

[1] Hillebrandt, *Vedische Mythologie*, 3, 365, n. 1. [2] vi. 53, 8.

**Ārāḍhi.**—Patronymic of **Saujāta**. *Cf.* **Arāḍa**.

**Āruṇa Aupa-veśi.**—So the manuscripts let us read the former word in the Maitrāyaṇī Saṃhitā, but this is doubtless an error for **Aruṇa.**

**Āruṇi** is the patronymic normally referring to **Uddālaka,** son of **Aruṇa Aupaveśi.** Uddālaka is probably also meant by Āruṇi Yaśasvin, who occurs as a teacher of the Subrahmaṇyā (a kind of recitation) in the Jaiminīya Brāhmaṇa.[1] Āruṇis are referred to both in the Jaiminīya Upaniṣad Brāhmaṇa[2] and in the Kāṭhaka Saṃhitā,[3] as well as in the Aitareya Āraṇyaka.[4]

[1] ii. 80.
[2] ii. 5, 1. *Cf.* Keith, *Aitareya Āraṇyaka*, 204.
[3] xiii. 12.
[4] ii. 4. 1.

**Āruṇeya.**—An epithet of **Śvetaketu,** indicating his descent from **Uddālaka Āruṇi** and **Aruṇa Aupaveśi.** It is apparently confined to the Śatapatha Brāhmaṇa[1] and Chāndogya Upaniṣad,[2] in which Śvetaketu plays a great part.

[1] x. 3, 4, 1; xi. 2, 7, 12; 5, 4, 18; 6, 2, 1; xii. 2, 1, 9; Bṛhadāraṇyaka Upaniṣad, vi. 2, 1.
[2] v. 3, 1; vi. 1, 1.

**Ārkṣa.**—Patronymic of **Śrutarvan** and of **Āśvamedha.**

**Ārjīka**[1] and **Ārjīkīya**[2] (masc.), **Ārjīkīyā**[3] (fem.).—The two masculine forms probably denote the people or land, while the feminine word designates the river of the land. Hillebrandt[4] locates the country in or near Kaśmir, as Arrian[5] mentions Arsaces, brother of Abhisares, who presumably took his name from his people, and Abhisāra bordered on Kaśmir. Pischel[6] accepts Ārjīka as designating a country, which he, however, thinks cannot be identified. But neither Roth[7] nor Zimmer[8] recognizes the word as a proper name. On the other hand, all authorities agree in regarding Ārjīkīyā as the name of a

[1] Singular: Rv. viii. 7, 29; ix. 113, 2. Plural: ix. 65, 23.
[2] Rv. viii. 64, 11.
[3] Rv. x. 75, 5.
[4] *Vedische Mythologie*, 1, 126-137.
[5] Anabasis, v. 29, 4.
[6] *Vedische Studien*, 2, 209, 217.
[7] St. Petersburg Dictionary.
[8] *Altindisches Leben*, 12-14.

river. Roth[9] does so in one passage[10] only, elsewhere seeing references to Soma vessels; but it seems necessary to treat the word alike in all passages containing it. Zimmer does not locate the river, and Pischel denies the possibility of its identification. Hillebrandt thinks it may have been the Upper Indus, or the **Vitastā** (the Jhelum), or some other stream. Grassmann follows Yāska[11] in identifying it with the the **Vipāś** (Beäs), but this is rendered improbable by the position of the name in the hymn in praise of rivers (*nadī-stuti*).[12] Brunnhofer[13] identifies it with the Arghesan, a tributary of the Arghanab.

[9] *Op. cit.*, *s.v. suṣomā*.
[10] Rv. x. 75, 5.
[11] Nirukta, ix. 26
[12] Rv. x. 75.
[13] *Iran und Turan*, 52. *Cf.* Max Müller, *Sacred Books of the East*, 32, 398; 399.

**Ārjuneya.**—In the Rigveda[1] this name occurs as the patronymic of **Kautsa.**

[1] i. 112, 23; iv. 26, 1; vii. 19, 2; viii. 1, 11.

**Ārtabhāgī-putra** is mentioned as a pupil of **Śauṅgī-putra** in a Vaṃśa or Genealogy in the Bṛhadāraṇyaka Upaniṣad.[1] Ārtabhāga is a patronymic of Jaratkārava in the same Upaniṣad.[2]

[1] vi. 5, 2 (also in the Mādhyandina version). [2] iii. 2, 1. 13.

**Ārtava.**—This expression denotes a portion of the year consisting of more seasons than one. But it does not bear the exact sense of 'half-year,' as suggested by Zimmer.[1] This is shown by the fact that it occurs regularly in the plural, not in the dual. In the Atharvaveda it occurs between seasons and years (*hāyana*),[2] but also in the combinations, 'seasons, Ārtavas, months, years';[3] 'half-months, months, Ārtavas, seasons';[4]

[1] *Altindisches Leben*, 374.
[2] iii. 10, 9.
[3] iii. 10, 10.
[4] xi. 7, 20. *Cf.* xv. 6, 6; 17, 6.

'seasons, Ārtavas, months, half-months, days and nights, day';[5] and in the Vājasaneyi Saṃhitā 'months, seasons, Ārtavas, the year,'[6] or simply with the seasons.[7]

[5] xvi. 8, 18.
[6] xxii. 28.
[7] Av. v. 28, 2. 13; x. 6, 18; 7, 5; xi. 3, 17; 6, 17; Taittirīya Saṃhitā, vii. 2, 6, 1. 3. Kauṣītaki Upaniṣad, i. 3, cited in this sense in the St. Petersburg Dictionary, is not so to be understood, as the word there is merely adjectival.

**Ārtnī** denotes the end of the bow to which the bow-string (*jyā*) was attached.[1] The string was not normally kept fastened to both ends of the bow, but when an arrow was to be shot it was strung taut.[2] On the other hand, the legend of the death of Viṣṇu, told in the later Saṃhitās[3] and Brāhmaṇas,[4] expressly contemplates his leaning on his strung bow, which cleaves his head by the sudden springing apart of the two ends when the bow-string is gnawed through.

[1] Rv. vi. 75, 4; Av. i. 1, 3; Maitrāyaṇī Saṃhitā, ii. 9, 2; Kāṭhaka Saṃhitā, xvii. 11; Vājasaneyi Saṃhitā, xvi. 9, etc.
[2] Rv. x. 166, 3. *Cf.* Av. vi. 42, 1.
[3] Maitrāyaṇī Saṃhitā, iv. 5, 9.
[4] Pañcaviṃśa Brāhmaṇa, vii. 5, 6; Satapatha Brāhmaṇa, xiv. 1, 1, 7 *et seq.*
*Cf.* Zimmer, *Altindisches Leben*, 297, 298; Hopkins, *Journal of the American Oriental Society*, 13, 270.

**Ārya** is the normal designation in the Vedic literature from the Rigveda[1] onwards of an Āryan, a member of the three upper classes, **Brāhmaṇa, Kṣatriya,** or **Vaiśya,** as the formal division is given in the Śatapatha Brāhmaṇa.[2] The Ārya stands in opposition to the **Dāsa,**[3] but also to the **Śūdra.** Sometimes[4] the expression is restricted to the Vaiśya caste,

[1] Rv. i. 51, 8; 130, 8; 156, 5, etc.
[2] iv. 1, 6 (Kāṇva recension).
[3] Rv. i. 51, 8. 9; 103, 3; vi. 20, 10; 25, 2. 3, etc. (opposed to Dāsa); Av. iv. 20, 4. 8; Maitrāyaṇī Saṃhitā, iv. 6, 6; Vājasaneyi Saṃhitā, xiv. 30, etc. (opposed to Śūdra).
[4] Zimmer, *Altindisches Leben*, 205, 215, finds this use—understanding Ārya as meant—in Atharvaveda, xix. 32, 8, and 62, 1, as well as in passages where Śūdrāryau is found. Lanman, in Whitney's Translation of the Atharvaveda, 948, 1003, quotes his view with approval; but Whitney's version leaves no doubt that he read and understood the text as Ārya, the Āryan, not the Vaiśya. For Whitney's view, Av. iv. 20, 4. 8 may be cited; and so Roth, St. Petersburg Dictionary, *s.v.*, takes the passages. In Taittirīya Saṃhitā, iv. 3, 10, 8, Śūdrāryau must mean Śūdra and Vaiśya; but the Padapāṭha takes it as Arya, and so does Zimmer.

the Brāhmaṇa and the Kṣatriya receiving special designations; but this use is not common, and it is often uncertain also whether **Arya** is not meant. The phrase Śūdrāryau[5] is especially ambiguous, but appears to have denoted originally the Śūdra and the Āryan, for in the Mahāvrata ceremony the fight between a Śūdra and an Ārya is represented in the Taittirīya Brāhmaṇa as one between a Brāhmaṇa and a Śūdra, though the Sūtra treats it as a fight between a Vaiśya and a Śūdra.

The word Ārya (fem. Āryā or Ārī) also occurs frequently used as an adjective to describe the Āryan classes (*viśaḥ*),[6] or name (*nāman*),[7] or caste (*varṇa*),[8] or dwellings (*dhāman*);[9] or again reference is made to the Āryan supremacy (*vrata*)[10] being extended over the land. Āryan foes (*vṛtra*)[11] are referred to beside Dāsa foes, and there are many[12] references to war of Āryan versus Āryan, as well as to war of Āryan against Dāsa. From this it can be fairly deduced that even by the time of the Rigveda the Āryan communities had advanced far beyond the stage of simple conquest of the aborigines. In the later Saṃhitās and Brāhmaṇas the wars alluded to seem mainly Āryan wars, no doubt in consequence of the fusion of Ārya and Dāsa into one community.

Weber[13] considers that the five peoples known to the Rigveda were the Āryans and the four peoples of the quarters (*diś*) of the earth, but this is doubtful. Āryan speech (*vāc*)[14] is specially referred to in the Aitareya and Śāṅkhāyana Āraṇyakas.

[5] See Taittirīya Saṃhitā, vii. 5, 9, 3, with Kātyāyana Śrauta Sūtra, xiii. 3, 8; Kāṭhaka Saṃhitā, xxxiv. 5; Pañcaviṃśa Brāhmaṇa, v. 5, 17; Taittirīya Brāhmaṇa, i. 2, 6, 7; Lāṭyāyana Sūtra, iv. 2, 5; Śāṅkhāyana Śrauta Sūtra, xvii. 6, 2; Anupada Sūtra, vii. 10.

[6] Rv. i. 77, 3; 96, 31; x. 11, 4; 4, etc.

[7] Rv. x. 49, 3.

[8] Rv. iii. 34, 9. *Cf.* **Varṇa**.

[9] Rv. ix. 63, 14.

[10] Rv. x. 65, 11. So Agni and Indra styled Āryan, as supporters of the Āryan people (Rv. vi. 60, 6).

[11] Rv. vi. 33, 3; vii. 83, 1; x. 69, 6.

[12] Rv. i. 102, 5; iii. 32, 14; vi. 22, 10; 25, 2. 3; viii. 2, 4. 27; x. 38, 3; 83, 1; 102, 3, etc.

[13] *Indische Studien*, 17, 288. *Cf.* Roth, St. Petersburg Dictionary, *s.v. kṛṣṭi*, and **Pañca Janāsaḥ**.

[14] Aitareya Āraṇyaka, iii. 2, 5; Śāṅkhāyana Āraṇyaka, viii. 9. *Cf.* Keith, *Aitareya Āraṇyaka*, 196, 255; and **Vāc**.

*Cf.* Ludwig, Translation of the Rigveda, 3, 207 *et seq.*; Zimmer, *Altindisches Leben*, 214 *et seq.*

**Ārya.** See **Mālya.**

**Arṣṭi-ṣeṇa.**—Patronymic of **Devāpi.**[1]

[1] Rv. x. 98, 5. 6. 8; Nirukta, ii. 11; Bṛhaddevatā, vii. 155.

**Āla** appears to mean 'weed' in the Atharvaveda,[1] and to form part of three other words,[2] denoting, according to Sāyaṇa, grass-creepers (*sasya-vallī*)—viz., Alasālā, Silañjālā,[3] and Nīlagalasāla. Whitney,[4] however, does not think that the word can be given any determinate sense.

[1] Av. vi. 16, 3. But Whitney takes the word as a verb, comparing v. 22, 6.

[2] Av. vi. 16, 4.

[3] Sāyaṇa reads Salāñjālā, and the manuscripts of the Kauśika Sūtra (vi. 16), have Silāñjālā. But *cf.* **Silāc**

[4] Translation of the Atharvaveda, 292, 293. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 466.

**Ālambāyanī-putra** is mentioned in a Vaṃśa or Genealogy of the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 2) as a pupil of **Ālambī-putra.** In the Mādhyandina recension (vi. 4, 32) the relation is reversed, for there he is teacher of Ālambī-putra and pupil of **Jāyantī-putra.**

**Ālambī-putra** is a pupil of **Jāyantī-putra** according to the Vaṃśa in the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 2), but of **Ālambāyanī-putra** according to the Mādhyandina (vi. 4, 32).

**Āligī** is the name of a kind of serpent in the Atharvaveda (v. 13, 7). *Cf.* **Viligī.**

**Ā-vasatha** ('dwelling').—The precise sense[1] of this term appears to be a place for the reception of guests, especially Brāhmaṇas and others on the occasion of feasts and sacrifices (somewhat like the modern meaning of Dharma-śālā as a rest-house for pilgrims), a use derived from the more general sense of 'abode.'[2]

[1] Av. ix. 6, 5 (a hymn in praise of entertaining Brāhmaṇas); Taittirīya Brāhmaṇa, i. 1, 10, 6; iii. 7, 4, 6; Satapatha Brāhmaṇa, xii. 4, 4, 6 (where Eggeling renders the word as if meaning 'house' merely); Chāndogya Upaniṣad, iv. 1, 1, etc. Details are given in the Sūtras—*e.g.*, Āpastamba Śrauta Sūtra, v. 9, 3; Dharma Sūtra, ii. 9, 25, 4.

[2] *E.g.*, Aitareya Upaniṣad, iii. *Cf.* Hillebrandt, *Vedische Mythologie*, 120, n. 1.

**Āvika** ('coming from the sheep,' *avi*) is a term for 'wool,' which occurs first in the Bṛhadāraṇyaka Upaniṣad (ii. 3, 6). *Cf.* **Avi.**

**Āvi-kṣita.**—Patronymic of **Marutta,**[1] the **Āyogava.**

[1] Aitareya Brāhmaṇa, viii. 21; Śatapatha Brāhmaṇa, xiii. 5, 4, 6.

**Ā-śarīka** appears to denote a disease in a hymn of the Atharvaveda[1] celebrating the powers of the **Jaṅgida** plant. Zimmer[2] thinks that it merely denotes the pain in the limbs accompanying fever. Whitney[3] suggests taking the word as merely an epithet.

[1] xix. 34, 10.
[2] *Altindisches Leben*, 65, 391.
[3] Translation of the Atharvaveda, 953. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 673.

**Ā-śir** ('admixture') denotes the mixing, and more especially the milk mixed with the juice, of the Soma before it was offered to the gods. In this sense it is not rare from the Rigveda[1] onwards. Not milk alone was employed for this purpose. The epithet 'having three admixtures' applied to Soma[2] is explained by the other epithets, 'mixed with milk' (*gavāśir*), 'mixed with curds' (*dadhy-āśir*), and 'mixed with grain' (*yavāśir*)—all referring to Soma.

[1] i. 134, 6; iii. 53, 14; viii. 2, 10. 11, etc.; Av. ii. 29, 1, etc.; Nirukta, vi. 8; 32.
[2] Rv. v. 27, 5; *cf.* viii. 2, 7. *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 209 *et seq.*

**Āśī-viṣa,** occurring only in the Aitareya Brāhmaṇa,[1] is understood by Roth[2] as designating a particular kind of snake, and perhaps means 'having poison (*viṣa*) in its fangs' (*āśī*).

[1] vi. 1.
[2] St. Petersburg Dictionary, *s.v.* It is a common word in the Epic and later.

**Āśu,** the 'swift,' is frequently used without **Aśva** to denote the chariot steed from the Rigveda[1] onwards.

[1] ii. 16, 3; 31, 2; 38, 3, etc.; Av. ii. 4, 6; iv. 27, 1; xiii. 2, 2; Taittirīya Saṃhitā, i. 8, 10; Satapatha Brāhmaṇa, v. 3, 3, 3, etc.

**Āśuṃ-ga** in the Atharvaveda[1] seems to denote some sort of animal. It is qualified by the word 'yóung' (*śiśuka*), and Roth[2] suggests that it may mean a bird ('swift-flying'), or that the expression denotes 'a foal going to its dam' (*āśu-ga*). Sāyaṇa, however, reads the accompanying word as *śuśuka*, which he assumes to denote an animal. Bloomfield[3] renders the two words 'a swift (*āśuṃga*) foal (*śiśuka*),' thus agreeing with one of Roth's suggestions in sense, though not in the explanation of Aśuṃga.

[1] vi. 14, 3.
[2] St. Petersburg Dictionary, *s.v.*
[3] *Hymns of the Atharvaveda*, 464. *Cf.* Whitney, Translation of the Atharvaveda, 291.

**Ā-śrama** ('resting-place') does not occur in any Upaniṣad which can be regarded as pre-Buddhistic. Its earliest use as denoting the stages of a Hindu's life is found in the Śvetāśvatara Upaniṣad.[1] In one passage[2] of the Chāndogya Upaniṣad reference is made only to the **Brahmacārin** and householder, to whom, as a reward for study, the procreation of children, the practice of Yoga, abstention from injury to living creatures and sacrifices, freedom from transmigration are promised. In another place[3] three states are contemplated, but not as consecutive. The Brahmacārin may either become a householder or become an anchorite, or remain in his teacher's house all his life. Similarly, reference[4] is made to the death of the anchorite in the forest, or the sacrifice in the village. In contrast with all three[5] is the man who stands fast in Brahman (Brahma-saṃstha). In the Bṛhadāraṇyaka Upaniṣad[6] the knower of the Ātman is contrasted with those who (1) study, or (2) sacrifice and give alms, or (3) are anchorites, and in another place[7] with those who sacrifice and make benefactions, and those who practice asceticism. This position of superiority to, and distinction from, the Āśramas became later a fourth[8] Āśrama

[1] *Atyāśramin*, Śvetāśvatara Upaniṣad, vi. 21; Maitrāyaṇī Upaniṣad, iv. 3, etc.
[2] viii. 5.
[3] ii. 23, 1.
[4] v. 10.
[5] ii. 23, 1.
[6] iv. 2, 22. *Cf.* iii. 5.
[7] iii. 8, 10.
[8] Jābāla Upaniṣad, 4. *Cf.* Muṇḍaka Upaniṣad, ii. 1, 7.

the **Gṛhastha**, or householder, who was in the second stage, being required to pass not only into the stage of **Vānaprastha**, but also that of the Sannyāsin (**Bhikṣu, Parivrājaka**). The first stage, that of the **Brahmacārin**, was still obligatory, but was no longer allowed to remain a permanent one, as was originally possible.

*Cf.* Deussen, *Philosophy of the Upanishads*, 60, 367 *et seq.*

**Ā-śreṣā, Ā-śleṣā.** See **Nakṣatra.**

**Āśva-ghna.**—This name occurs in one passage of the Rigveda,[1] in a very obscure hymn, where it appears to denote a prince who had made offerings to Indra, and who may, as Ludwig[2] thinks, have been called **Vitaraṇa.**

[1] x. 61, 21. [2] Translation of the Rigveda, 3, 165.

**Aśvatara Āśvi**, or **Āśvatarāśvi.**—These two expressions are used[1] as patronymics of **Budila**, denoting, according to Sāyaṇa,[2] that he was son of Aśva, and descendant of Aśvatara.

[1] The first is found in Aitareya Brāhmaṇa, vi. 30; the second in Satapatha Brāhmaṇa, iv. 6, 1, 9; x. 6, 1, 1; Bṛhadāraṇyaka Upaniṣad, iv. 15, 8; Chāndogya Upaniṣad, v. 11, 1; 16, 1.
[2] On Aitareya Brāhmaṇa, *loc. cit.*

**Āśva-tthya.**—Patronymic of Ahīnā.[1]

[1] Taittirīya Brāhmaṇa, iii. 10, 9, 10. Possibly to be read Āśvathya.

**Aśva-medha** is the patronymic of an unnamed prince, who occurs in a Dānastuti ('Praise of Gifts') in the Rigveda (viii. 68, 15. 16).

**Āśva-vāla.**—From this adjective ('made of horse-tail grass'), applied to a strew (*prastara*) in the Śatapatha Brāhmaṇa (iii. 4, 1, 17; 6, 3, 10), follows the existence of the Aśvavāla grass (*Saccharum spontaneum*).

**Āśva-sūkti** is mentioned in Pañcaviṃśa Brāhmaṇa (xix. 4, 2, *et seq.*) as an author of Sāmans (Soma chants) along with **Gausūkti.**

**Āśvina**, or **Āśvīna**, designates, in the Atharvaveda[1] and two Brāhmaṇas,[2] the length of journey made in a day by a horseman (*aśvin*). The exact distance is not defined. In the Atharva it appears to exceed five leagues, being mentioned immediately after a distance of three or five **Yojanas**; in the Aitareya Brāhmaṇa the heavenly world is placed at a distance of a thousand **Āśvinas**.

[1] vi. 131, 3.
[2] Aitareya Brāhmaṇa, ii. 17; Pañcaviṃśa Brāhmaṇa in *Indische Studien*, i, 34.

**Āṣāḍhi Sauśromateya.**—According to the Śatapatha Brāhmaṇa,[1] he was ruined because the heads were put on at the Agniciti in a certain manner, and not correctly.

[1] vi. 2, 1, 37. Eggeling has Aṣāḍhi, but as it is a patronymic of Aṣāḍha, the form Āṣāḍhi seems correct.

**Āṣṭrā** seems in the Kāṭhaka Saṃhitā (xxxvii. 1) to denote the ploughman's goad.

**Āṣṭrī.**—In the Rigveda[1] the word seems to denote a fireplace. The evil bird is entreated not to settle there on the hearth.

[1] x. 165, 3. *Cf.* Schrader, *Prehistoric Antiquities*, 347.

**Āsaṅga Plāyogi** is a king who appears in a Dānastuti ('Praise of Gifts') in the Rigveda[1] as a generous patron. Owing, however, to the addition of a curious phallic verse to the hymn, and its early misunderstanding,[2] a legend was invented that he lost his manhood and became a woman, but by the intercession of **Medhyātithi** was transformed into a man, much to the delight of his wife, **Śaśvatī**, whose existence is based on a misunderstanding of the phrase 'every woman' (*śaśvatī nārī*) in the added verse.[3] Another misunderstanding

[1] viii. 1, 32. 33.
[2] viii. 1, 34. See Hopkins, *Religions of India*, 150, n. 1; Bṛhaddevatā, ii. 83; vi. 41, with Macdonell's notes. Dyādviveda gives the tale at length in Vedic words taken from the Nighaṇṭu, a curious *jeu d'esprit*. See the extract from the Nītimañjarī given by Sieg, *Die Sagenstoffe des Ṛgveda*, 40, 41.
[3] viii. 1, 34.

of the Dānastuti[4] gives him a son Svanad-ratha, really a mere epithet, and makes him a descendant of Yadu.

[4] viii. 1, 31. 32. *Cf.* Ludwig, Translation of the Rigveda, 3; 159; Hopkins, *Journal of the American Oriental Society*, 17, 89; Griffith, *Hymns of the Rigveda*, 2, 106, 107; Oldenberg, *Ṛgveda-Noten*, 1, 354.

**Ā-sandī.**—This is a generic term for a seat of some sort, occurring frequently in the later Saṃhitās[1] and Brāhmaṇas,[2] but not in the Rigveda. In the Atharvaveda[3] the settle brought for the **Vrātya** is described at length. It had two feet, lengthwise and cross-pieces, forward and cross-cords, showing that it was made of wood and also cording. It was also covered with a cushion (**Āstaraṇa**) and a pillow (**Upabarhaṇa**), had a seat (**Āsāda**) and a support (**Upaśraya**). Similar seats are described in the Kauṣītaki Upaniṣad[4] and the Jaiminīya Brāhmaṇa.[5] The seat for the king at the royal consecration is described in very similar terms in the Aitareya Brāhmaṇa,[6] where the height of the feet is placed at a span, and the lengthwise and cross-pieces are each to be a cubit, while the interwoven part (*vivayana*) is to be of Muñja grass, and the seat of Udumbara wood. In another passage of the Atharvaveda[7] Lanman seems to take the seat meant as a 'long reclining chair.' There also a cushion (**Upadhāna**) and coverlet (**Upavāsana**) are mentioned. The Śatapatha Brāhmaṇa repeatedly describes the Āsandī in terms showing that it was an elaborate seat. In one place[8] it is said to be made of Khadira wood, perforated (*vi-tṛṇṇā*), and joined with straps (*vardhra-yutā*) like that of the Bhāratas. At the Sautrāmaṇī rite[9] (an Indra sacrifice) the seat is of Udumbara wood, is knee-high, and of unlimited width and depth, and is covered with plaited reed-work. The

[1] Av. xiv. 2, 65; xv. 3, 2 *et seq.*; Taittirīya Saṃhitā, vii. 5, 8, 5; Vājasaneyi Saṃhitā, viii. 56; xix. 16; 86, etc.

[2] Aitareya Brāhmaṇa, viii. 5; 6; 12; Śatapatha Brāhmaṇa, iii. 3, 4, 26; v. 2, 1, 22; 4, 4, 1, etc.

[3] xv. 3, 2 *et seq.*

[4] i. 5. *Cf.* Weber, *Indische Studien*, 1, 397; Keith, *Śāṅkhāyana Araṇyaka*, 19.

[5] ii. 24.

[6] viii. 5; 6; 12.

[7] xiv. 2, 65. See his note in Whitney's Translation of the Atharvaveda, 765.

[8] v. 4, 4, 1.

[9] xii. 8, 3, 4 *et seq.*

imperial seat[10] is to be shoulder-high, of Udumbara wood, and wound all over with cords of Balvaja grass (*Eleusina indica*). Elsewhere[11] the seat is a span high, a cubit in width and depth, of Udumbara wood, and covered with reed-grass cords, and daubed with clay.

[10] xiv. 1, 3, 8 *et seq.* [11] vi. 7, 1, 12 *et seq.*
*Cf.* Zimmer, *Altindisches Leben*, 155.

**Āsandī-vant,** 'possessing the throne,' is the title of the royal city of **Janamejaya Pārikṣita,** in which the horse, for his famous Aśvamedha, was bound. The authorities both cite a Gāthā for the fact, but they differ as to the priest who celebrated the rite. In the Śatapatha Brāhmaṇa[1] he is stated to have been Indrota Daivāpa Śaunaka, but in the Aitareya[2] **Tura Kāvaṣeya.**

[1] xiii. 5, 4, 2.
[2] viii. 21. *Cf.* Śāṅkhāyana Śrauta Sūtra, xvi. 9, 1. Pāṇini, viii. 2, 12, knows the name.

**Ā-sāda,** 'seat,' occurs in the Atharvaveda[1] as a description of part of the settle (**Āsandī**) of the **Vrātya.** It seems best to regard it with Whitney[2] as the seat proper; Aufrecht,[3] Zimmer,[4] and Roth[5] render it as the 'cushion for the seat,' but that is sufficiently described by the word **Āstaraṇa.**

[1] xv. 3, 8.
[2] Translation of the Atharvaveda, 771.
[3] *Indische Studien*, 1, 131.
[4] *Altindisches Leben*, 155.
[5] St. Petersburg Dictionary, *s.v.*

**Āsurāyaṇa** is mentioned as a pupil of **Traivaṇi** in the first two Vaṃśas[1] (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad in both recensions, but as a pupil of **Āsuri** in the third Vaṃśa.[2]

[1] ii. 6, 3; iv. 6, 3.
[2] vi. 5, 2. *Cf.* Weber, *Indische Studien*, 1, 434, n.

**Āsuri** occurs in the first two Vaṃśas[1] (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad as a pupil of **Bhāradvāja** and teacher of **Aupajandhani,** but in the third[2] as a pupil of **Yājñavalkya** and teacher of **Āsurāyaṇa.** He appears as a

[1] ii. 6, 3; iv. 6, 3. [2] vi. 5, 2.

ritual authority in the first four books of the Śatapatha Brāhmaṇa,[3] and as an authority on dogmatic, specially noted for his insistence on truth, in the last book.[4]

[3] i. 6, 3, 26; ii. 1, 4, 27; 3, 1, 9; 4, 1, 2; 6, 1, 25. 33; 3, 17; iv. 5, 8, 14.
[4] xiv. 1, 1, 33, and notes 1, 2. *Cf.* Weber, *Indische Studien*, 1, 430 *et seq.*, whose suggestion of the identity of this teacher and the founder of the Sāṃkhya system is not, however, acceptable. See Garbe, *Sāṃkhya Philosophie*, 29, 30.

**Āsuri-vāsin** is a name of **Prāśnī-putra** in a Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 2, in both recensions).

**Ā-secana** designates a vessel to hold liquids, such as meat juice (*yūṣan*)[1] or ghee.[2] Of its shape and make we know nothing.

[1] Rv. i. 162, 13.
[2] Satapatha Brāhmaṇa, ii. 1, 9, 5. *Cf.* Zimmer, *Altindisches Leben*, 271.

**Ā-staraṇa** denotes the coverlet of the settle (**Āsandī**) of the **Vrātya**.[1] A tiger's skin serves as the coverlet of the king's seat in the royal consecration (Rājasūya).[2] In the Kauṣītaki Upaniṣad[3] the word used is **Upastaraṇa**.

[1] Av. xv. 3, 7.
[2] Aitareya Brāhmaṇa, viii. 5.
[3] i. 5. *Cf.* Zimmer, *Altindisches Leben*, 155.

**Āstra-budhna** is the name of a man whom Indra is said in the Rigveda[1] to have assisted. It is not clear whether **Venya**, who is mentioned in the same line, was his friend[2] or his enemy,[3] whom Indra saved or defeated for him.

[1] x. 171, 3.
[2] So Grassmann and Griffith in their translations.
[3] So Ludwig, Translation of the Rigveda, 3, 167.

**Ā-sthātṛ.**—The warrior in the chariot is once thus designated (as 'standing on the car') in the Rigveda.[1] Normally he is named **Rathin** or **Ratheṣṭhā**.

[1] vi. 47, 26. *Cf.* Zimmer, *Altindisches Leben*, 296.

**Ā-srāva** ('discharge') denotes a disease, thrice referred to in the Atharvaveda,[1] the precise nature of which is uncertain. The Scholiast[2] in one place interprets it as painful urination (*mūtrātisāra*), while Lanman[3] suggests diabetes. Bloomfield[4] takes it to be diarrhœa, and Zimmer[5] argues that as the remedy is called 'wound healer' (*arus-srāṇa*), the sense is 'the flux from unhealed wounds.' Whitney[6] renders it 'flux,' and questions Bloomfield's rendering. Ludwig[7] translates it vaguely by 'sickness' and 'cold.'

[1] i. 2, 4; ii. 3, 2; vi. 44, 2.
[2] On Av. i. 2, 4. *Cf.* on ii. 3, 2.
[3] In Whitney's Translation of the Atharvaveda, 3.
[4] *American Journal of Philology*, 7, 467; *Journal of the American Oriental Society*, 13, cxiii; *Hymns of the Atharvaveda*, 233, 234.
[5] *Altindisches Leben*, 392.
[6] *Op. cit.*, 3, 41.
[7] Translation of the Rigveda, 3, 507, 509.

**Āhanasyā** ('unchaste').—This word in the plural ('lascivious verses') denotes a section (xx. 136) of the Kuntāpa hymns of the Atharvaveda, which are of an obscene character.[1]

[1] Aitareya Brāhmaṇa, vi. 36; Kauṣītaki Brāhmaṇa, xxx. 7. *Cf.* Bloomfield, *Atharvaveda*, 99.

**Ā-hāva** denotes a pail or bucket, especially in conjunction with a well (**Avata**).[1]

[1] Rv. i. 34, 8; vi. 7, 2; x. 101, 5; 112, 6; Nirukta, v. 26

**Āhneya.**—Patronymic of **Śauca** (Taittirīya Āraṇyaka, ii. 12).

## I.

**Ikṣu,** the generic name for the sugar-cane, is first found in the Atharvaveda[1] and the later Saṃhitās.[2] Whether it grew wild, or was cultivated, does not appear from the references.

[1] i. 34, 5.
[2] Maitrāyaṇī Saṃhitā, iii. 7, 9; iv. 2, 9 (*ikṣu-kāṇḍa*). In Vājasaneyi Saṃhitā, xxv. 1; Taittirīya Saṃhitā, vii. 3, 16, 1; Kāṭhaka Aśvamedha, iii. 8, 'eyelash is meant. *Cf.* Zimmer, *Altindische Leben*, 72; Roth, St. Petersburg Dictionary, *s.v.*

**Ikṣvāku.**—In the Rigveda this name occurs but once,[1] and in a doubtful context. It is clear, however, that it denotes a prince; later interpretations make **Asamāti**, whose name is read into the hymn, an Ikṣvāku prince.[2] In the Atharvaveda[3] also the name is found in only one passage, where it is uncertain whether a descendant of Ikṣvāku, or Ikṣvāku himself, is referred to; in either case he seems to be regarded as an ancient hero. In the Pañcaviṃśa Brāhmaṇa[4] mention is made of **Tryaruṇa Traidhātva** Aikṣvāka, who is identical with the **Tryaruṇa Traivṛṣṇa** of the Bṛhaddevatā,[5] and with **Tryaruṇa Trasadasyu** in the Rigveda.[6] The connection of Trasadasyu with the Ikṣvākus is confirmed by the fact that **Purukutsa** was an Aikṣvāka, according to the Śatapatha Brāhmaṇa.[7] Thus the Ikṣvāku line was originally a line of princes of the Pūrus. Zimmer[8] places them on the upper Indus, but they may well have been somewhat further east.[9] Later Ikṣvāku is connected with Ayodhyā.

[1] x. 60, 4.

[2] *Cf.* Jaiminīya Brāhmaṇa, iii. 167; Sātyāyanaka in Max Müller, Rigveda, 4, c-cvii, 167; *Journal of the American Oriental Society*, 18, 42; Bṛhaddevatā, vii. 85 *et seq.*, with Macdonell's notes.

[3] xiv. 39, 9. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 680; Whitney, Translation of the Atharvaveda, 961.

[4] xiii. 3, 12.

[5] v. 14 *et seq.*

[6] v. 27, 3. *Cf.* Sieg, *Die Sagenstoffe des Ṛgveda*, 68-75; Macdonell, *Bṛhaddevatā*, 2, 170; Oldenberg, *Vedic Hymns*, 366 *et seq.*; Ludwig, Translation of the Rigveda, 3, 133, 138; 4, 324.

[7] xiii. 5, 4, 5.

[8] *Altindisches Leben*, 104, 130.

[9] *Cf.* Pischel, *Vedische Studien*, 2, 218; Geldner, *ibid.*, 3, 152.

1. **Iṭa.**—This word occurs twice in the Atharvaveda. In the first passage[1] it seems to denote a bulrush of the sort that dies in a year; in the second[2] it refers to the reed work of the house.

[1] vi. 14, 3. *Cf.* iv. 19, 1; Bloomfield, *Hymns of the Atharvaveda*, 464.

[2] ix. 3, 18. *Cf.* Pischel, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 718.

2. **Iṭa** appears as a Ṛṣi and a protégé of Indra in one hymn of the Rigveda.[1] Roth,[2] however, thinks that the word is really part of a verb (*iṭ*) meaning 'to err, wander' (cp. *aṭ*), and

[1] x. 171, 1.

[2] St. Petersburg Dictionary, *s.v.*

that the name is a mere misunderstanding. It is already so regarded in the Anukramaṇī, but not apparently in the Bṛhaddevatā.[3]

[3] viii. 73. *Cf.* Ludwig, Translation of the Rigveda, 3, 133.

**Iṭant Kāvya** is the name of a sage, contemporary with **Keśin Dārbhya**, in the Kauṣitaki Brāhmaṇa.[1] He is also mentioned as Iḍhant in the Pañcaviṃśa Brāhmaṇa.[2]

[1] vii. 4. *Cf.* Weber, *Indische Studien*, 1, 293; 2, 308. [2] xiv. 9, 16.

**Itihāsa**, as a kind of literature, is repeatedly mentioned along with **Purāṇa** in the later texts of the Vedic period. The earliest reference to both occurs in the late fifteenth book of the Atharvaveda.[1] Itihāsa then appears in the Śatapatha Brāhmaṇa,[2] the Jaiminīya,[3] Bṛhadāraṇyaka,[4] and Chāndogya Upaniṣads.[5] In the latter it is expressly declared with Purāṇa to make up the fifth Veda, while the Śāṅkhāyana Śrauta Sūtra[6] makes the Itihāsa a Veda and the Purāṇa a Veda. The Itihāsa-veda and the Purāṇa-veda appear also in the Gopatha Brāhmaṇa,[7] while the Śatapatha[8] identifies the Itihāsa as well as the Purāṇa with the Veda. In one passage **Anvākhyāna** and Itihāsa are distinguished[9] as different classes of works, but the exact point of distinction is obscure; probably the former was supplementary. The Taittirīya Āraṇyaka[10] mentions Itihāsas and Purāṇas in the plural.

There is nothing to show in the older literature what distinction there was, if any, between Itihāsa and Purāṇa; and the late literature,[11] which has been elaborately examined by Sieg,[12] yields no consistent result. Geldner[13] has conjectured that there existed a single work, the Itihāsa-purāṇa, a collection

[1] xv. 6, 4 *et seq.*
[2] xiii. 4, 3, 12. 13, and as compounded in xi. 5, 6, 8; 7, 9.
[3] i. 53.
[4] ii. 4, 10; iv. 1, 2; v. 11.
[5] iii. 4, 1. 2; vii. 1, 2. 4; 2, 1; 7, 1.
[6] xvi. 2, 21. 27.
[7] i. 10.
[8] xiii. 4, 3, 12. 13.
[9] xi. 1, 6, 9. *Cf.* p. 24.
[10] ii. 9.
[11] See Sāyaṇa's Introduction to the Rigveda, p. 12 (ed. Max Müller), and his commentary on Satapatha Brāhmaṇa, xi. 5, 6, 8; Śaṃkara on Bṛhadāraṇyaka Upaniṣad, ii. 4, 10.
[12] *Die Sagenstoffe des Ṛgveda*, 31 *et seq.*
[13] *Vedische Studien*, 1, 290. *Cf.* Sieg, *op. cit.*, 33.

of the old legends of all sorts, heroic, cosmogonic, genealogical; but though a work called Itihāsa, and another called Purāṇa, were probably known to Patañjali,[14] the inaccuracy of Geldner's view is proved by the fact that Yāska shows no sign of having known any such work. To him the Itihāsa may be a part of the Mantra literature itself,[15] Aitihāsikas being merely people who interpret the Rigveda by seeing in it legends where others see myths.[16] The fact, however, that the use of the compound form is rare, and that Yāska regularly has Itihāsa,[17] not Itihāsa-purāṇa, is against the theory of there ever having been one work.

The relation of Itihāsa to **Ākhyāna** is also uncertain. Sieg[18] considers that the words Itihāsa and Purāṇa referred to the great body of mythology, legendary history, and cosmogonic legend available to the Vedic poets, and roughly classed as a Veda, though not definitely and finally fixed. Thus, ākhyānas, **Anuvyākhyānas**, and **Vyākhyānas** could arise, d separate Ākhyānas could still exist outside the cycle, hile an Ākhyāna could also be a part of the Itihāsa-purāṇa. He also suggests that the word Ākhyāna has special reference to the form of the narrative. Oldenberg,[19] following Windisch,[20] and followed by Geldner,[21] Sieg, and others, has found in the Ākhyāna form a mixture of prose and verse, alternating as the narrative was concerned with the mere accessory parts of the tale, or with the chief points, at which the poetic form was naturally produced to correspond with the stress of the emotion. This theory has been severely criticized by Hertel[22] and von Schroeder.[23] These scholars, in accordance with older suggestions of Max Müller[24] and Lévi,[25] see in the

[14] Vārttika on Pāṇini, iv. 2, 60, and Mahābhāṣya (ed. Kielhorn), 2, 284.

[15] Nirukta, iv. 6.

[16] *Ibid.*, ii. 16; xii. 1.

[17] *Ibid.*, ii. 10; 24; iv. 6; x. 26; xii. 10.

[18] *Op. cit.*, 31 *et seq.*

[19] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 37, 54 *et seq.*; 39, 52 *et seq.* *Cf.* also *Göttingische Gelehrte Anzeigen*, 1908, 67 *et seq.*

[20] *Verhandlungen der dreiunddreissigsten Versammlung deutscher Philologen und Schulmänner in Gera* (1879), 15 *et seq.*

[21] *Vedische Studien*, 1, 284; 2, 1 *et seq.*

[22] *Vienna Oriental Journal*, 18, 59 *et seq.*; 23, 273 *et seq.* *Cf.* Winternitz, *ibid.*, 23, 102 *et seq.*

[23] *Mysterium und Mimus im Rigveda*, 3 *et seq.*

[24] *Sacred Books of the East*, 32, 183.

[25] *Le Théâtre indien*, 303, 307.

so-called Ākhyāna hymns of the Rigveda, in which Oldenberg finds actual specimens of the supposed literary genus, though the prose has been lost, actual remains of ritual dramas. Elsewhere[26] it has been suggested that the hymns in question are merely literary dialogues.

[26] Keith, *Journal of the Royal Asiatic Society*, 1909, 200 *et seq.*

**Id-, Idā-, Idu- Vatsara.** See **Saṃvatsara.**

**Indra-gopa** ('protected by Indra'), masc., is a designation of the cochineal insect in the Bṛhadāraṇyaka Upaniṣad (ii. 3, 6).

**Indra-dyumna Bhāllaveya Vaiyāghra-padya** is mentioned as a teacher who with others was unable to agree as [redacted] nature of Agni Vaiśvānara, and who was instructed [redacted] **Aśvapati Kaikeya.**[1] As Bhāllaveya he is cited several ti[mes] in the Śatapatha Brāhmaṇa[2] on ritual points.

[1] Satapatha Brāhmaṇa, x. 6, 1, 1 *et seq.*; Chāndogya Upaniṣad, v. 11, 1 *et seq.*

[2] i. 6, 1, 19; xiii. 5, 3, 4. *Cf.* ii. 1, 4, 6.

**Indra-bhū Kāśyapa** is mentioned as a pupil of **Mitrabhū Kāśyapa** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 374.

1. **Indrota** is twice mentioned in the Rigveda[1] in a Dānastuti ('Praise of Liberality') as a giver of gifts. In the second passage he has the epithet Ātithigva, which shows conclusively that he was a son of Atithigva, as Ludwig[2] holds, and not of Ṛkṣa, as Roth[3] states.

[1] viii. 68, 10 *et seq.* [2] Translation of the Rigveda, 3, 163.
[3] St. Petersburg Dictionary, *s.v.*

2. Indrota **Daivāpa Śaunaka** is mentioned in the Śata path[illegible] Brāhmaṇa[1] as the priest who officiated at the hors[e]

[1] [illegible] 5, 4, 1; Śāṅkhāyana Srauta Sūtra, xvi. 7, 7; 8, 27.

e of **Janamejaya**, although this honour is attributed in areya Brāhmaṇa[2] to **Tura Kāvaṣeya.** He also appears Jaiminīya Upaniṣad Brāhmaṇa[3] as a pupil of **Śruta,** mentioned in the Vaṃśa Brāhmaṇa.[4] He cannot be ted in any way with **Devāpi,** who occurs in the a.[5]

21.
o, 1.
che Studien, 4, 384, 385.

[5] x. 98. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 240.

**bha** is a word of somewhat doubtful sense and interion. It is found only in the Saṃhitās,[1] and especially in igveda.[2] According to Roth[3] and Ludwig[4] the sense is ner,' and Zimmer[5] thinks that it includes not only dants and servants, but also the royal family and the ful cadets of the chief families. In the opinion of Pischel Geldner[6] it denotes 'elephant.' This view is supported e authority of the commentators Sāyaṇa[7] and Mahīdhara;[8] irukta,[9] too, gives 'elephant' as one of the senses of the

Megasthenes[10] and Nearchos[11] tell us that elephants a royal prerogative, and the derivative word **Ibhya** may be naturally explained as denoting merely 'rich' (lit., essor of elephants').[12]

ittirīya Saṃhitā, i. 2, 14, 1; neyi Saṃhitā, xiii. 9.
34, 17; iv. 4, 1; ix. 57, 3, and s vi. 20, 8.
Petersburg Dictionary, *s.v.*
anslation of the Rigveda, 3, 246,

tindisches Leben, 167.
lische Studien, 1, xv, xvi.
Taittirīya Saṃhitā, *loc. cit.*
Vājasaneyi Saṃhitā, *loc. cit.*

[9] vi. 12. It gives also the sense 'retainer,' and in Aśoka's Edicts, No. 5, Bühler, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 37, 279, finds a Vaiśya denoted by its Pāli form.

[10] *Apud* Strabo, 704.

[11] *Ibid.*, 705.

[12] But it may equally well be explained as 'rich' from the other sense of the primary word: 'possessor of (many) retainers.'

**bha** in one passage of the Rigveda[1] appears certainly to nded as an abbreviation of the proper name **Smadibha.**

o, 8. *Cf.* Pischel and Geldner, Studien, 1, xvi; Roth, St. Petersictionary, *s.v.*; Oldenberg, oten, 1, 380. Zimmer, *Altindisches Leben*, 167, treats it as 'retinue,' as does Ludwig, Translation of the Rigveda, 3, 246, 247.

**bhya** occurs once in the Rigveda[1] in the plural, wher is said to devour his Ibhyas as the fire the forest; an in the Chāndogya Upaniṣad,[2] in one passage as t member of a compound, and in the other as either a name or an adjective. Roth,[3] Ludwig,[4] and Zimmer[5] ir the word as 'retainers' in the Rigveda, but in the Chā Upaniṣad Roth thinks it means 'rich.' Pischel and G accept the sense in all passages. Böhtlingk in his lation of the Chāndogya treats the word as simply a name, 'Ibhya's village' (*ibhya-grāma*) and 'Ibhya.'

[1] i. 65, 4.
[2] i. 10, 1. 2.
[3] St. Petersburg Dictionary, *s.v.*
[4] Translation of the Rigveda, 3, 247.
[5] *Altindisches Leben*, 168.
[6] *Vedische Studien*, 1, xvi. *Cf* on Rigveda, *loc. cit.*, *dhanin* Śaṃkara on Chāndogya U *loc. cit.*, *īśvaro hastyāroho vā*; *Indische Studien*, 1, 476. *Cf.* al *Grammatical Index*, 35.

**Iriṇa** (neut.) occurs not rarely in the later Saṃhitā Brāhmaṇas[2] in the sense of 'a cleft in the ground,' natural (*sva-kṛta*). The same meaning is also, as P shows, to be ascribed to it in three passages of the Ri in one[5] of which the hole is referred to as 'made by (*apā kṛtam*). In another passage of the Rigveda[6] th refers to the place on which the dice are thrown. Pischel[7] concludes that the dicing-board must hav so called because it contained holes into which the di to be thrown if possible. Lüders,[8] however, points ou this assumption is not necessary; the dice (**Akṣa**) were thrown on a space dug out, which could be called **Iri** being a hole in the ground, though not a natural one. view is supported by the commentary of Sāyaṇa,[9] as by Durga in his note on the Nirukta.[10]

[1] Av. iv. 15, 12; Taittirīya Saṃhitā, ii. 5, 1, 3; iii. 4, 8, 5; v. 2, 4, 3; Kāṭhaka Saṃhitā, ix. 16.
[2] Śatapatha Brāhmaṇa, v. 2, 3, 2; vii. 2, 1, 8.
[3] *Vedische Studien*, 2, 222-225.
[4] i. 186, 9; viii. 4, 3; 87, 1. 4.
[5] viii. 4, 3.
[6] x. 34, 1. 9.
[7] *Op. cit.*, 2, 225.
[8] *Das Würfelspiel im alten In*
[9] On Rv., *loc. cit.* (*ā-sphāra*
[10] ix. 8 (*āsphuraka-sthāna*).

**Iṣa Śyāvāśvi** is mentioned in a Vaṃśa ('list of teachers') of the Jaiminīya Upaniṣad Brāhmaṇa (iv. 16, 1) as a pupil of Agastya.

**Iṣīkā**, 'a stalk of reed grass,' occurs frequently from the Atharvaveda[1] onwards, often as an emblem of fragility. In the Śāṅkhāyana Āraṇyaka[2] it seems to denote the pin fixed in the bar of a pen to keep cattle in (*argaleṣīke*, 'bolt and pin'). A basket (*śūrpa*) of Iṣīkā is referred to in the Śatapatha Brāhmaṇa.[3]

[1] Av. vii. 56, 4; xii. 2, 54; Śatapatha Brāhmaṇa, iv. 3, 4, 16, etc.; Jaiminīya Brāhmaṇa, i. 9; ii. 134; Chāndogya Upaniṣad, v. 24, 3; Kāṭhaka Upaniṣad, ii. 6, 17, etc.; Nirukta, ix. 8.

[2] ii. 16 (*v. l.* °*ike*).

[3] i. 1, 4, 19.

*Cf.* Zimmer, *Altindisches Leben*, 71; Oertel, *Journal of the American Oriental Society*, 19, 122, n. 3.

**Iṣu** is the usual name for 'arrow' from the Rigveda[1] onwards. Other names are **Śarya, Śārī,** and **Bāṇa.** In the hymn of the Rigveda,[2] which gives a catalogue of armour, two kinds of arrows are distinctly referred to: the one is poisoned (*ālāktā*), and has a head of horn (*ruru-śīrṣṇī*); the other is copper-, bronze-, or iron-headed (*ayo-mukham*). Poisoned (*digdhā*) arrows are also referred to in the Atharvaveda.[3] The arrows were feathered.[4] The parts of an arrow are enumerated in the Atharvaveda[5] as the shaft (*śalya*), the feather-socket (*parṇa-dhi*), the point (*śṛṅga*), the neck of the point in which the shaft is fixed (*kulmala*), and the **Apaskambha** and **Apāṣṭha,** which are of more doubtful significance. In the Aitareya Brāhmaṇa[6] the parts of an arrow are given as the point (*anīka*), the *śalya*, *tejana*, and the feathers (*parṇāni*), where *śalya* and *tejana* must apparently mean the upper and lower parts of the shaft, since it is reasonable to suppose that the arrow is described as a whole consecutively. So in the Atharvaveda[7] the arrow of Kāma is described as having feathers, a shaft

[1] ii. 24, 8; viii. 7, 4, etc.; Av. i. 13, 4, etc.; Vājasaneyi Saṃhitā, xvi. 3, etc.; Nirukta, ix. 18.

[2] vi. 75, 15.

[3] iv. 6, 7; v. 18, 8. 15; 31, 4.

[4] Rv. x. 18, 14; vi. 75, 11; Av. v. 25, 1.

[5] iv. 6.

[6] i. 25.

[7] Av. iii. 25, 2.

(*śalya*), and a firm fastening (*kulmala*).[8] The arrow was shot from the ear, and so is described in the Rigveda[9] as 'having the ear for its place of birth.'

As a measure of length, the Iṣu was five spans, say three feet.[10] A regular profession of arrow-making existed (*iṣu-kṛt*,[11] *iṣu-kāra*).[12]

[8] See also Maitrāyaṇī Saṃhitā, iii. 8, 1. 2; Kāṭhaka Saṃhitā, xxv. 1.

[9] Rv. vi. 75, 3; ii. 24, 8 (*karṇa-yoni*).

[10] Satapatha Brāhmaṇa, vi. 5, 2, 10.

[11] Vājasaneyi Saṃhitā, xvi. 46. *Cf.* Rv. i. 184, 3.

[12] *Ibid.*, xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

*Cf.* Zimmer, *Altindisches Leben*, 300; Weber, *Indische Studien*, 18, 29, 286; Hopkins, *Journal of the American Oriental Society*, 13, 275 *et seq.*; 25, 337.

**Iṣu Tri-kāṇḍā** is the name given in the Aitareya Brāhmaṇa[1] to some constellation, perhaps Orion's girdle. It is mentioned with **Mṛga, Mṛgavyādha,** and **Rohiṇī.**

[1] iii. 33. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 205, n.

**Iṣu-dhi** ('arrow-holder') is the name of the quiver which was carried by every bowman. The word is common from the Rigveda[1] onwards. No trace is to be found in Vedic literature of the later practice of carrying two quivers.[2] According to Pischel,[3] the curious expression *iṣu-kṛt* in the Rigveda[4] means quiver.

[1] i. 33, 3; vi. 75, 5; x. 95, 3; Av. ii. 33, 2; iv. 10, 6, etc.; Nirukta, ix. 13.

[2] Hopkins, *Journal of the American Oriental Society*, 13, 274. Each quiver held from ten to twenty arrows.

[3] *Vedische Studien*, 1, 17. But see Oldenberg, *Ṛgveda-Noten*, 1, 182.

[4] i. 184, 3.

*Cf.* Zimmer, *Altindisches Leben*, 300.

## Īṣā

**Īṣā** denotes the 'pole of a chariot.' Normally the chariot had one pole (*ekeṣaḥ*),[1] but sometimes two poles are referred to.[2] The word is often[3] compounded with **Yuga,** 'yoke,' into which it was fastened (see **Kha**), and tied with ropes.[4] Exactly how it was attached to the chariot we do not know.[5] See also **Ratha.**

[1] Rv. x. 135, 3; iii. 53, 17; viii. 5, 29; Av. viii. 8, 23.

[2] *Cf.* Av. ii. 8, 4; Satapatha Brāhmaṇa, i. 1, 2, 12 (*īṣā-yugāni*, but in iii. 9, 4, 3 dual); Kātyāyana Śrauta Sūtra, vii. 9, 14, etc.

[3] Av., *loc. cit.*, etc.

[4] Rv. x. 60, 8. *Cf.* iii. 6, 6.

[5] *Vāṇī* in Rv. i. 119, 5 is taken by Zimmer, *Altindisches Leben*, 249, to refer to the front part of the chariot, but it seems simply to be 'voice.'

# U.

**Ukṣan.** See **Go.**

**Ukṣaṇyāyana** is mentioned in a Dānastuti ('Praise of Gifts') in the Rigveda[1] along with **Harayāṇa** and **Suṣāman.** Ludwig[2] thinks that all three are identical. Roth[3] finds a reference to Ukṣan himself in the verb *ukṣaṇyati*[4] and in the adjective *ukṣaṇyu.*[5]

[1] viii. 25, 22.
[2] Translation of the Rigveda, 3, 162, 276.
[3] St. Petersburg Dictionary, *s.v.*
[4] Rv. viii. 26, 9.
[5] Rv. viii. 23, 16.

**Ukṣṇo-randhra Kāvya** is mentioned as a seer in the Pañcaviṃśa Brāhmaṇa (xiii. 9, 19).[1]

[1] *Cf.* Max Müller, *Sacred Books of the East*, 32, 397.

**Ukhā** is the regular word for a 'cooking pot,' usually mentioned in connexion with sacrifice, from the Rigveda[1] onwards. It was made of clay (*mṛṇ-mayī*).[2] See also **Sthālī.**

[1] i. 162, 13. 15; iii. 53, 22; Av. xii. 3, 23; Taittirīya Saṃhitā, v. 1, 6, 3, etc.
[2] Vājasaneyi Saṃhitā, xi. 59; Taittirīya Saṃhitā, iv. 1, 5, 4.
*Cf.* Zimmer, *Altindisches Leben*, 253, 271.

**Ugra** in one passage of the Bṛhadāraṇyaka Upaniṣad[1] seems to have a technical force, denoting 'man in authority,' or according to Max Müller's rendering, 'policeman.' Roth[2] compares a passage in the Rigveda,[3] where, however, the word has simply the general sense of 'mighty man.' Böhtlingk,[4] in his rendering of the Upaniṣad, treats the word as merely adjectival.

[1] iv. 3, 37. 38.
[2] St. Petersburg Dictionary, *s.v.*
[3] vii. 38, 6.
[4] P. 66 (with *pratyenasaḥ*).

**Ugra-deva** is mentioned with **Turvaśa** and **Yadu** in the Rigveda[1] apparently as a powerful protector. The name occurs also in the Pañcaviṃśa Brāhmaṇa[2] and the Taittirīya Āraṇyaka,[3] where he is styled **Rājani** and called a leper (*kilāsa*).

[1] i. 36, 18 (Ugrādeva).
[2] xiv. 3, 17; xxiii. 16, 11.
[3] v. 4, 12.
*Cf.* Ludwig, Translation of the Rigveda, 3, 147; Roth, St. Petersburg Dictionary, *s.v.*, who suggests that in the Rv. passage the word should be taken adjectivally.

**Ugra-sena** is mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 4, 3), and in a Gāthā there cited as being, with **Bhīmasena** and **Śrutasena**, a Pārikṣitīya and a brother of **Janamejaya**. The brothers were cleansed by the horse sacrifice from sin.

**Uccaiḥ-śravas Kaupayeya** appears in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 29, 1-3) as a king of the **Kurus** and as maternal uncle of **Keśin**. His connexion with the Kurus is borne out by the fact that **Upamaśravas** was son of **Kuruśravaṇa**, the names being strikingly similar.

**Uc-chīrṣaka.**—This word, occurring in the description of the couch (*paryaṅka*) in the Kauṣītaki Upaniṣad[1] (i. 5), apparently denotes a cushion for the head. See also **Āsandī**.

[1] *Cf.* Weber, *Indische Studien*, 1, 403; Zimmer, *Altindisches Leben*, 155.

**Uttara Kuru.**—The Uttara Kurus, who play a mythical part in the Epic and later literature, are still a historical people in the Aitareya Brāhmaṇa,[1] where they are located beyond the Himālaya (*pareṇa Himavantam*). In another passage,[2] however, the country of the Uttara Kurus is stated by **Vāsiṣṭha Sātyahavya** to be a land of the gods (*deva-kṣetra*), but **Jānaṃtapi Atyarāti** was anxious to conquer it, so that it is still not wholly mythical. It is reasonable to accept Zimmer's view that the northern Kurus were settled in Kaśmīr, especially as **Kurukṣetra** is the region where tribes advancing from Kaśmīr might naturally be found. *Cf.* **Udīcyas.**

[1] viii. 14.
[2] viii. 23.
*Cf.* Weber, *Indische Studien*, 1, 165; Zimmer, *Altindisches Leben*, 101, 102; Hopkins, *Journal of the American Oriental Society*, 13, 75, n.

**Uttara Madra** is the name of a tribe mentioned with the **Uttara Kurus** in the Aitareya Brāhmaṇa[1] as living beyond the Himālaya. Zimmer[2] points out that in the Vaṃśa Brāhmaṇa[3] **Kāmboja Aupamanyava** is a pupil of **Madragāra**, and thence

[1] viii. 14. [2] *Altindisches Leben*, 102. [3] *Indische Studien*, 4, 371.

infers that Kambojas and Madras were not far distant in space. This conclusion is perfectly reasonable in view of the probable position of the Kāmbojas.[4]

[4] See map in Pargiter, *Journal of the Royal Asiatic Society*, 1908, p. 332. *Cf.* Weber, *Indische Studien*, 1, 165.

**Ut-tāna Āṅgirasa** is mentioned in the Taittirīya Brāhmaṇa[1] as a quasi-mythical person who received all good things, and yet was not harmed, as he was really a form of the earth, according to Sāyaṇa's[2] explanation. His name occurs also in the Kāṭhaka Saṃhitā,[3] the Pañcaviṃśa Brāhmaṇa,[4] and the Taittirīya Āraṇyaka.[5]

[1] ii 3, 2, 5 *Cf* ii 2, 5, 3
[2] On Taittirīya Brāhmaṇa, ii 3, 2, 5.
[3] ix 9.
[4] i. 8, 11.
[5] iii. 10, 2. 3.

**Udag-ayana.** See **Sūrya.**

**Ud-aṅka Śaulbāyana.**—His views on Brahman, which he identified with the vital airs (*prāṇa*), are mentioned in the Bṛhadāraṇyaka Upaniṣad (iv. 1, 3). He would thus have been a contemporary of **Janaka** of Videha. He is also mentioned in the Taittirīya Saṃhitā (vii. 5, 4, 2) as holding that the Daśarātra ceremony was the prosperity or best part of the Sattra ('sacrificial session').

**Ud-añcana.**—This word, occurring only metaphorically in the Rigveda,[1] means a 'pail' or 'bucket' in the Brāhmaṇas.[2]

[1] v 44, 13 *dhiyam udañcanaḥ*, 'a very well of prayers'.
[2] Aitareya Brāhmaṇa, vii. 32; Śatapatha Brāhmaṇa, iv. 3, 5, 21.

**Udamaya Ātreya** is mentioned in the Aitareya Brāhmaṇa (viii. 22) as Purohita, or domestic priest, of **Aṅga Vairocana.**

**Udara Śāṇḍilya** is mentioned as a teacher in the Chāndogya Upaniṣad,[1] and as a pupil of **Atidhanvan Śaunaka** in the Vaṃśa Brāhmaṇa.[2]

[1] i 9, 3
[2] *Indische Studien*, 4, 384.

**Udala,** a Vaiśvāmitra, is mentioned in the Pañcaviṃśa Brāhmaṇa (xiv. 11, 33) as the seer of a Sāman.

**Ud-āja** is the word used in the Maitrāyaṇī Saṃhitā[1] to denote the share of the booty of war taken by the king after a victory (*saṃgrāmaṃ jitvā*). This interpretation, which is that of Delbrück,[2] is clearly correct, as against the older version, 'march out,' given by von Schroeder[3] and accepted by Böhtlingk.[4] The Udāja thus corresponds precisely with the Homeric γέρας. This sense also suits Nirāja, the variant of both the Kāṭhaka[5] and the Kapiṣṭhala[6] Saṃhitās.

[1] i. 10, 16; iv. 3, 1.
[2] *Festgruss an Böhtlingk*, 25.
[3] Maitrāyaṇī Saṃhitā, 1, xv.
[4] Dictionary, *s.v.*
[5] xxviii. 3.
[6] xliv. 3.

**Udāna** is usually the fifth of the vital breaths (**Prāṇa**) when five are enumerated.[1] Sometimes[2] it appears as the second, coming after Prāṇa, and followed by Vyāna or Samāna. Again,[3] it is found simply opposed to Prāṇa, or it simply follows Prāṇa and Apāna.[4] In the Śatapatha Brāhmaṇa[5] it is treated as the breath that consumes food, a notion traceable in the later Upaniṣads,[6] while it is also regarded as the wind that rises up by the throat,[7] and leads the spirit forth at death.[8]

[1] *E.g.*, Maitrāyaṇī Saṃhitā, iii. 12, 9; Kāṭhaka Saṃhitā, v. 4; 10; Śatapatha Brāhmaṇa, ix. 2, 2, 5; xi. 8, 3, 6 (in the order Prāṇa, Vyāna, Apāna, Udāna, Samāna); Bṛhadāraṇyaka Upaniṣad, i. 5, 3; iii. 4, 1 (Samāna is omitted); iii. 9, 26; Chāndogya Upaniṣad, iii. 13, 5; v. 23, 1. 2; Aitareya Āraṇyaka, ii. 3, 3, etc.
[2] Vājasaneyi Saṃhitā, i. 20; vii. 27; Śatapatha Brāhmaṇa, ix. 4, 2, 10, etc. (with Vyāna); Aitareya Brāhmaṇa, i. 7, 2 (with Samāna).
[3] Vājasaneyi Saṃhitā, vi. 20; Śatapatha Brāhmaṇa, iv. 1, 2, 2; ix. 2, 4, 5, etc.
[4] Śāṅkhāyana Āraṇyaka, viii. 8; xi. 1.
[5] xi. 2, 4, 5.
[6] Maitrāyaṇī Upaniṣad, ii. 6.
[7] Amṛtabindu Upaniṣad, 34.
[8] Praśna Upaniṣad, iii. 7. *Cf.* Deussen, *Philosophy of the Upaniṣads*, 280.

**Ud-īcyas.**—The Brāhmaṇas of the northern parts are referred to in the Śatapatha Brāhmaṇa[1] as engaging, with **Svaidāyana Śaunaka** as their spokesman, in a dispute with the Kurupañcāla Brāhmaṇa **Uddālaka Āruṇi,** and as vanquishing him. Their relation to the Kurupañcālas appears also from the fact that in

[1] xi. 4, 1, 1. *Cf.* Gopatha Brāhmaṇa, i. 3, 6.

the same Brāhmaṇa[2] reference is made to the speech of the north being similar to that of the Kurupañcālas. The speech of the Northerners was also celebrated for purity; hence Brāhmaṇas used to go to the north for purposes of study, according to the Kauṣītaki Brāhmaṇa,[3] while in the Buddhist texts the school of Takṣaśilā (in Gandhāra) is famous as a resort of students.[4] Possibly, too, Sanskrit was specially developed in Kaśmīr, as suggested by Franke.[5] See also **Kuru.**

[2] iii. 2, 3, 15. *Cf.* Weber, *Indische Studien*, 1, 191; Lévi, *La Doctrine du Sacrifice*, 35.
[3] vii. 6. *Cf.* Weber, *op. cit.*, 1, 153; 2, 309.
[4] Rhys Davids, *Buddhist India*, 8, 28, 203.
[5] *Cf. Pāli und Sanskrit* (1902), 88, 89.

**Udumbara.**—This name of the *Ficus glomerata* does not occur in the Rigveda, but is often found from the Atharvaveda[1] onwards. For ritual purposes of all kinds its wood was constantly used. The sacrificial post (*yūpa*)[2] and the sacrificial ladle[3] were made of it, and amulets of Udumbara are mentioned.[4] Its wood, like that of other kinds of figtree—**Aśvattha, Nyagrodha,** and **Plakṣa**—was considered suitable for employment at the sacrifice.[5] The sweetness of its fruit is referred to in the Aitareya Brāhmaṇa,[6] where it is put on the same level as **Madhu.** It is there also spoken of as ripening three times a year.[7] A forest of Udumbara trees is mentioned in the Pañcaviṃśa Brāhmaṇa.[8]

[1] xix. 31, 1; Taittirīya Saṃhitā, ii. 1, 1, 6, etc.; Śatapatha Brāhmaṇa, iii. 2, 1, 33; vii. 4, 1, 38, etc.
[2] Taittirīya Saṃhitā, ii. 1, 1, 6.
[3] *Ibid.*, v. 4, 7, 3.
[4] Atharvaveda, xix. 31, 1.
[5] Taittirīya Saṃhitā, iii. 4, 8, 4.
[6] vii. 15.
[7] v. 24.
[8] xvi. 6, 4.
*Cf.* Zimmer, *Altindisches Leben*, 59.

**Uddālaka Āruṇi.**—Uddālaka, son of Aruṇa, is one of the most prominent teachers of the Vedic period. He was a Brāhmaṇa of the Kurupañcālas, according to the Śatapatha Brāhmaṇa.[1] This statement is confirmed by the fact that he was teacher of **Proti Kausurubindi** of Kauśāmbī,[2] and that his son

[1] xi. 4, 1, 2. *Cf.* Gopatha Brāhmaṇa, i. 3, 6.
[2] xii. 2, 2, 13.

**Śvetaketu** is found disputing among the Pañcālas.[3] He was a pupil of Aruṇa, his father,[4] as well as of Patañcala Kāpya,[5] of Madra, while he was the teacher of the famous Yājñavalkya[6] Vājasaneya and of Kauṣītaki,[7] although the former is represented elsewhere[8] as having silenced him. He overcame in argument Prācīnayogya Śauceya,[9] and apparently also Bhadrasena Ājātaśatrava,[10] though the text here seems to read the name as Āraṇi. He was a Gautama,[11] and is often alluded to as such. As an authority on questions of ritual and philosophy, he is repeatedly referred to by his patronymic name Āruṇi in the Śatapatha Brāhmaṇa,[12] the Bṛhadāraṇyaka Upaniṣad,[13] the Chāndogya Upaniṣad,[14] and occasionally in the Aitareya,[15] the Kauṣītaki,[16] and the Ṣaḍviṃśa[17] Brāhmaṇas, as well as the Kauṣītaki Upaniṣad.[18] In the Maitrāyaṇī Saṃhitā he is not mentioned, according to Geldner,[19] but only his father Aruṇa; his name does not occur, according to Weber,[20] in the Pañcaviṃśa Brāhmaṇa, but in the Kāṭhaka Saṃhitā[21] he is, as Āruṇi, known as a contemporary of **Divodāsa Bhaimaseni**, and in the Jaiminīya Upaniṣad Brāhmaṇa[22] he is mentioned as serving **Vāsiṣṭha Caikitāneya.** In the Taittirīya tradition he seldom appears. There is an allusion in the Taittirīya Saṃhitā[23] to Kusurubinda Auddālaki, and according to the Taittirīya Brāhmaṇa,[24] Naciketas was a son of Vājaśravasa Gautama, who

[3] Bṛhadāraṇyaka Upaniṣad, vi. 1, 1; Chāndogya Upaniṣad, v. 3, 1.

[4] Bṛhadāraṇyaka Upaniṣad, vi. 4, 33 (in both recensions).

[5] *Ibid.*, iii. 7, 1.

[6] *Ibid.*, vi. 3, 15; 4, 33.

[7] Śāṅkhāyana Āraṇyaka, xv.

[8] Bṛhadāraṇyaka Upaniṣad, iii. 7, 31.

[9] Satapatha Brāhmaṇa, xi. 5, 3, 1 *et seq.*

[10] v. 5, 5, 14. Eggeling, *Sacred Books of the East*, 41, 141, has Āraṇi. There is a chronological difficulty in taking Āruṇi as meant, since Ājātaśatrava must presumably have been a descendant of Ajātaśatru, a contemporary of Janaka (see Kauṣītaki Upaniṣad, iv. 1), who again was a patron of Yājñavalkya, a pupil of Āruṇi. But this difficulty is not fatal.

[11] Śatapatha Brāhmaṇa, xi. 5, 3, 2; Kauṣītaki Upaniṣad, i. 1.

[12] i. 1, 2, 11; ii. 2, 1, 34; iii. 3, 4, 19; iv. 4, 8, 9; xi. 2, 6, 12.

[13] iii. 5, 1.

[14] iii. 11, 4; v. 11, 2; 17, 1; vi. 8, 1.

[15] viii. 7.

[16] xxvi. 4.

[17] i. 6.

[18] i. 1 *et seq.*

[19] *Vedische Studien*, 3, 146.

[20] *Indian Literature*, 69. But *cf.* xxiii. 1, 5.

[21] vii. 8. *Cf.* viii. 6.

[22] i. 42, 1.

[23] vii. 2, 2, 1 (a late passage).

[24] iii. 11, 8, 1 *et seq.*

is made out to be Uddālaka by Sāyaṇa.[25] But the episode of Naciketas, being somewhat unreal, cannot be regarded as of historical value in proving relationship. Aruṇa is known to the Taittirīya Saṃhitā. A real son of Uddālaka was the famous **Śvetaketu,** who is expressly reported by Āpastamba[26] to have been in his time an Avara or later authority, a statement of importance for the date of Āruṇi.

[25] On Taittirīya Brāhmaṇa, *loc. cit.* *Cf.* Kāṭhaka Upaniṣad, i. 11.

[26] See Bühler, *Sacred Books of the East*, 2, xxxviii; Keith, *Aitareya Āraṇyaka*, 39. *Cf.* Weber, *Indische Studien*, 1, 170, n.; 2, 201, 202; Oldenberg, *Buddha*, 396, n.; Eggeling, *Sacred Books of the East*, 12, xl., xli.

**Uddālakāyana** is mentioned as a pupil of Jābālāyana in the second Vaṃśa (list of teachers) contained in the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (iv. 6, 2).

**Udra** is the name of an animal occurring only in the list of sacrificial victims at the Aśvamedha given in the Saṃhitās of the Yajurveda.[1] According to Mahīdhara[2] it was a crab; but as the commentary on the Taittirīya Saṃhitā[3] calls it a water-cat, there can be no doubt that it was an otter.

[1] Taittirīya Saṃhitā, v. 5, 20, 1; Maitrāyaṇī Saṃhitā, iii. 14, 18; Vājasaneyi Saṃhitā, xxiv. 37.

[2] On Vājasaneyi Saṃhitā, *loc. cit.*

[3] *Loc. cit.* *Cf.* Zimmer, *Altindisches Leben*, 95, 96; Schrader, *Prehistoric Antiquities*, 247. *Udrin* occurs in the Baudhāyana Śrauta Sūtra, ii. 5.

**Uddhi**[1] denotes some part of a chariot, probably the seat,[2] but, according to Roth,[3] the frame resting on the axle.

[1] Av. viii. 8, 22; Śatapatha Brāhmaṇa, xii. 2, 2, 2; Aitareya Āraṇyaka, ii. 3, 8.

[2] So Whitney's Translation of the Atharvaveda, 506; Eggeling, *Sacred Books of the East*, 44, 149.

[3] St. Petersburg Dictionary, *s.v.*

**Upa-ketu** is the name of a man mentioned in the Kāṭhaka Saṃhitā (xiii. 1).

**Upa-kosala Kāmalāyana** is mentioned as a teacher and a pupil of **Satyakāma Jābāla** in the Chāndogya Upaniṣad (iv. 10, 1; 14, 1).

**Upa-kvasa** is the name in the Atharvaveda (vi. 50, 2) of a noxious insect injurious to seed. Sāyaṇa, however, reads the word as a plural adjective (*a-pakvasaḥ = a-dagdhāḥ*), but the Paippalāda recension supports the form *upakvasaḥ*.

*Cf.* Zimmer, *Altindisches Leben*, 237; Bloomfield, *Hymns of the Atharvaveda*, 486; Whitney's Translation of the Atharvaveda, 318.

**Upa-gu Sauśravasa** is mentioned in the Pañcaviṃśa Brāhmaṇa (xiv. 6, 8) as Purohita of **Kutsa Aurava**, by whom he was murdered because of his paying homage to Indra.

*Cf.* Hillebrandt, *Vedische Mythologie*, 3, 268; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 57.

**Upa-cit** occurs in the Vājasaneyi Saṃhitā[1] as the name of a disease, which Roth[2] renders as 'swelling,' and which Bloomfield[3] identifies with **Apacit**.

[1] xii. 97.
[2] St. Petersburg Dictionary, *s.v.*
[3] *Proceedings of the American Oriental Society*, October, 1887, xviii.

**Upa-jihvikā, Upa-jīkā, Upa-dīkā** are all forms of one word denoting a species of ant.[1] To these ants is attributed in the Atharvaveda[2] the power of penetrating to water which possesses curative properties. They were accordingly used in all sorts of spells against poisoning. The belief in their healing qualities was no doubt due to the well-known properties of the earth of ant-heaps which contains their water.

[1] *Upajihvikā* is the form in Rv. viii. 102, 21; *upajīkā* in Av. ii. 3, 4; vi. 100, 2; but *upacīkā* in both passages in the Paippalāda recension; *upadīkā* in the Taittirīya Brāhmaṇa, i. 1, 3, 4; Taittirīya Āraṇyaka, v. 1, 4; 10, 9; Satapatha Brāhmaṇa, xiv. 1, 1, 8.

[2] vi. 100, 2.
*Cf.* Bloomfield, *American Journal of Philology*, 7, 482 *et seq.*; *Hymns of the Atharvaveda*, 511; Whitney's Translation of the Atharvaveda, 41, 354; Bergaigne and Henry, *Manuel Védique*, 153.

**Upa-dhāna** denotes the 'cushion' of a seat (**Āsandī**) in the Atharvaveda (xiv. 2, 65). It corresponds to the **Upabarhaṇa** of other texts.

**Upa-dhi** occurs once each in the Rigveda[1] and the Atharvaveda,[2] in conjunction with **Pradhi,** denoting part of the wheel of a chariot. It is impossible to decide exactly what part is meant. Roth,[3] Zimmer[4] and Bloomfield,[5] agree in thinking that the word denotes the spokes collectively. Whitney,[6] considering this improbable, prefers to see in it the designation of a solid wheel, Pradhi being presumably the rim and Upadhi the rest. Other possibilities[7] are that the Upadhi is a rim beneath the felly, or the felly itself as compared with the tire (ordinarily **Pavi**).

[1] ii. 39, 4.
[2] vi. 70, 3.
[3] St. Petersburg Dictionary, *s.v.*
[4] *Altindisches Leben*, 248 (ignoring the Atharvaveda passage).
[5] *Hymns of the Atharvaveda*, 493.
[6] Translation of the Atharvaveda, 334.
[7] Bloomfield, *loc. cit.*

**Upa-niṣad** in the Brāhmaṇas[1] normally denotes the 'secret sense' of some word or text, sometimes the 'secret rule' of the mendicant. But in the Bṛhadāraṇyaka Upaniṣad[2] it is already used in the plural as the designation of a class of writings, no doubt actually existing and similar to the Upaniṣads in the nature of their subject-matter and its treatment. Similarly the sections of the Taittirīya Upaniṣad end with the words *ity upaniṣad.* The Aitareya Āraṇyaka[3] commences its third part with the title 'The Upaniṣad of the Saṃhitā,' and the title occurs also in the Śāṅkhāyana Āraṇyaka.[4] The exact primary sense of the expression is doubtful. The natural derivation, adopted by Max Müller[5] and usual ever since, makes the word mean firstly a session of pupils, hence secret doctrine, and secondly the title of a work on secret doctrine. Oldenberg,[6] however, traces the use of the word to the earlier

[1] Śatapatha Brāhmaṇa, x. 3, 5, 12; 4, 5, 1; 5, 1, 1; xii. 2, 2, 23, etc.; Chāndogya Upaniṣad, i. 1, 10; 13, 4; viii. 8, 4. 5; Bṛhadāraṇyaka Upaniṣad, ii. 1, 20; iv. 2, 1; v. 5, 3; Aitareya Āraṇyaka, iii. 1, 6; 2, 5; Kauṣītaki Upaniṣad, ii. 1, etc.
[2] ii. 4, 10; iv. 1, 2; 5, 11.
[3] iii. 1, 1.
[4] vii. 2. *Cf.* Taittirīya Upaniṣad, i. 3, 1.
[5] *Sacred Books of the East*, 1, xxxiii *et seq.* *Cf.* St. Petersburg Dictionary, *s.v.*; Macdonell, *Sanskrit Literature*, 204.
[6] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 457; 54, 70; *Die Literatur des alten Indien*, 72.

sense of 'worship' (*cf. upāsana*). Deussen[7] considers the original sense to have been 'secret word,' next 'secret text,' and then 'secret import,' but this order of meaning is improbable. Hopkins[8] suggests that Upaniṣad denotes a subsidiary treatise, but this sense does not account naturally for the common use as 'secret meaning,' which is far more frequent than any other.

[7] *Philosophy of the Upaniṣads*, 16 *et seq.* [8] *Religions of India*, 218.

**Upa-pati**, 'the gallant,' is mentioned with the Jāra, 'lover,' in the Vājasaneyi Saṃhitā[1] as a victim in the human sacrifice (*puruṣamedha*).

[1] xxx. 9; Taittirīya Brāhmaṇa, iii. 4, 4, 1.

**Upa-barhaṇa** denotes a 'pillow' or 'cushion,' especially of a seat (*āsandī*), occurring in the Rigveda,[1] the Atharvaveda,[2] and the Brāhmaṇas.[3] The feminine Upabarhaṇī is found in the Rigveda with the same sense, but used metaphorically of the earth.

[1] x. 85, 7.
[2] ix. 5, 28; xii. 2, 19. 20; xv. 3, 7.
[3] Aitareya Brāhmaṇa, viii. 12; Śatapatha Brāhmaṇa, xiii. 8, 4, 10; Kauṣītaki Upaniṣad, i. 5; Taittirīya Brāhmaṇa, i. 1, 6, 10; 6, 8, 9; Kāṭhaka Saṃhitā, xxviii. 4, etc.

**Upa-manthanī** is used in the Bṛhadāraṇyaka Upaniṣad[1] to denote 'churning sticks.' In the Vājasaneyi Saṃhitā[2] the 'churner' (*upamanthitṛ*) is included in the list of victims at the human sacrifice (*puruṣamedha*), and the verb *upa-manth* is often used of churning or mixing fluids.[3]

[1] vi. 3, 13.
[2] xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 8, 1.
[3] Taittirīya Brāhmaṇa, i. 6, 8, 4. 5; Śatapatha Brāhmaṇa, ii. 6, 1, 6; Chāndogya Upaniṣad, v. 2, 4.

**Upa-manyu** is, according to Ludwig,[1] the name of a person in the Rigveda,[2] but is more probably explained by Roth[3] as a mere epithet.

[1] Translation of the Rigveda, 3, 113. [2] i. 102. 9.
[3] St. Petersburg Dictionary, *s.v.*

**Upama-śravas** is mentioned in a hymn of the Rigveda[1] as a son of **Kuruśravaṇa,** and grandson of **Medhātithi.** The exact force of the reference to him is, however, uncertain. According to the Bṛhaddevatā,[2] followed by Ludwig,[3] and by Lanman,[4] the poet in the hymn consoles Upamaśravas for the death of his grandfather, Medhātithi. Geldner,[5] on the other hand, thinks that the poet, who was **Kavaṣa Ailūṣa,** was ill-treated by his patron's son, Upamaśravas, and cast into a ditch or well, where he uttered his complaint and appeal for mercy. But of this there is no adequate evidence, and the tradition of the Bṛhaddevatā seems sound.

[1] x. 33, 6. 7.
[2] vii. 35. 36, with Macdonell's notes.
[3] Translation of the Rigveda, 3, 165.
[4] *Sanskrit Reader*, 386, 389.
[5] *Vedische Studien*, 2, 150, n.

**Upa-mit** occurs twice in the Rigveda,[1] and once in the Atharvaveda,[2] as the designation of some part of a house. The passages in the Rigveda leave little doubt that the word means an upright pillar. As it is, in the Atharvaveda, coupled with **Parimit** and **Pratimit,** the conclusion is natural that the latter word denotes the beams supporting the Upamit, presumably by leaning against it at an angle, while **Parimit** denotes the beams connecting the Upamits horizontally. These interpretations, however, can only be conjectural. See also **Gṛha.**

[1] i. 59, 1; iv. 5, 1.
[2] ix. 3, 1.
*Cf.* Zimmer, *Altindisches Leben*, 153; Blóomfield, *Hymns of the Atharvaveda*, 596; Whitney, Translation of the Atharvaveda, 525.

**Upara,** which, according to Pischel,[1] means 'stone' in general, is the technical name of the stone on which the Soma plant was laid in order to be pounded for the extraction of the juice by other stones (*adri, grāvan*). The word is rare, occurring only thrice in the Rigveda,[2] and once in the Atharvaveda.[3]

[1] *Vedische Studien*, 1, 109. This is the sense of the form *upala* (Vājasaneyi Saṃhitā, xxv. 8, etc.).
[2] i. 79, 3; x. 94, 5; 175, 3.
[3] vi. 49, 3.
*Cf.* Hillebrandt, *Vedische Mythologie*, 1, 154; Whitney, Translation of the Atharvaveda, 317; Von Schroeder, *Mysterium und Mimus*, 414.

**Upala-prakṣiṇī** occurs once in the Rigveda,[1] where it designates the occupation of a woman, as opposed to that of her son, who is a poet (*kāru*), and to that of his father, who is a physician (*bhiṣaj*). Yāska[2] renders the word by 'maker of groats' (*saktu-kārikā*), and Roth,[3] Grassmann,[4] Zimmer,[5] as well as others, connect it with the operation of grinding corn. Pischel,[6] however, who points out that corn was not ground between two stones, but beaten on a stone with a pestle (*dṛṣad*), considers that Upala-prakṣiṇī denotes a woman that assisted at the crushing of Soma (*cf.* **Upara**). Von Schroeder,[7] who more correctly points out that there is no objection to regarding *upala* as the mortar in which the corn was placed and then beaten with the pestle, renders the word literally as 'one who fills the (lower) stone (with corn).'

[1] ix. 112, 3.
[2] Nirukta, vi. 5.
[3] St. Petersburg Dictionary, *s.v.*
[4] *Ibid.*, *s.v.*, 'fitting the upper (to the lower) millstone.'
[5] *Altindisches Leben*, 269. *Cf.* Hillebrandt, *Vedachrestomathie*, *s.v.*, who, taking *pṛc* in the sense of 'fill,' explains the compound as 'filling the upper millstone,' an interpretation which as it stands is unintelligible.
[6] *Vedische Studien*, 1, 308-310.
[7] *Mysterium und Mimus*, 412 *et seq.* Von Schroeder does not accept the view that the mother of the singer is alluded to; but it seems impossible to draw any other conclusion from the language of the passage, and his own explanation of the word as referring to a corn-mother is very improbable; *cf.* Keith, *Journal of the Royal Asiatic Society*, 1909, 204.

**Upalā** in the Brāhmaṇas[1] may denote the upper and smaller 'stone,' which was used as a pestle with the **Dṛṣad** as the mortar, whereas **Upara** in the Saṃhitās denotes rather the mortar, and Dṛṣad the pestle. But see **Dṛṣad.**

[1] Śatapatha Brāhmaṇa, i. 1, 1, 22; ii. 1, 14, 17; ii. 2, 2, 1, etc. *Cf.* Von Schroeder, *Mysterium und Mimus*, 413, n. 3.

**Upa-vāka** occurs in the Vājasaneyi Saṃhitā[1] and the Brāhmaṇas[2] as a description of a species of grain, the *Wrightia antidysenterica*, known later as Indra-yava. The commentator Mahīdhara[3] simply glosses it with the more general term **Yava.**

[1] xix. 22; 90; xxi. 30 (as 'healing').
[2] Śatapatha Brāhmaṇa, xii. 7, 1, 3; 2, 9, etc.

According to the Vājasaneyi Saṃhitā, it formed the essential element of gruel (*karambha*), and Upavāka groats (*saktavaḥ*) are mentioned in the Śatapatha Brāhmaṇa.[4]

[3] On Vājasaneyi Saṃhitā, xix. 22.
[4] xii. 9, 1, 5.

*Cf.* Zimmer, *Altindisches Leben*, 240, 270.

**Upa-veśi** is mentioned as a pupil of **Kuśri** in a Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad (vi. 5, 3, in both recensions). See also **Aupaveśi.**

**Upa-śrī, Upa-śraya,** are two readings of the same term. The former is found in one recension of the Kauṣītaki Upaniṣad,[1] while the latter is probably the reading of the other recension of the Upaniṣad,[2] and certainly the reading in one passage of the Atharvaveda,[3] though the text has *apaśrayaḥ*, which is accepted as possible by Roth.[4] In both cases the term clearly means something connected with a couch (**Āsandī** in the Atharvaveda, **Paryaṅka** in the Kauṣītaki Upaniṣad). Aufrecht,[5] Roth,[6] and Max Müller[7] render it as 'coverlet' or 'cushion,' but Whitney[8] seems evidently right in holding that it must mean a 'support' or something similar.

[1] i. 5.
[2] See Keith, *Śāṅkhāyana Āraṇyaka*, 20, n. 3.
[3] xv. 3, 8. *Cf.* Whitney's note in his Translation.
[4] St. Petersburg Dictionary, *s.v.*, and still followed by Böhtlingk, Dictionary, *s.v.*
[5] *Indische Studien*, 1, 131.
[6] *S.v. apaśraya.*
[7] *Sacred Books af the East*, 1, 278.
[8] Translation of the Atharvaveda, 777.
*Cf.* Weber, *Indische Studien*, 1, 402; Zimmer, *Altindisches Leben*, 155.

**Upa-staraṇa** denotes in the description of the couch (**Paryaṅka**) in the Kauṣītaki Upaniṣad[1] a 'coverlet,' and has this sense, used metaphorically, in the Rigveda[2] also. In the Atharvaveda[3] it seems to have the same meaning. Whitney,[4] however, renders it 'couch,' though he translates[5] the parallel word **Āstaraṇa** in another passage[6] by 'cushion.'

[1] i. 5.
[2] ix. 69, 5.
[3] v. 19, 12.
[4] Translation of the Atharvaveda, 254.
[5] *Ibid.*, 776.
[6] xv. 3, 7.
*Cf.* Weber, *Indische Studien*, 1, 403; Zimmer, *Altindisches Leben*, 155.

**Upa-sti** denotes both in the Rigveda[1] and the Atharvaveda[2] a 'dependent,' just as later in the Epic[3] the subordination of the Vaiśya to the two superior castes is expressed by the verb *upa-sthā*, 'stand under,' 'support.' The word also appears, with the same sense, in the form of Sti, but only in the Rigveda.[4] The exact nature of the dependence connoted by the term is quite uncertain. Zimmer[5] conjectures that the 'dependents' were the members of defeated Aryan tribes who became clients of the king, as among the Greeks, Romans, and Germans, the term possibly including persons who had lost their freedom through dicing.[6] The evidence of the Atharvaveda[7] shows that among the Upastis were included the chariot-makers (*ratha-kāra*), the smiths (*takṣan*), and the charioteers (*sūta*), and troop-leaders (*grāma-ṇī*), while the Rigveda passages negative the possibility of the 'subjects' (*sti*) being the whole people. It is therefore fair to assume that they were the clients proper of the king, not servile, but attached in a special relation to him as opposed to the ordinary population. They may well have included among them not only the classes suggested by Zimmer, but also higher elements, such as refugees from other clans, as well as ambitious men who sought advancement in the royal service. Indeed, the Sūta and the Grāmaṇī were, as such, officers of the king's household—kingmakers, not themselves kings, as they are described in the Atharvaveda.[8] The use of the word in the Taittirīya Saṃhitā,[9] the Taittirīya Brāhmaṇa,[10] and the Kāṭhaka,[11] is purely metaphorical, as well as in the one passage of the Rigveda in which it occurs. In the Paippalāda recension of the Atharvaveda,[12] Vaiśya, Śūdra, and Ārya are referred to as Upastis, perhaps in the general sense of 'subject.'

[1] x. 97, 23 (=Vājasaneyi Saṃhitā, xii. 101; Av. vi. 15, 1).

[2] iii. 5, 6.

[3] Hopkins, *Journal of the American Oriental Society*, 13, 92.

[4] vii. 19, 11; x. 148, 4; *sti-pa*, vii. 66, 3; x. 69, 4.

[5] *Altindisches Leben*, 184, 185.

[6] Rv. x. 34.

[7] Av. iii. 5, 6. 7.

[8] iii. 5, 7.

[9] vii. 2, 5, 4. *Cf.* vi. 5, 8, 2.

[10] iii. 3, 5, 4.

[11] xxxi. 9.

[12] iii. 5, 7.

*Cf.* Ludwig, Translation of the Rigveda, 3, 246; Whitney, Translation of the Atharvaveda, 92; Weber, *Indische Studien*, 17, 196 *et seq*.

**Upa-stuta** is mentioned several times in the Rigveda,[1] always as a sage of old, and usually in connexion with Kaṇva, who was aided or favoured by Agni, the Aśvins, and other gods. The Upastutas, sons of Vṛṣṭihavya,[2] are mentioned as singers.[3]

[1] i. 36, 10. 17; 112, 15; viii. 5, 25; x. 115, 8.
[2] x. 115, 9.
[3] viii. 103, 8; x. 115, 9.

*Cf.* Ludwig, Translation of the Rigveda, 3, 108; Max Müller, *Sacred Books of the East*, 32, 152, 153.

**Upa-hvara** denotes, in one passage of the Rigveda,[1] according to Geldner,[2] the body of a chariot (*upa-stha*).

[1] i. 87, 2.
[2] *Vedische Studien*, 3, 46.

**Upānaṣa** is in the Atharvaveda[1] opposed to **Akṣa**, and must mean something like 'the body of the wagon,' though Sāyaṇa suggests that it signifies either a 'granary' or a 'wagon full of grain.' In the Rigveda,[2] where the word occurs only once, its sense is doubtful. Pischel[3] explains the form which occurs there not as an adjective, but as an infinitive.

[1] ii. 14, 2.
[2] x. 105, 4.
[3] *Vedische Studien*, 1, 197.

*Cf.* Bloomfield, *Hymns of the Atharvaveda*, 301; Whitney, Translation of the Atharvaveda, 56.

**Upā-nah** is the regular word for a 'sandal' or 'shoe' from the later Saṃhitās[1] onwards. Boarskin is mentioned in the Śatapatha Brāhmaṇa[2] as a material of which shoes were made. The combination 'staff and sandals' (*daṇḍopānaha*) occurs as early as the Kauṣītaki Brāhmaṇa.[3]

[1] Taittirīya Saṃhitā, v. 4, 4, 4; 6, 6, 1, etc.
[2] v. 4, 3, 19.
[3] iii. 3.

**Upāvi Jāna-śruteya** is mentioned in the Aitareya Brāhmaṇa (i. 25, 15) as an authority on the Upasads (a kind of Soma ceremony).

**Upoditi Gaupāleya** is mentioned in the Pañcaviṃśa Brāhmaṇa (xii. 13, 11) as a seer of Sāmans.

**Ubhayā-dant**, 'having incisors in both jaws,' is an expression employed to distinguish, among domestic animals, the horse,

the ass, etc., from the goat, the sheep, and cattle. The distinction occurs in a late hymn of the Rigveda,[1] and is several times alluded to in the later Saṃhitās[2] and the Brāhmaṇas.[3] In one passage of the Taittirīya Saṃhitā[4] man is classed with the horse as *ubhayā-dant*. The opposite is *anyato-dant*, 'having incisors in one jaw only,' a term regularly applied to cattle,[5] the eight incisors of which are, in fact, limited to the lower jaw. The ass is styled *ubhayā-dant* in the Atharvaveda.[6] In one passage of the Atharvaveda,[7] however, the epithet is applied to a ram; but the sense here is that a marvel occurs, just as in the Rigveda[8] a ram destroys a lioness. Bloomfield[9] suggests in the Atharvaveda passage another reading which would mean 'horse.' A parallel division of animals is that of the Taittirīya[10] and Vājasaneyi Saṃhitās[11] into 'whole-hoofed' (*eka-śapha*) and 'small' (*kṣudra*).

Zimmer[12] seeks to show from the Greek *ἀμφώδοντα*[13] and the Latin *ambidens*[14] that the Indo-European was familiar with the division of the five sacrificial animals into the two classes of man and horse on the one hand, and cattle, sheep, and goats on the other. But this supposition is not necessary.

[1] x. 90, 10.
[2] Taittirīya Saṃhitā, ii. 2, 6, 3; v. 1, 2, 6; Maitrāyaṇī Saṃhitā, i. 8, 1.
[3] Śatapatha Brāhmaṇa, i. 6, 3, 30 (*ubhayato-dant*).
[4] ii. 2, 6, 3.
[5] Taittirīya Saṃhitā, ii. 1, 1, 5; v. 1, 2, 6; 5, 1, 3.
[6] v. 31, 3.
[7] v. 19, 2.
[8] viii. 18, 17.
[9] *Hymns of the Atharvaveda*, 434.
[10] iv. 3, 10, 2.
[11] xiv. 30.
[12] *Altindisches Leben*, 74-76.
[13] Aristotle, *Hist. An.*, ii. 1, 8.
[14] Festus *apud* Paulum Diaconum. *Cf.* Weber, *Indische Studien*, 10, 58.

**Urā** as a name for 'sheep' is confined to the Rigveda.[1] It is curious that in one of its two occurrences the wolf should be referred to as terrifying sheep, and that the epithet of the wolf, *urā-mathi*, 'killing sheep,' should occur once in the Rigveda,[2] both references being in one book of the Saṃhitā, a fact which suggests a dialectical origin of the word *urā*. See also **Avi**.

[1] viii. 34, 3. [2] viii. 66, 8. *Cf.* Nirukta, v. 21.

**Uru-kakṣa** occurs in only one passage of the Rigveda,[1] where the sense of the word is much disputed. The reading of the text is *uruḥ kakṣo na gāṅgyaḥ*, which may refer to a man, Urukakṣa, 'dwelling on the Ganges,'[2] or to a man, son of Gaṅgā, or to a wood so called,[3] or may simply denote the 'broad thicket on the Ganges.'[4]

[1] vi. 45, 31.
[2] Grassmann; St. Petersburg Dictionary. *Cf.* Macdonell, *Vedic Grammar*, 291.
[3] Ludwig's translation (*der wald Urukakṣa*, or *das weite dickicht*).
[4] Weber, *Episches im vedischen Ritual*, 28, n. 5; Oldenberg, *Ṛgveda-Noten*, 1, 396.

**Uru-kṣaya.**—A family of Urukṣayas, singers and worshippers of Agni, is referred to in one hymn of the Rigveda (x. 118, 8. 9).

*Cf.* Ludwig, Translation of the Rigveda, 3, 167.

**Uruñjirā** is given in the Nirukta (ix. 26) as one of the names of the river **Vipāś** (now Beās).

**Urvarā** is with **Kṣetra** the regular expression, from the Rigveda[1] onwards, denoting a piece of 'ploughland' (*ἄρουρα*). Fertile (*apnasvatī*) fields[2] are spoken of as well as waste fields (*ārtanā*).[3] Intensive cultivation by means of irrigation is clearly referred to both in the Rigveda[4] and in the Atharvaveda,[5] while allusion is also made to the use of manure.[6] The fields (*kṣetra*) were carefully measured according to the Rigveda.[7] This fact points clearly to individual ownership in land for the plough, a conclusion supported by the reference of Apālā, in a hymn of the Rigveda,[8] to her father's field (*urvarā*), which is put on the same level as his head of hair as a personal possession. Consistent with this are the epithets 'winning fields' (*urvarā-sā, urvarā-jit, kṣetra-sā*),[9] while 'lord of fields' used of a god[10] is presumably a transfer of a human epithet (*urvarā-pati*). Moreover, fields are spoken of in the same

[1] i. 127, 6; iv. 41, 6; v. 33, 4; vi. 25, 4; x. 30, 3; 142, 3, etc.; Av. x. 6, 33; 10, 8; xiv. 2, 14, etc.
[2] Rv. i. 127, 6.
[3] *Ibid.*
[4] vii. 49, 2.
[5] i. 6, 4; xix. 2, 2.
[6] Av. iii. 14, 3, 4; xix. 31, 3.
[7] i. 110, 5.
[8] viii. 91, 5.
[9] Rv. iv. 38, 1, and vi. 20, 1; ii. 21, 1; iv. 38, 1.
[10] viii. 21, 3. *Cf.* **Kṣetra.**

connexion as children,[11] and the conquest of fields (*kṣetrāṇi saṃ-ji*) is often referred to in the Saṃhitās.[12] Very probably, as suggested by Pischel,[13] the ploughland was bounded by grass land (perhaps denoted by **Khila, Khilya**) which in all likelihood would be joint property on the analogy of property elsewhere. There is no trace in Vedic literature of communal property in the sense of ownership by a community of any sort,[14] nor is there mention of communal cultivation. Individual property in land seems also presumed later on. In the Chāndogya Upaniṣad[15] the things given as examples of wealth include fields and houses (*āyatanāni*). The Greek evidence[16] also points to individual ownership. The precise nature of the ownership is of course not determined by the expression 'individual ownership.' The legal relationship of the head of a family and its members is nowhere explained, and can only be conjectured (see **Pitṛ**). Very often a family may have lived together with undivided shares in the land. The rules about the inheritance of landed property do not occur before the Sūtras.[17] In the Śatapatha Brāhmaṇa[18] the giving of land as a fee to priests is mentioned, but with reproof: land was no doubt even then a very special kind of property, not lightly to be given away or parted with.[19]

[11] Rv. iv. 41, 6, etc.

[12] Taittirīya Saṃhitā, iii. 2, 8, 5; Kāṭhaka Saṃhitā, v. 2; Maitrāyaṇī Saṃhitā, iv. 12, 3.

[13] *Vedische Studien*, 2, 204-207.

[14] *Cf.* Baden Powell, *Indian Village Community* (1899); Zimmer, *Altindisches Leben*, 236; Mrs. Rhys Davids, *Journal of the Royal Asiatic Society*, 1901, 860.

[15] vii. 24, 2.

[16] *Cf.* Diodorus, ii. 40; Arrian, *Indica*, 11; Strabo, p. 703; Hopkins, *Journal of the American Oriental Society*, 13, 87 *et seq.* *Cf. ibid.*, 20, 22, 23.

[17] *Cf.* Gautama Dharma Sūtra, xviii. 5 *et seq.*; Baudhāyana Dharma Sūtra, ii. 2, 3; Āpastamba Dharma Sūtra, ii. 6, 14. Of course, the rules probably go back to the earlier period, but how far it is impossible to say. With the settlement of the country, however, inheritance of land and its partition must have become inevitable.

[18] xiii. 6, 2, 18; 7, 1, 13. 15.

[19] It is significant that in the famous episode (Taittirīya Saṃhitā, iii. 1, 9, 4) of Manu's division of his property, from which Nābhānediṣṭha was excluded, this exclusion is made good by the son's obtaining cattle (*paśavaḥ*). It is clear that cattle, not land, was the real foundation of wealth, just as in Ireland, Italy (*cf. pecunia*), Greece, etc. Cattle could be, and were, used individually, but land was not open to a man's free disposal; no doubt, at any rate, the consent of the family or the community might be required, but we are reduced to reliance on analogy in view of the silence of the texts. *Cf.* Schrader, *Prehistoric Antiquities*, 289; Jolly, *Recht und Sitte*, 94-96; Rhys Davids, *Buddhist India*, 48 *et seq.*

On the relation of the owners of land to the king and others see **Grāma**; on its cultivation see **Kṛṣi.**

**Urvārū**, f., **Urvāruka**, n., 'cucumber.' The former[1] of these words denotes the plant, the latter[2] the fruit, but both are very rare. The passages all seem to refer to the fact that the stem of the plant becomes loosened when the fruit is ripe.[3] The fruit is also called Urvāru in a Brāhmaṇa.[4]

[1] Av. vi. 14, 2.
[2] Rv. vii. 59, 12=Av. xiv. 1, 17=Maitrāyaṇī Saṃhitā, i. 10, 4=Taittirīya Saṃhitā, i. 8, 6, 2=Vājasaneyi Saṃhitā, iii. 60.
[3] Sāyaṇa on Av. vi. 14, 2.
[4] Pañcaviṃśa Brāhmaṇa, ix. 2, 19.
*Cf.* Zimmer, *Altindisches Leben*, 242.

**Ula** is the name of some unknown wild animal, perhaps, as Whitney[1] suggests, the 'jackal.' It is mentioned in the Atharvaveda[2] and later Saṃhitās,[3] but not definitely identified by the commentators.

[1] Translation of the Atharvaveda, 669.
[2] xii. 1, 49.
[3] Taittirīya Saṃhitā, v. 5, 12, 1 (as *ūla*); Maitrāyaṇī Saṃhitā, iii. 13, 12; 14, 2; Vājasaneyi Saṃhitā, xxiv. 31. *Cf. ulala* in Baudhāyana Śrauta Sūtra, ii. 5.
*Cf.* Zimmer, *Altindisches Leben*, 82.

**Ula Vārṣṇi-vṛddha** is mentioned as a teacher in the Kauṣītaki Brāhmaṇa (vii. 4).

**Ulapa**[1] is the name of a species of grass referred to in the Rigveda and the later Saṃhitās.[2]

[1] x. 142, 3.
[2] Av. vii. 66, 1. Adjectives derived from the word are *ulapya* (Vājasaneyi Saṃhitā, xvi. 45, etc.) and *upolupa* (Maitrāyaṇī Saṃhitā, i. 7, 2).

**Ulukya Jāna-śruteya** is mentioned as a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (i. 6, 3).

**Ulūka** is the ordinary word for 'owl' from the Rigveda[1] onwards. The bird was noted for its cry,[2] and was deemed the harbinger of ill-fortune (*nairṛta*).[3] Owls were offered at the horse sacrifice to the forest trees,[4] no doubt because they roosted there.

[1] x. 165, 4.
[2] Rv. *loc. cit.*
[3] Av. vi. 19, 2; Taittirīya Saṃhitā, v. 5, 18, 1; Vājasaneyi Saṃhitā, xxiv. 38.
[4] Vājasaneyi Saṃhitā, xxiv. 23; Maitrāyaṇī Saṃhitā, iii. 14, 4.

**Ulūkhala** is the regular expression for 'mortar' from the Rigveda[1] onwards, occurring frequently also in the compound[2] Ulūkala-musala, 'mortar and pestle.' The exact construction of the vessel is quite unknown till we reach the Sūtra period.

[1] i. 28, 6; Av. x. 9, 26; xi. 3, 3; xii. 3, 13; Taittirīya Saṃhitā, v. 2, 8, 7; vii. 2, 1, 3; Śatapatha Brāhmaṇa, i. 1, 4, 6, etc.
[2] Av. ix. 6, 15; Śatapatha Brāhmaṇa, i. 1, 1, 22.

**Ulkā** regularly denotes a meteor from the Rigveda[1] onwards. In the Brāhmaṇas[2] it also signifies a 'firebrand.' The much rarer form Ulkuṣī[3] has both senses.

[1] iv. 4, 2; x. 68, 4; Av. xix. 9, 8; Ṣaḍviṃśa Brāhmaṇa, vi. 8, etc.
[2] Śatapatha Brāhmaṇa, v. 5, 4, 19.
[3] As 'meteor,' Av. v. 17, 4; Śatapatha Brāhmaṇa, xi. 2, 7, 21; as 'firebrand,' *ibid.*, iii. 9, 2, 9.

**Ulmuka** is the common word in the Brāhmaṇas[1] for 'firebrand,' from which a coal (*aṅgāra*)[2] could be taken.

[1] Aitareya Brāhmaṇa, ii. 11; Satapatha Brāhmaṇa, i. 8, 2, 1; ii. 1, 4, 28, etc.; Jaiminīya Brāhmaṇa, ii. 76 (*Journal of the American Oriental Society*, 15, 239).
[2] Satapatha Brāhmaṇa, xii. 4, 3, 3; Jaiminīya Brāhmaṇa, i. 61, 1 (*Journal of the American Oriental Society*, 23, 342).

**Ulmukāvakṣayaṇa** is an expression that occurs several times in the Śatapatha Brāhmaṇa,[1] signifying a 'means of extinguishing (*ava-kṣayaṇa*) a firebrand,' or possibly more precisely 'tongs.' Compare **Aṅgārāvakṣayaṇa.**

[1] iv. 6, 8, 7; v. 2, 4, 15; xi. 6, 3, 3; Jaiminīya Brāhmaṇa, ii. 76. *Cf.* Böhtlingk, Dictionary, *s.v.*

**Uśanas Kāvya** is an ancient seer, already a half-mythical figure in the Rigveda,[1] where he is often mentioned, especially as associated with Kutsa and Indra. Later on[2] he becomes the Purohita of the Asuras in their contests with the gods. A variant of his name is Kavi Uśanas.[3] He appears in the Brāhmaṇas as a teacher also.[4]

[1] i. 51, 10; 83, 5; 121, 12; iv. 16, 2; vi. 20, 11; viii. 23, 17; ix. 87, 3; 97, 7; x. 40, 7; probably also i. 130, 9; v. 31, 8; 34, 2; viii. 7, 26; x. 22, 6. Also in Av. iv. 29, 6.

[2] Taittirīya Saṃhitā, ii. 5, 8, 5; Pañcaviṃśa Brāhmaṇa, vii. 5, 20; Śāṅkhāyana Srauta Sūtra, xiv. 27, 1.

[3] Rv. iv. 26, 1.

[4] Pañcaviṃśa Brāhmaṇa, xiv. 12, 5; Jaiminīya Upaniṣad Brāhmaṇa, ii. 7, 2, 6.

*Cf.* Roth, St. Petersburg Dictionary, *s.v.*; Geldner, *Vedische Studien*, 2, 167 *et seq.*; Bergaigne, *Religion Védique*, 2, 339 *et seq.*; Macdonell, *Vedic Mythology*, p. 147.

**Uśanā** occurs in the Śatapatha Brāhmaṇa (iii. 4, 3, 13; iv. 2, 5, 15) as the name of a plant from which Soma was prepared.

**Uśīnara.**—In the Aitareya Brāhmaṇa[1] the Kuru-Pañcālas are mentioned as dwelling together in the 'Middle Country' with the Vaśas and the Uśīnaras. In the Kauṣītaki Upaniṣad[2] also the Uśīnaras are associated with the Kuru-Pañcālas and Vaśas, but in the Gopatha Brāhmaṇa[3] the Uśīnaras and Vaśas are regarded as northerners. In the Rigveda[4] the people is alluded to in one passage by reference to their queen, Uśīnarāṇī. Zimmer[5] thinks that the Uśīnaras earlier lived farther to the north-west, but for this there is no clear evidence. His theory is based merely on the fact that the Anukramaṇī (Index) of the Rigveda ascribes one hymn[6] to Śibi Auśīnara, and that the Śibis were known to Alexander's followers as Σίβοι,[7] living between the Indus and the Akesines (Chenab). But this is in no way conclusive, as the Śibis, at any rate in Epic times,[8] occupied the land to the north of Kurukṣetra, and there is no reason whatever to show that in the Vedic period the Uśīnaras were farther west than the 'Middle Country.'

[1] viii. 14.

[2] iv. 1. See Keith, *Śāṅkhāyana Āraṇyaka*, 36.

[3] ii. 9.

[4] x. 59, 10.

[5] *Altindisches Leben*, 130.

[6] Rv. x. 179.

[7] Diodorus, xvii. 19.

[8] See Pargiter's map, *Journal of the Royal Asiatic Society*, 1908, p. 322.

*Cf.* Weber, *Indische Studien*, 1, 213, 419; Hultzsch, *Indian Antiquary*, 34, 179.

**Uṣa,** 'salt ground,' occurs as a variant of Ūṣa in the Maitrāyaṇī Saṃhitā (i. 6, 3).

**Uṣasta Cākrāyaṇa** is mentioned as a teacher in the Bṛhadāraṇyaka (iii. 5, 1) and Chāndogya (i. 10, 1; 11, 1) Upaniṣads, the name in the latter work appearing as Uṣasti.

**Uṣṭi, Uṣṭra.**—Both of these words, of which the former is quite rare,[1] must have the same sense. Roth[2] and Aufrecht[3] hold that in the Rigveda[4] and the Brāhmaṇas[5] the sense is 'humped bull' or 'buffalo,' but the former thinks that in the Vājasaneyi Saṃhitā[6] the sense is doubtful, and 'camel' may be meant. Hopkins[7] is decidedly of opinion that the sense in every case is 'camel.' The animal was used as a beast of burden yoked in fours.[8]

[1] Perhaps in Rv. x. 106, 2; Taittirīya Saṃhitā, v. 6, 21, 1; Kāṭhaka Saṃhitā, xv. 2.
[2] St. Petersburg Dictionary, *s.v.*
[3] Cited in Muir, *Sanskrit Texts*, 5, 468. *Cf.* Zimmer, *Altindisches Leben*, 224.
[4] i. 138, 2; viii. 5, 37; 6, 48; 46, 22. 31; Av. xx. 127, 2; 132, 13; Vājasaneyi Saṃhitā, xiii. 50.
[5] Śatapatha Brāhmaṇa, 1, 2, 3, 9, etc.; Aitareya Brāhmaṇa, ii. 8.
[6] xxiv. 28. 39.
[7] *Journal of the American Oriental Society*, 17, 83.
[8] Av. xx. 127, 2; Rv. viii. 6, 48.

**Uṣṇīṣa** denotes the 'turban' worn by Vedic Indians, men and women[1] alike. The Vrātya's turban is expressly referred to in the Atharvaveda[2] and the Pañcaviṃśa Brāhmaṇa.[3] A turban was also worn at the Vājapeya[4] and the Rājasūya[5] ceremonies by the king as a token of his position.

[1] Aitareya Brāhmaṇa, vi. 1; Satapatha Brāhmaṇa, iii. 3, 2, 3; iv. 5, 2, 7 (used at the sacrifice to wrap the embryo in); xiv. 2, 1, 8 (Indrāṇī's Uṣṇīṣa), etc.; Kāṭhaka Saṃhitā, xiii. 10.
[2] xv. 2, 1.
[3] xvii. 1, 14. *Cf.* xvi. 6, 13.
[4] Śatapatha Brāhmaṇa, v. 3, 5, 23.
[5] Maitrāyaṇī Saṃhitā, iv. 4, 3.

**Uṣyala** occurs once in the description of the couch or the bridal car in the Atharvaveda,[1] where it seems to mean the four 'frame-pieces.' The form is doubtful: *uṣpala* is possible.[2]

[1] xiv. 1, 60.
[2] Whitney, Translation of the Atharvaveda, 385. *Cf.* Zimmer, *Altindisches Leben*, 155; Whitney, *op. cit.*, 752.

**Usra**, m.; **Usrā**, f.; **Usrika**, m.; **Usriya**, m.; **Usriyā**, f. All these words denote a 'bull' or a 'cow,' occurring frequently in the Rigveda,[1] and sometimes later,[2] but usually with some reference to the morning light. In some passages the sense is doubtful. See **Go.**

[1] *Usra*, Rv. vi. 12, 4; *usrā*, i. 3, 8; viii. 75, 8; 96, 8; ix. 58, 2, etc.; *usrika*, i. 190, 5; *usriya*, v. 58, 6 (with *vṛṣabhaḥ*); ix. 74, 3; *usriyā*, i. 153, 4; 180, 3; ii. 40, 2, etc. In ix. 70, 6, *usriya* is applied to a calf; and in ix. 68, 1; 93, 2, *usriyā* means 'milk.'

[2] *Usrau dhūrṣāhau*, Vājasaneyi Saṃhitā, iv. 33; *usrā*, Av. xii. 3, 37; *usriya*, Av. i. 12, 1; *usriyā*, Av. ix. 4, 1; Vājasaneyi Saṃhitā, xxxv. 2, 3. In Av. v. 20, 1; 28, 3, it means 'cow-hide,' or perhaps in v. 28, 3, 'milk.'

## Ū.

**Ūrjayant Aupamanyava** is mentioned in the Vaṃśa Brāhmaṇa[1] as a pupil of **Bhānumant Aupamanyava.**

[1] *Indische Studien*, 4, 372.

**Ūrjayantī** is regarded by Ludwig[1] in one passage of the Rigveda[2] as the name of a fort, the stronghold of **Nārmara.** The verse is, however, quite unintelligible.[3]

[1] Translation of the Rigveda, 3, 152.
[2] ii. 13, 8.
[3] Sāyaṇa makes Urjayantī a Piśācī; Grassmann, the sun; Roth, *s.v. ūrjay*, takes it adjectivally. *Cf.* Oldenberg, *Ṛgveda-Noten*, 1, 199.

**Ūrjavya**, a word occurring only once in the Rigveda,[1] is taken by Ludwig[2] to be the name of a sacrificer. Roth,[3] however, regards the word as an adjective meaning 'rich in strength,' and this is the more probable interpretation.

[1] v. 41, 20.
[2] Translation of the Rigveda, 3, 155.
[3] St. Petersburg Dictionary, *s.v.*

**Ūrṇa-nābhi,**[1] **Ūrṇa-vābhi, Ūrṇā-vant** are all names of the spider in the later Saṃhitās and the Brāhmaṇas in allusion to the insect's spinning threads of wool, as it were.

[1] *Ūrṇa-nābhi* ('having wool in its navel'), Taittirīya Brāhmaṇa, i. 1, 2, 5; Bṛhadāraṇyaka Upaniṣad, ii. 1, 23; *ūrṇa-vābhī* ('wool-spinner'), Kāṭhaka Saṃhitā, viii. 1; Śatapatha Brāhmaṇa, xiv. 5, 1, 23; *ūrṇā-vant* ('possessing wool'), Kauṣītaki Brāhmaṇa, xix. 3 (in a Mantra).

**Ūrṇā**, 'wool,' is very frequently mentioned from the Rigveda[1] onwards. The Paruṣṇī country was famous for its wool,[2] like Gandhāra[3] for its sheep. The term for the separate tufts was *parvan*[4] or *parus*.[5] 'Soft as wool' (*ūrṇa-mradas*)[6] is not a rare epithet. The sheep is called 'woolly' (*ūrṇāvatī*).[7] 'Woollen thread' (*ūrṇā-sūtra*) is repeatedly referred to in the later Saṃhitās[8] and the Brāhmaṇas.[9] The word *ūrṇā* was not restricted to the sense of sheep's wool,[10] but might denote goat's hair also.[11]

[1] iv. 22, 2; v. 52, 9; Satapatha Brāhmaṇa, xii. 5, 1, 13; 7, 2, 10, etc.; *ūrṇāyu*, 'woolly,' Vājasaneyi Saṃhitā, xiii. 50; Pañcaviṃśa Brāhmaṇa, xii. 11, 10.

[2] Rv., *loc. cit.*; Pischel, *Vedische Studien*, 2, 210. But *cf.* Max Müller, *Sacred Books of the East*, 32, 315.

[3] Rv. i. 126, 7.

[4] Rv. iv. 22, 10.

[5] Rv. ix. 15, 6.

[6] Rv. v. 5, 4; x. 18, 10; Vājasaneyi Saṃhitā, ii. 2; iv. 10; xxi. 33, etc.

[7] Rv. viii. 56, 3.

[8] Maitrāyaṇī Saṃhitā, iii. 11, 9; Kāṭhaka Saṃhitā, xxxviii. 3; Vājasaneyi Saṃhitā, xix. 80, etc. *Cf.* *ūrṇā-stukā*, Aitareya Brāhmaṇa, i. 28; Kāṭhaka Saṃhitā, xxv. 3.

[9] Taittirīya Brāhmaṇa, ii. 6, 4; Śatapatha Brāhmaṇa, xii. 7, 2, 11, etc.

[10] *Cf.* *anaiḍakīr ūrṇāḥ* ('wool not coming from the *eḍaka*,' a species of sheep) in Śatapatha Brāhmaṇa, ii. 5, 2, 15.

[11] *Cf.* Hopkins, *Journal of the American Oriental Society*, 17, 83, n.

**Ūrṇā-vatī.**—In the hymn of the Rigveda[1] which celebrates the rivers Ludwig[2] finds a reference to an affluent of the Indus called Ūrṇāvatī. This interpretation, however, seems certainly wrong. Roth[3] renders the word merely as 'woolly,' and Zimmer[4] rejects Ludwig's explanation on the ground that it throws the structure of the hymn into confusion. Pischel[5] makes the word an epithet of the Indus, 'rich in sheep.'

[1] x. 75, 8.

[2] Translation of the Rigveda, 3, 200.

[3] St. Petersburg Dictionary, *s.v.*

[4] *Altindisches Leben*, 429.

[5] *Vedische Studien*, 2, 210.

**Ūrdara.**—This word occurs once in the Rigveda,[1] when reference is made to filling Indra with Soma as one fills an

[1] ii. 14, 11.

Ūrdara with grain (**Yava**). Sāyaṇa renders it 'granary,' but Roth[2] and Zimmer[3] seem more correct in simply making it a measure for holding grain, or 'garner.'

[2] St. Petersburg Dictionary, *s.v.* [3] *Altindisches Leben*, 238.

**Ūla** is a variant of **Ula.**

**Ūṣa** in the later Saṃhitās[1] and Brāhmaṇas[2] denotes salt ground suited for cattle. *Cf.* **Uṣa.**

[1] Taittirīya Saṃhitā, v. 2, 3, 2, etc. [2] Aitareya Brāhmaṇa, iv. 27; Satapatha Brāhmaṇa, v. 2, 1, 16, etc.

## Ṛ.

1. **Ṛkṣa,** 'bear,' is found only once in the Rigveda,[1] and seldom later,[2] the animal having evidently been scarce in the regions occupied by the Vedic Indians. Not more frequent[3] is the use of the word in the plural to denote the 'seven bears,' later called the 'seven Ṛṣis,'[4] the constellation of the 'Great Bear' (*ἄρκτος, ursa*).

[1] v. 56, 3.
[2] Maitrāyaṇī Saṃhitā, iii. 14, 17; Vājasaneyi Saṃhitā, xxiv. 36; Jaiminīya Brāhmaṇa, i. 184. *Cf.* Zimmer, *Altindisches Leben*, 81.
[3] Rv. i. 24, 10; Satapatha Brāhmaṇa, ii. 1, 2, 4; Taittirīya Āraṇyaka, i. 11, 2. *Cf.* Hillebrandt, *Vedische Mythologie*, 3, 422.
[4] *Cf.* Macdonell, *Vedic Mythology*, p. 144 (D).

2. **Ṛkṣa** is the name of a patron mentioned in one verse of a Dānastuti ('Praise of Gifts') in the Rigveda,[1] his son being referred to in the next verse as **Ārkṣa.**

[1] viii. 68, 15. *Cf.* Ludwig, Translation of the Rigveda, 3, 163.

**Ṛkṣākā** is a word occurring once in an obscure passage of the Atharvaveda.[1] The sense is quite unknown. Weber[2] thinks it refers to the 'milky way,' but his view rests on no evidence. Whitney[3] despairs of the passage.

[1] xviii. 2, 31.
[2] *Festgruss an Roth*, 138, n. 2; Berlin Catalogue, 2, 59, n.; *Proceedings of the Berlin Academy*, 1895, 856.
[3] Translation of the Atharvaveda, 840.

**Ṛkṣīkā**, a word found in the Atharvaveda,[1] the Vājasaneyi Saṃhitā,[2] and the Śatapatha Brāhmaṇa,[3] appears to denote a demon. Harisvāmin, however, in his commentary on the Śatapatha Brāhmaṇa, connects the word with **Ṛkṣa**, as meaning 'bear.'

[1] xii. 1, 49.
[2] xxx. 8.
[3] xiii. 2, 4, 2. 4. *Cf.* Eggeling, *Sacred Books of the East*, 44, 307.

**Ṛg-veda**, the formal name of the collection of Ṛcs, first appears in the Brāhmaṇas,[1] and thereafter frequently in the Āraṇyakas[2] and Upaniṣads.[3]

[1] Aitareya Brāhmaṇa, i. 32, and implied in Taittirīya Brāhmaṇa, iii. 12, 9, 1; Śatapatha Brāhmaṇa, vi. 5, 4, 6; 8, 3; xii. 3, 4, 9.
[2] Aitareya Āraṇyaka, iii. 2, 3. 5; Sāṅkhāyana Āraṇyaka, viii. 3. 8.
[3] Bṛhadāraṇyaka Upaniṣad, i. 5, 12; ii. 4, 10; iv. 1, 6; 5, 11; Chāndogya Upaniṣad, i. 3, 7; iii. 1, 2. 3; 15, 7; vii. 1, 2. 4; 2, 1; 7, 1.

**Ṛjiśvan** is mentioned several times in the Rigveda,[1] but always in a vague manner, as if very ancient. He assists Indra in fights against demoniac figures like Pipru and the dusky brood (*kṛṣṇa-garbhāḥ*). According to Ludwig,[2] he was called Auśija's son,[3] but this is doubtful. He is twice[4] clearly called Vaidathina, or descendant of Vidathin.

[1] i. 51, 5; 53, 8; 101, 1; vi. 20, 7; viii. 49, 10; x. 99, 11; 138, 3.
[2] Translation of the Rigveda, 3, 143, 149.
[3] Rv. x. 99, 11. *Cf.* **Auśija**.
[4] Rv. iv. 16, 13; v. 29, 11.
*Cf.* Macdonell, *Vedic Mythology*, p. 161 (C).

**Ṛjūnas** is mentioned once only in the Rigveda[1] along with six other Soma sacrificers.

[1] viii. 52, 2. *Cf.* Ludwig, Translation of the Rigveda, 3, 163.

**Ṛjrāśva** appears in the Rigveda[1] as one of the **Vārṣāgiras**, along with **Ambarīṣa, Surādhas, Sahadeva,** and **Bhayamāna**, and as apparently victorious in a race. Elsewhere[2] in the

[1] i. 100, 16. 17.
[2] i. 116, 17; 117, 16. 17.

Rigveda he is celebrated as having been blinded by his father for slaying one hundred rams for a she-wolf, and as having been restored to sight by the Aśvins, a legend of quite obscure meaning.

*Cf.* Macdonell, *Vedic Mythology*, p. 52.

**Ṛṇa**, 'debt,' is repeatedly mentioned from the Rigveda[1] onwards, having apparently been a normal condition among the Vedic Indians. Reference is often made[2] to debts contracted at dicing. To pay off a debt was called *ṛṇaṃ saṃ-nī*.[3] Allusion is made to debt contracted without intention of payment.[4]

The result of non-payment of a debt might be very serious: the dicer might fall into slavery.[5] Debtors, like other malefactors, such as thieves, were frequently bound by their creditors to posts (*dru-pada*),[6] presumably as a means of putting pressure on them or their friends to pay up the debt.

The amount of interest payable is impossible to make out. In one passage of the Rigveda and Atharvaveda[7] an eighth (*śapha*) and a sixteenth (*kalā*) are mentioned as paid, but it is quite uncertain whether interest or an instalment of the principal is meant. Presumably the interest would be paid in kind.

How far a debt was a heritable interest or obligation does not appear. The Kauśika Sūtra[8] regards three hymns of the

[1] ii. 27, 4, etc., usually in a metaphorical sense.

[2] Rv. x. 34, 10; Av. vi. 119, 1.

[3] Rv. viii. 47, 17=Av. vi. 46, 3.

[4] Av. vi. 119, 1.

[5] Rv. x. 34. *Cf.* Lüders, *Das Würfelspiel im alten Indien*, 61.

[6] Rv. x. 34, 4, seems to refer rather to the binding and taking away as a slave, though Pischel, *Vedische Studien*, 1, 228, explains it as the binding of a debtor for non-payment, interpreting the obscure verse i. 169, 7, in the same way. But Av. vi. 115, 2. 3, may refer to debt, and if this is the meaning the allusion to binding to a post as a punishment is clear. See, however, Bloomfield, *Hymns of the Atharvaveda*, 528, n. 1; Whitney, Translation of the Atharvaveda, 364, who interprets the hymn as referring only to sin. Rv. i. 24, 13. 15; Av. vi. 63, 3=84, 4; 121, 1 *et seq.*, are general; while Rv. vii. 86, 5; Av. xix. 47, 9; 50, 1, refer to the binding of thieves in the stocks. *Cf.* **Taskara.**

[7] Rv. viii. 47, 17=Av. vi. 46, 3.

[8] xlvi. 36-40. See Caland, *Altindisches Zauberritual*, 154; Bloomfield, *op. cit.*, 528.

Atharvaveda[9] as applicable to the occasion of the payment of a debt after the creditor's decease. For the payment of a debt by a relation of the debtor the evidence is still less clear.[10]

Zimmer[11] thinks that payments of debt were made in the presence of witnesses who could be appealed to in case of dispute. This conclusion is, however, very uncertain, resting solely on a vague verse in the Atharvaveda.[12]

[9] vi. 117-119. The name for unpaid debt is in Av. vi. 117, 1, *apamityam apratīttam*. In the Taittirīya Saṃhitā, iii. 3, 8, 1, *kusīdam apratīttam*; in the Maitrāyaṇī Saṃhitā, iv. 14, 17, and Taittirīya Āraṇyaka, ii. 3, 1, 8, *kusīdam apratītam*; in the Mantra Brāhmaṇa, ii. 3, 20, *apradattam*.

[10] *Cf.* Rv. iv. 3, 13 (a brother's sin or debt); Jolly, *Recht und Sitte*, 99, 100.

[11] *Altindisches Leben*, 181. This suggestion is ignored by Bloomfield, *op. cit.*, 375, and Whitney, *op. cit.*, 304.

[12] vi. 32, 3=viii. 8, 21. *Cf.* Śāṅkhāyana Āraṇyaka, xii. 14, and see Jñātṛ. *Cf.* Zimmer, *op. cit.*, 181, 182; 259.

**Ṛṇam-caya,** a prince of the **Ruśamas,** is celebrated in a Dānastuti ('Praise of Gifts') of the Rigveda (v. 30, 12. 14) for his generosity to a poet named **Babhru.**

*Cf.* Zimmer, *Altindisches Leben*, 129; Bṛhaddevatā, ed. Macdonell, 2, 169, 174.

**Ṛtu,** 'season,' is a term repeatedly mentioned from the Rigveda[1] onwards. Three seasons of the year are often alluded to,[2] but the names are not usually specified. In one passage of the Rigveda[3] spring (*vasanta*), summer (*grīṣma*), and autumn (*śarad*) are given. The Rigveda knows also the rainy season (*prā-vṛṣ*) and the winter (*himā, hemanta*). A more usual[4] division (not found in the Rigveda) is into five seasons,

[1] i. 49, 3; 84, 18, etc.

[2] *Cf.* Rv. i. 164, 2 (*tri-nābhi*), 48 (*trīṇi nabhyāni*); also perhaps the Ṛbhus as the genii of the three seasons and the three dawns. *Cf.* Macdonell, *Vedic Mythology*, p. 133; Hillebrandt, *Vedische Mythologie*, 2, 33 *et seq.*; Śatapatha Brāhmaṇa, xiv. 1, 1, 28, and the *cāturmāsyāni*, or four-monthly sacrifices performed at the beginning of the seasons in the ritual (Weber, *Naxatra*, 2, 329 *et seq.*).

[3] x. 90, 6. Hillebrandt, *op. cit.*, 2, 35, finds in Rv. v. 14, 4; ix. 91, 6, reference to three seasons in the triad *ṣāvaḥ* (? spring), *āpaḥ* (rains), *svar* (=*gharma*), and in the ritual literature (Āpastamba Śrauta Sūtra, viii. 4, 2) in the threefold division into *ṛta, gharma*, and *oṣadhi*.

[4] Av. viii. 2, 22; 9, 15; xiii. 1, 18; Taittirīya Saṃhitā, i. 6, 2, 3; iv. 3, 3, 1. 2; v. 1, 10, 3; 3, 1, 2; 4. 12, 2; 6. 10, 1; 7, 2, 4; vii. 1, 18, 1. 2; Maitrāyaṇī Saṃhitā, i. 7, 3; iii. 4, 8; 13, 1; Kāṭhaka Saṃhitā, iv. 14; ix. 16; Vājasaneyi Saṃhitā, x. 10-14; Śatapatha Brāhmaṇa, i. 3, 5, 11; vi. 2, 2, 3, etc.; Taittirīya Brāhmaṇa, iii. 10, 4, 1; 11, 10, 4, etc. *Cf.* Rv. i. 164, 13. See also Weber, *op. cit.*, 2, 352.

*vasanta, grīṣma, varṣā, śarad, hemanta-śiśira;* but occasionally the five are otherwise divided, *varṣā-śarad* being made one season.[5] Sometimes six[6] seasons are reckoned, *hemanta* and *śiśira* being divided, so that the six seasons can be made parallel to the twelve months of the year. A still more artificial arrangement[7] makes the seasons seven, possibly by reckoning the intercalary month as a season, as Weber and Zimmer[8] hold, or more probably because of the predilection for the number seven, as Roth[9] suggests. Occasionally the word *ṛtu* is applied to the months.[10] The last season, according to the Śatapatha Brāhmaṇa,[11] is *hemanta.*

The growth of the division of the seasons from three to five is rightly explained by Zimmer[12] as indicating the advance of the Vedic Indians towards the east. It is not Rigvedic, but dominates the later Saṃhitās. Traces of an earlier division of the year into winter and summer do not appear clearly in the Rigveda, where the appropriate words *himā* and *samā* are merely general appellations of the year, and where *śarad*[13] is commoner than either as a designation of the year, because it denotes the harvest, a time of overwhelming importance to a young agricultural people. The division of the year in one passage of the Atharvaveda[14] into two periods of six months is merely formal, and in no way an indication of old tradition.

[5] Satapatha Brāhmaṇa, xiii. 6, 1, 10. 11.

[6] Av. vi. 55, 2; xii. 1, 36; Taittirīya Saṃhitā, v. 1, 5, 2; 7, 3; 2. 6, 1, etc.; Maitrāyaṇī Saṃhitā, i. 7, 3; iii. 11, 12; Kāṭhaka Saṃhitā, viii. 6; Vājasaneyi Saṃhitā, xxi. 23-28; Satapatha Brāhmaṇa, i. 7, 2, 21; ii. 4, 2, 24; xii. 8, 2, 34; Taittirīya Brāhmaṇa, ii. 6, 19, etc. *Cf.* also Rv. i. 23, 15, as interpreted by Roth, St. Petersburg Dictionary, *s.v. indu.*

[7] Av. vi. 61, 2; viii. 9, 18; Śatapatha Brāhmaṇa, viii. 5, 1, 15; ix. 1, 2, 31; 2, 3, 45; 3, 1, 19; 5, 2, 8; perhaps Av. iv. 11, 9, and *cf.* Rv. i. 164, 1.

[8] *Indische Studien*, 18, 44; *Altindisches Leben*, 374.

[9] St. Petersburg Dictionary, *s.v. ṛtu. Cf.* Hopkins, *Religions of India*, 18, 33.

[10] Av. xv. 4; Taittirīya Saṃhitā, iv. 4, 11, 1; Vājasaneyi Saṃhitā, xiii. 25; xiv. 6. 15. 26. 27; xv. 57, etc.

[11] i. 5, 3, 13.

[12] *Op. cit.*, 373.

[13] Hopkins, *American Journal of Philology*, 15, 159, 160; Weber, *Indische Studien*, 17, 232; Bühler, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 41, 28.

[14] viii. 9, 17. *Cf.* Zimmer, 372.

**Ṛtu-parṇa** appears in a Brāhmaṇa-like passage of the Baudhāyana Śrauta Sūtra[1] as son of Bhaṅgāśvina and king of Śaphāla. In the Āpastamba Śrauta Sūtra[2] are mentioned Ṛtuparṇa-Kayovadhī Bhaṅgyaśvinau.

[1] xx. 12.
[2] xxi. 20, 3.

*Cf.* Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 57, 745.

**Ṛtv-ij** is the regular term for 'sacrificial priest,' covering all the different kinds of priests employed at the sacrifice. It appears certain that all the priests were Brāhmaṇas.[1] The number of priests officiating at a sacrifice with different functions was almost certainly seven. The oldest list, occurring in one passage of the Rigveda,[2] enumerates their names as Hotṛ, Potṛ, Neṣṭṛ, Agnīdh, Praśāstṛ, Adhvaryu, Brahman, besides the institutor of the sacrifice. The number of seven probably explains the phrase 'seven Hotṛs' occurring so frequently in the Rigveda, and is most likely connected with that of the mythical 'seven Ṛṣis.' It may be compared with the eight of Iran.[3] The chief of the seven priests was the Hotṛ, who was the singer of the hymns, and in the early times their composer also. The Adhvaryu performed the practical work of the sacrifice, and accompanied his performance with muttered formulas of prayer and deprecation of evil. His chief assistance was derived from the Agnīdh, the two performing the smaller sacrifices without other help in practical matters. The Praśāstṛ, Upavaktṛ, or Maitrāvaruṇa, as he was variously called, appeared only in the greater sacrifices as giving instructions to the Hotṛ, and as entrusted with certain litanies. The Potṛ, Neṣṭṛ, and Brahman belonged to the ritual of the Soma sacrifice, the latter being later styled Brāhmaṇāchaṃsin to distinguish him from the priest who in the later

[1] This is assumed throughout the Vedic texts, and is accompanied by the rule that no Kṣatriya can eat of the sacrificial offering (*cf.* Aitareya Brāhmaṇa, vii. 26): no doubt because only the Brāhmaṇas were sufficiently holy to receive the divine essence of the sacrifice into which, by partaking of it, the deity has entered in part.

[2] ii. 1, 2. *Cf.* Oldenberg, *Religion des Veda*, 383.

[3] Darmesteter, *Le Zend-Avesta*, i, lxx *et seq.*

ritual acted as supervisor. Other priests referred to in the Rigveda[4] are the singers of Sāmans or chants, the Udgātṛ and his assistant the Prastotṛ, while the Pratihartṛ, another assistant, though not mentioned, may quite well have been known. Their functions undoubtedly represent a later stage of the ritual, the development of the elaborate series of sacrificial calls on the one hand, and on the other the use of long hymns addressed to the Soma plant. Other priests, such as the Achāvāka,[5] the Grāvastut, the Unnetṛ, and the Subrahmaṇya, were known later in the developed ritual of the Brāhmaṇas, making in all sixteen priests, who were technically and artificially classed in four groups[6]: Hotṛ, Maitrāvaruṇa, Achāvāka, and Grāvastut; Udgātṛ, Prastotṛ, Pratihartṛ, and Subrahmaṇya; Adhvaryu, Pratisthātṛ, Neṣṭṛ, and Unnetṛ; Brahman, Brāhmaṇācchaṃsin, Agnīdhra, and Potṛ.

Apart from all these priests was the **Purohita**, who was the spiritual adviser of the king in all his religious duties. Geldner[7] holds that, as a rule, when the Purohita actually took part in one of the great sacrifices he played the part of the Brahman, in the sense of the priest who superintended the whole conduct of the ritual. He sees evidence for this view in a considerable number of passages of the Rigveda[8] and the later literature,[9] where Purohita and Brahman were combined or identified. Oldenberg,[10] however, more correctly points out

[4] Rv. viii. 81, 5.

[5] *Cf.*, for the Achāvāka, Kauṣītaki Brāhmaṇa, xxviii. 4; Aitareya Brāhmaṇa, vi. 14, 8, etc.; Bergaigne, *Recherches sur l'histoire de la liturgie védique*, 47; Oldenberg, *Religion des Veda*, 397, n. 2. The other three occur in the Aitareya and other Brāhmaṇas. See St. Petersburg Dictionary, *s.v.*

[6] Āśvalāyana Śrauta Sūtra, iv. 1, 4-6; Śāṅkhāyana Śrauta Sūtras, xiii. 14, 1, etc. In the Rigveda Sūtra the order of the four sets is Hotṛ, Brahman, Udgātṛ, and Adhvaryu. Sometimes a seventeenth priest is mentioned, but he was not usually approved, though the Kauṣītakins maintained him as the Sadasya. See Satapatha Brāhmaṇa, x. 4, 1, 19; Eggeling, *Sacred Books of the East*, 43, 348, n.; Keith, *Aitaŕya Āraṇyaka*, 37; Weber, *Indische Studien*, 9, 375.

[7] *Vedische Studien*, 2, 143 *et seq.*

[8] Rv. i. 44, 10; 94, 6; viii. 27, 1, etc.

[9] Bṛhaspati is Purohita of the gods, Rv. ii. 24, 9; Taittirīya Brāhmaṇa, ii. 7, 1, 2; Aitareya Brāhmaṇa, iii. 17, 2; Śatapatha Brāhmaṇa, v. 3, 1, 2; but Brahman in Rv. x. 141, 3; Kauṣītaki Brāhmaṇa, vi. 13; Śatapatha Brāhmaṇa, i. 7, 4, 21. Vasiṣṭha is Purohita, Rv. x. 150, 5, of Sudās Paijavana, Śāṅkhāyana Śrauta Sūtra, xvi. 11, 4; but Brahmaḥ of the Sunaḥśepa sacrifice, *ibid.*, xv. 21.

[10] *Op. cit.*, 380 *et seq.*

that in the earlier period this was not the case: the Purohita was then normally the Hotṛ, the singer of the most important of the songs; it was only later that the Brahman, who in the capacity of overseer of the rite is not known to the Rigveda, acquired the function of general supervision hitherto exercised by the Purohita, who was *ex officio* skilled in the use of magic and in guarding the king by spells which could also be applied to guarding the sacrifice from evil demons. With this agrees the fact that Agni, pre-eminently[11] the Purohita of men, is also a Hotṛ, and that the two divine Hotṛs of the Āprī hymns are called[12] the divine Purohitas. On the other hand, the rule is explicitly recognized in the Aitareya Brāhmaṇa[13] that a Kṣatriya should have a Brahman as a Purohita; and in the Taittirīya Saṃhitā[14] the Vasiṣṭha family have a special claim to the office of Brahman-Purohita, perhaps an indication that it was they who first as Purohitas exchanged the function of Hotṛs for that of Brahmans in the sacrificial ritual.

The sacrifices were performed for an individual in the great majority of cases. The Sattra,[15] or prolonged sacrificial session, was, however, performed for the common benefit of the priests taking part in it, though its advantageous results could only be secured if all the members actually engaged were consecrated (*dīkṣita*). Sacrifices for a people as such were unknown. The sacrifice for the king was, it is true, intended to bring about the prosperity of his people also; but it is characteristic that the prayer[16] for welfare includes by name only the priest and the king, referring to the people indirectly in connexion with the prosperity of their cattle and agriculture.

[11] Agni as Hotṛ and Purohita occurs in Rv. i. 1, 1; iii. 3, 2; 11, 1; v. 11, 2. His Purohitaship is described in terms characteristic of the Hotṛ's functions in Rv. viii. 27, 1; x. 1, 6. Devāpi is Purohita and Hotṛ, Rv. x. 98.

[12] Rv. x. 66, 13; in x. 70, 7, *purohitāv ṛtvijā*.

[13] vii. 26.

[14] iii. 5, 2, 1, etc.

[15] Oldenberg, 371.

[16] Vājasaneyi Saṃhitā, xxii. 22; Taittirīya Saṃhitā, vii. 5, 18; Maitrāyaṇī Saṃhitā, iii. 12, 6; Kāṭhaka Saṃhitā, v. 5, 14, etc.

*Cf.* Weber, *Indische Studien*, 10, 141 *et seq.*; 376 *et seq.*; Hillebrandt, *Ritual-litteratur*, 97; Oldenberg, *op. cit.*, 370-397; Ludwig, Translation of the Rigveda, 3, 224.

**Ṛśya.**—This is the correct[1] spelling of a word that occurs in the Rigveda[2] and the later literature[3] meaning 'stag,' the feminine being **Rohit.**[4] Apparently deer were caught in pits (*ṛśya-da*).[5] The procreative power of the stag (*ārśya vṛṣṇya*) was celebrated.[6]

[1] It appears in Av. iv. 4, 7, as Ṛśa; as Ṛṣya in Maitrāyaṇī Saṃhitā, iii. 14, 9. 18.
[2] viii. 4, 10.
[3] Av. iv. 4, 5. 7; v. 14, 3; i. 18, 4 (*ṛśya-pad*); Vājasaneyi Saṃhitā, xxiv. 27. 37; Aitareya Brāhmaṇa, iii. 33; citation in Śāṅkhāyana Śrauta Sūtra, viii. 25, 8, etc.
[4] Av. iv. 4, 7.
[5] Rv. x. 39, 8.
[6] Av. iv. 4, 5.
*Cf.* Weber, *Indische Studien*, 18, 18; Zimmer, *Altindisches Leben*, 82; Whitney, Translation of the Atharvaveda, 150, 151.

1. **Ṛṣabha** is the common name of the 'bull' from the Rigveda[1] onwards.[2] See also **Go.**

[1] vi. 16, 47; 28, 8; x. 91, 14, etc.
[2] Av. iii. 6, 4; 23, 4, etc.; Taittirīya Saṃhitā, ii. 1, 3, 2, etc.; Vājasaneyi Saṃhitā, xxi. 22, etc.; Pañcaviṃśa Brāhmaṇa, xiii. 5, 18, etc.

2. **Ṛṣabha,** king of the Śviknas, appears in the Śatapatha Brāhmaṇa[1] with the patronymic Yājñatura, as one of those who performed an Aśvamedha or horse sacrifice. He is also mentioned there[2] as having probably been the source of a saying of **Gaurīviti Śāktya's.**

[1] xiii. 5, 4, 15. *Cf.* Śāṅkhāyana Śrauta Sūtra, xvi. 9, 8-10.
[2] xii. 8, 3, 7.

3. **Ṛṣabha** is mentioned in the Aitareya Brāhmaṇa (vii. 17) as a son of Viśvāmitra.

**Ṛṣi,** 'seer,' is primarily a composer of hymns to the gods. In the Rigveda[1] reference is often made to previous singers and to contemporary poets. Old poems were inherited and refurbished by members of the composer's family,[2] but the great aim of the singers was to produce new and approved hymns.[3] It is not till the time of the Brāhmaṇas that the

[1] i. 1, 2; 45, 3; viii. 43, 13, etc.
[2] i. 89, 3; 96, 2; iii. 39, 2; viii. 6, 11. 43; 76, 6, etc.
[3] i. 109, 2; ii. 18, 3; iii. 62, 7; vi. 50, 6; vii. 14, 4; 93, 1; viii. 23, 14, etc.

composition of hymns appears to have fallen into disuse,[4] though poetry was still produced, for example, in the form of **Gāthās**, which the priests were required to compose themselves[5] and sing to the accompaniment of the lute at the sacrifice. The Ṛṣi was the most exalted of Brāhmaṇas,[6] and his skill, which is often compared with that of a carpenter,[7] was regarded as heaven-sent.[8] The Purohita, whether as Hotṛ or as Brahman (see **Ṛtvij**), was a singer.[9] No doubt the Ṛṣis were normally[10] attached to the houses of the great, the petty kings of Vedic times, or the nobles of the royal household. Nor need it be doubted that occasionally[11] the princes themselves essayed poetry: a Rājanyarṣi, the prototype of the later Rājarṣi or 'royal seer,' who appears in the Pañcaviṃśa Brāhmaṇa,[12] though he must be mythical as Oldenberg[13] points out, indicates that kings cultivated poetry[14] just as later they engaged in philosophic disputations.[15] Normally, however, the poetical function is Brahminical, Viśāmitra and others not being kings, but merely Brāhmaṇas, in the Rigveda.

In the later literature the Ṛṣis are the poets of the hymns preserved in the Saṃhitās, a Ṛṣi being regularly[16] cited when a Vedic Saṃhitā is quoted. Moreover, the Ṛṣis become the representatives of a sacred past, and are regarded as holy sages,

[4] Geldner, *Vedische Studien*, 2, 151.

[5] Satapatha Brāhmaṇa, xiii. 4, 2, 8; 3, 5.

[6] Rv. ix. 96, 6, etc. *Cf.* Satapatha Brāhmaṇa, xii. 4, 4, 6, where pre-eminence is assigned to a Brāhmaṇa descended from a Ṛṣi.

[7] Rv. i. 130, 6; v. 2, 11; 29, 15; 73, 10; x. 39, 14. So a poet is a Kāru (if from *kṛ*, 'make,' but usually derived from *kṛ*, 'commemorate'), and makes (*kṛ*, Rv. ii. 39, 8; viii. 62, 4) as well as creates (*jan*, Rv. vii. 15, 4; viii. 88, 4) hymns.

[8] Rv. i. 37, 4; vii. 36, 1. 9; viii. 32, 27; 57, 6, etc.

[9] Rv. i. 151, 7; Geldner, *op. cit.*, 2, 153; Oldenberg, *Religion des Veda*, 380.

[10] Geldner, *op. cit.*, 2, 154, cites the Dānastutis as characteristic of princes in the tradition of the Bṛhaddevatā, etc.

[11] *Ibid.*, 154.

[12] xii. 12, 6, etc.

[13] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 45, 235, n. 3.

[14] Later on it was deemed quite normal and natural. See the story of Rathavīti Dārbhya, or Dālbhya, himself a royal seer, and Taranta and Purumīḷha, seers and also kings, in Bṛhaddevata, v. 50 *et seq.*

[15] *Cf.* Garbe, *Philosophy of Ancient India*, 73 *et seq.*; Deussen, *Philosophy of the Upaniṣads*, 16 *et seq.*; Keith, *Aitareya Āraṇyaka*, 50.

[16] Aitareya Brāhmaṇa, ii. 25; viii. 26; Śatapatha Brāhmaṇa, i. 7, 4, 4; ii. 2, 3, 6; 5, 1, 4; vi. 1, 1, 1, etc.; Nirukta, vii. 3, etc.

whose deeds are narrated as if they were the deeds of gods or Asuras:[17] They are typified by a particular group of seven,[18] mentioned four times in the Rigveda,[19] several times in the later Saṃhitās,[20] and enumerated in the Bṛhadāraṇyaka Upaniṣad[21] as Gotama, Bharadvāja, Viśvāmitra, Jamadagni, Vasiṣṭha, Kaśyapa, and Atri. In the Rigveda itself Kutsa,[22] Atri,[23] Rebha,[24] Agastya,[25] the Kuśikas,[26] Vasiṣṭha,[27] Vyaśva,[28] and others appear as Ṛṣis; and the Atharvaveda[29] contains a long list, including Aṅgiras, Agasti, Jamadagni, Atri, Kaśyapa, Vasiṣṭha, Bharadvāja, Gaviṣṭhira, Viśvāmitra, Kutsa, Kakṣīvant, Kaṇva, Medhātithi, Triśoka, Uśanā Kāvya, Gotama, and Mudgala.

Competition among the bards appears to have been known. This is one of the sides of the riddle poetry (**Brahmodya**) that forms a distinctive feature[30] of the Vedic ritual of the Aśvamedha, or horse sacrifice. In the Upaniṣad period such competitions were quite frequent. The most famous was that of Yājñavalkya, which was held at the court of Janaka of Videha, as detailed in the Bṛhadāraṇyaka Upaniṣad,[31] and which was a source of annoyance to **Ajātaśatru** of **Kāśī.**[32] According to an analogous practice, a Brāhmaṇa, like **Uddālaka Aruṇi,** would go about disputing with all he came across, and compete with them for a prize of money.[33]

[17] Aitareya Brāhmaṇa, i. 17; ii. 19; Śatapatha Brāhmaṇa, i. 6, 2, 7, etc.

[18] *Cf. Indische Studien*, 8, 167.

[19] iv. 42, 8; x. 109, 4; 130, 7; Macdonell, *Vedic Mythology*, p. 144.

[20] Vājasaneyi Saṃhitā, xiv. 24; Av. xi. 1, 1. 24; xii. 1, 39, etc.

[21] ii. 2, 6.

[22] i. 106, 6.

[23] i. 117, 3.

[24] i. 117, 4.

[25] i. 179, 6.

[26] iii. 53, 10.

[27] vii. 33, 13.

[28] viii. 23, 16.

[29] iv. 29. *Cf.* xviii. 3, 15. 16.

[30] Zimmer, *Altindisches Leben*, 345, 346; Bloomfield, *Journal of the American Oriental Society*, 15, 172; *Religion des Veda*, 216 *et seq.*

[31] iii. 1, 1 *et seq.*

[32] *Bṛhadāraṇyaka Upaniṣad*, ii. 1, 1 *et seq.*; Kauṣītaki Upaniṣad, iv. 1 *et seq.*

[33] Śatapatha Brāhmaṇa, xi. 4, 1, 1 *et seq.*; Gopatha Brāhmaṇa, i. 3, 8 *et seq.*; Geldner, *Vedische Studien*, 2, 185, 344.

*Cf.* Zimmer, *Altindisches Leben*, 340-347; Muir, *Sanskrit Texts*, 3, 120 *et seq.*

**Ṛṣis.**—The term 'Seven Ṛṣis' denotes the 'Great Bear' (see 1. Ṛkṣa) in one passage of the Rigveda,[1] and occasionally

[1] x. 82, 2.

later.[2] This is probably a secondary use, instead of the seven Ṛkṣas, brought about by the frequent mention of the seven Ṛṣis.

[2] Av. vi. 40, 1 (where, however, Whitney, Translation of the Atharva-veda, 310, merely renders it as 'seven seers,' and appears not to take it in a technical sense); Śatapatha Brāhmaṇa, ii. 1, 2, 4; xiii. 8, 1, 9; Nirukta, x. 26, etc.

*Cf.* Hillebrandt, *Vedische Mythologie*, 3, 422; Roth, St. Petersburg Dictionary, *s.v.*; Macdonell, *Vedic Mythology*, p. 144.

**Ṛṣṭi** is a term frequently employed in the Rigveda[1] to designate a weapon held in the hands of the Maruts, and doubtless meant to indicate lightning. That it denotes a spear in mortal warfare, as Zimmer[2] thinks, is not shown by a single passage.[3]

[1] Rv. i. 37, 1; 64, 4. 8; 166, 4; v. 52, 6; 54, 11; 57, 6; viii. 20, 11. Indra has a Ṛṣṭi in Rv. i. 169, 3 (*cf.* Av. iv. 37, 8). *Cf.* Macdonell, *Vedic Mythology*, p. 79.

[2] *Altindisches Leben*, 301.

[3] Rv. i. 167, 3; vii. 55, 2; viii. 28, 5; x. 87, 7. 24 are all mythological or contain similes.

*Cf.* Schrader, *Prehistoric Antiquities*, 221.

**Ṛṣṭi-ṣeṇa** is mentioned in the Nirukta[1] as an explanation of the patronymic **Ārṣṭiṣeṇa**, but nothing else is known of him.

[1] ii. 11. *Cf.* Sieg, *Die Sagenstoffe des Ṛgveda*, 130, 136.

**Ṛṣya-śṛṅga** appears as a teacher, pupil of Kāśyapa, and as bearing the patronymic Kāśyapa in the Jaiminīya Upaniṣad Brāhmaṇa[1] and in the Vaṃśa Brāhmaṇa.[2] The more correct spelling of the name is Ṛśya-śṛṅga.[3]

[1] iii. 40, 1 (in a Vaṃśa, or list of teachers).

[2] *Indische Studien*, 4, 374, 385.

[3] The later legend connected with the name may contain old elements (see Lüders, *Die Sage von Ṛshyaśṛṅga*, 1897; Von Schroeder, *Mysterium und Mimus*, 292-301), but it is not known to any Vedic text.

## E.

**Eka-dyū** is mentioned as a poet in one hymn of the Rigveda.[1]

[1] viii. 80, 10. *Cf.* Ludwig, Translation of the Rigveda, 3, 112.

**Eka-yāvan Gāṃ-dama** is a man mentioned in the Pañcaviṃśa Brāhmaṇa[1] and the Taittirīya Brāhmaṇa.[2]

[1] xxi. 14, 20.

[2] ii. 7, 11 (Kāṃdama).

*Cf.* Weber, *Indische Studien*, i. 32; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 69.

**Eka-rāj,** 'sole ruler,' 'monarch,' seems to mean no more than 'king.' In the Rigveda[1] the term is used metaphorically only. But it is found with the literal sense in the Aitareya Brāhmaṇa,[2] as well as in the Atharvaveda.[3]

[1] viii. 37, 3.
[2] viii. 15.
[3] iii. 4, 1.
*Cf.* Weber, *Rājasūya*, 141.

**Ekāyana** denotes some object of study in the Chāndogya Upaniṣad.[1] The St. Petersburg Dictionary renders it 'doctrine (*ayana*) of unity' (*eka*), 'monotheism,' while Max Müller prefers 'ethics,' and Monier-Williams in his Dictionary 'worldly wisdom.'[2]

[1] vii. 1, 2. 4; 2, 1; 7, 1.
[2] Max Müller and Monier-Williams thus follow Śaṅkara's interpretation as *nīti-śāstra*, 'moral teaching.' *Cf.* Weber, *Indische Studien*, 1, 267, 484; Little, *Grammatical Index*, 43.

**Ekāṣṭakā.**—That Aṣṭakā is the eighth day after the full moon appears clearly from the Atharvaveda.[1] Ekāṣṭakā, or 'sole Aṣṭakā,' must denote not merely any Aṣṭakā, but some particular one. Sāyaṇa, in his commentary on the Atharvaveda,[2] in which a whole hymn celebrates the Ekāṣṭakā, fixes the date meant by the term as the eighth day in the dark half of the month of Māgha (January—February). The Ekāṣṭakā is declared in the Taittirīya Saṃhitā[3] to be the time for the consecration (*dīkṣā*) of those who are going to perform a year-long sacrifice. See also **Māsa.**

[1] xv. 16, 2. *Cf.* Satapatha Brāhmaṇa, vi. 2, 2, 23; 4, 2, 10.
[2] iii. 10.
[3] vii. 4, 8, 1. *Cf.* iii. 3, 8, 4; iv. 3, 11, 1; v. 7, 2, 2; Pañcaviṃśa Brāhmaṇa, v. 9, 4.
*Cf.* Zimmer, *Altindisches Leben*, 365; Weber, *Naxatra*, 2, 341, 342.

**Ejatka** is the name of an insect in the Atharvaveda.[1]

[1] v. 23, 7. *Cf.* Zimmer, *Altindisches Leben*, 98; Whitney, Translation of the Atharvaveda, 262.

**Eḍaka** appears to denote a 'vicious ram' in the Śatapatha[1] and Jaiminīya[2] Brāhmaṇas.

[1] xii. 4, 1, 4; *cf.* ii. 5, 2, 15.
[2] i. 51, 4 (*Journal of the American Oriental Society*, 23, 332). *Cf.* Eggeling, *Sacred Books of the East*, 44, 178.

**Eṇī** denotes the 'female antelope' in the later Saṃhitās,[1] perhaps as the feminine of **Eta.**

[1] Av. v. 14, 11; Taittirīya Saṃhitā, v. 5, 15, 1; Maitrāyaṇī Saṃhitā, iii. 14, 17; Vājasaneyi Saṃhitā, xxiv. 36; *Cf.* Zimmer, *Altindisches Leben*, 82.

**Eta** in the plural (*etāḷ*) denotes the steeds of the Maruts, being a swift species of deer, which are mentioned several times in the Rigveda,[1] and the skins of which are also said to be worn by the Maruts on their shoulders.[2] The epithet *pṛthu-budhna*, once applied to them in the Rigveda,[3] and variously interpreted as 'broad-hoofed,'[4] 'broad-chested,'[5] and 'broad in the hinder part,'[6] seems to indicate that they were not gazelles.[7]

[1] i. 165, 2; 169, 6. 7; v. 54, 5; x. 77, 2.
[2] Rv. i. 166, 10. *Cf.* Roth, St. Petersburg Dictionary, *s.v.*
[3] i. 169, 6.
[4] By Grassman and Zimmer.
[5] Griffith, *Hymns of the Rigveda*, 1, 235.
[6] Monier-Williams, Dictionary, *s.v.*
[7] *Cf.* Zimmer, *Altindisches Leben*, 83.

1. **Etaśa** is in several passages of the Rigveda,[1] according to Roth[2] the name of a protégé whom Indra helped against the sun-god Sūrya. But in all these passages Etaśa seems merely to designate the horse of the sun.

[1] i. 62, 15; iv. 30, 6; v. 29, 5.
[2] St. Petersburg Dictionary, *s.v.*
[3] Macdonell, *Vedic Mythology*, pp. 149, 150.

2. **Etaśa** is in the Kauṣītaki Brāhmaṇa[1] the name of a sage who is said to have cursed his children because they interrupted him in the midst of a rite; hence the Aitaśāyanas (descendants of Etaśa) are declared to be the worst of the Bhṛgus. The same story appears in the Aitareya Brāhmaṇa,[2] where, however, the sage's name is Aitaśa, and the Aitaśāyanas are described as the worst of the Aurvas.

[1] xxx. 5.
[2] vi. 33. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 173.

**Edidhiṣuḥ-pati** is a term occurring only in the Vājasaneyi Saṃhitā,[1] where the commentator Mahīdhara interprets it as

[1] xxx. 9.

meaning the 'husband of a younger sister married before the elder sister.' Though this sense is probably correct, the form is doubtless, as Delbrück[2] points out, corrupt. See **Didhiṣūpati.**

[2] *Die indogermanischen Verwandschaftsnamen*, 569, n. 1.

**Eraṇḍa,** the castor-oil plant (*Ricinus communis*), is first mentioned in the Śāṅkhāyana Āraṇyaka (xii. 8).

**Evāvada** is regarded by Ludwig[1] in a very obscure passage of the Rigveda[2] as the name of a singer beside **Kṣatra, Manasa,** and **Yajata.** The commentator Sāyaṇa also interprets the word as a proper name. Roth,[3] however, considers it to be an adjective meaning 'truthful.'

[1] Translation of the Rigveda, 3, 138.
[2] v. 44, 10.
[3] St. Petersburg Dictionary, *s.v.*

## AI.

**Aikādaśākṣa Mānu-tantavya** appears in the Aitareya Brāhmaṇa[1] as a king who observed the rule of sacrificing when the sun had risen (*udita-homin*), and as a contemporary of **Nagarin Jāna-śruteya.**

[1] v. 30. *Cf.* Weber, *Indische Studien*, 1, 223.

**Aikṣvāka,** 'descendant of Ikṣvāku,' is the patronymic borne by **Purukutsa** in the Śatapatha Brāhmaṇa.[1] Another Aikṣvāka is Vārṣṇi, a teacher mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.[2] A king **Hariścandra Vaidhasa** Aikṣvāka is known to the Aitareya Brāhmaṇa,[3] and **Tryaruṇa** is an Aikṣvāka in the Pañcaviṃśa Brāhmaṇa.[4]

[1] xiii. 5, 4, 5.
[2] i. 5, 4.
[3] vii, 13, 16.
[4] xiii. 3, 12.

**Aitareya,** perhaps a patronymic from Itara, though the commentator Sāyaṇa[1] regards the word as a metronymic from

[1] Cited by Aufrecht, *Aitareya Brāhmaṇa*, 3.

Itarā, is an epithet of **Mahidāsa** in the Aitareya Āraṇyaka[2] and the Chāndogya Upaniṣad.[3]

[2] ii. 1, 8; 3, 7.
[3] iii. 16, 7. *Cf.* Weber, *Indische Studien*, 1, 389. The form Aitareyin occurs in the Anupada Sūtra, viii. 1; Āśvalāyaṇa Srauta Sūtra, i. 3, etc.; and a Mahaitareya in Āśvalāyana Gṛhya Sūtra, iii. 4, 4, etc.

**Aitaśa, Aitaśāyana.** See **Etaśa, Etaśāyana.** The Aitaśa-pralāpa, or 'Discourse of Aitaśa,' is a part of the Atharvaveda.[1]

[1] xx. 129-132. *Cf.* Bṛhaddevatā, viii. 101, with Macdonell's note.

**Aiti-hāsika.**—This term was applied to the people who explained the Vedic hymns by treating them as legendary history (**Itihāsa**), as Sieg[1] shows by the passages of the Nirukta,[2] where their views are opposed to those of the **Nairuktas**, who relied rather on etymology. Sieg[3] also seems right in finding them in the Naidānas of the Nirukta:[4] it is possible that their textbook was called the Nidāna.

[1] *Die Sagenstoffe des Ṛgveda*, 13 *et seq.*
[2] ii. 16; xii. 1, etc.
[3] *Op. cit.*, 29.
[4] vi. 9; vii. 6.

**Aibhāvata,** 'descendant of Ibhāvant,' is the patronymic of **Pratīdarśa.**[1]

[1] Satapatha Brāhmaṇa, xii. 8, 2, 3.

**Airāvata,** 'son of Irāvant,' is the patronymic of Dhṛtarāṣṭra, as a snake demon,[1] in the Atharvaveda[2] and the Pañcaviṃśa Brāhmaṇa.[3]

[1] In the later literature Airāvata is the elephant of Indra: perhaps connected with this Vedic snake demon, as *nāga* means both 'serpent' and 'elephant.'
[2] viii. 10, 29.
[3] xxv. 15, 3.

**Ailūṣa,** 'descendant of Ilūṣa,' is the patronymic of **Kavaṣa.**

**Aiṣa-kṛta.** See **Śitibāhu.**

**Aiṣā-vīra.**—The Śatapatha Brāhmaṇa once[1] refers to the Aiṣā-vīras as officiating at a sacrifice, with the implication that they were bad sacrificers. Sāyaṇa regards the word as a proper name ('descendants of Eṣavīra'), denoting the members of a despised family. But Roth may be right in explaining the word both in the passage mentioned above and elsewhere as meaning 'weak'[2] or 'insignificant man.'[3]

[1] xi. 2, 7, 32.
[2] In the St. Petersburg Dictionary, *s.v.*
[3] In Böhtlingk's Dictionary, *s.v.* ('one who wishes to be a man, but is not'). *Cf.* Śatapatha Brāhmaṇa, ix. 5, 1, 16; Kauṣītaki Brāhmaṇa, i. 1, where, however, Lindner's edition reads *saiṣā vīra iva*. *Cf.* Weber, *Indische Studien*, 1, 228; Eggeling, *Sacred Books of the East*, 44, 45.

**Aiṣumata,** 'descendant of Iṣumant,' is the patronymic of **Trāta** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

# O.

**Ogaṇa** is a word occurring only once, as a plural, in the Rigveda,[1] where it appears to indicate persons hostile to the seer of the hymn, and apparently opposed to the Āryan religion. Ludwig[2] regards the term as the proper name of a people, but Pischel[3] thinks that it is merely an adjective meaning 'weak' (*ogaṇa* = *ava-gaṇa*), as in Pāli.

[1] x. 89, 15. [2] Translation of the Rigveda, 5, 209.
[3] *Vedische Studien*, 2, 191, 192.

**Otu** in Vedic literature[1] denotes the 'woof' in weaving, and corresponds to **Tantu,** 'the warp,' the roots *vā*,[2] 'to weave,' and *tan*,[3] 'to stretch,' from which these two terms are derived, being used in parallel senses. In the process of weaving a shuttle (**Tasara**) was used. The 'weaver' is termed *vāya*,[4] and the 'loom' *veman*.[5] A wooden peg (**Mayūkha**) was used to

[1] Rv. vi. 9, 2. 3; Av. xiv. 2, 51; Taittirīya Saṃhitā, vi. 1, 1, 4, etc.
[2] Rv. vi. 9, 2, etc.
[3] Vājasaneyi Saṃhitā, xix. 80; Rv. x. 130, 2; Av. x. 7, 43, etc.
[4] Rv. x. 26, 6, etc.
[5] Vājasaneyi Saṃhitā, xix. 83.

stretch the web on, while lead was employed as a weight to extend it.[6]

The work of weaving was probably the special care of women.[7] A metaphor in the Atharvaveda[8] personifies Night and Day as two sisters weaving the web of the year, the nights serving as warp, the days as woof.

[6] Vājasaneyi Saṃhitā, xix. 80.
[7] Av. x. 7, 42; xiv. 2, 51. *Cf.* Rv. i. 92, 3.
[8] x. 7, 42; Taittirīya Brāhmaṇa, ii. 5, 5, 3.

*Cf.* Zimmer, *Altindisches Leben*, 254, 255; Muir, *Sanskrit Texts*, 5, 465.

**Odana** is a common expression[1] denoting a mess, usually of grain cooked with milk (*kṣīra-pākam odanam*).[2] Special varieties are mentioned, such as the 'milk-mess' (*kṣīraudana*),[3] the 'curd-mess' (*dadhy-odana*),[4] the 'bean-mess' (*mudgaudana*),[5] the 'sesame-mess' (*tilaudana*),[6] the 'water-mess' (*udaudana*),[7] the 'meat-mess' (*māṃsaudana*),[8] the 'ghee-mess' (*ghṛtaudana*),[9] etc.

[1] Rv. viii. 69, 14, etc.; Av. iv. 14, 7, etc.
[2] Rv. viii. 77, 10.
[3] Śatapatha Brāhmaṇa, ii. 5, 3, 4; xi. 5, 7, 5; Bṛhadāraṇyaka Upaniṣad, vi. 4, 13.
[4] Bṛhadāraṇyaka Upaniṣad, vi. 4, 14.
[5] Śāṅkhāyana Āraṇyaka, xii. 8.
[6] *Ibid.*; Bṛhadāraṇyaka Upaniṣad, vi. 4, 15.
[7] *Ibid.*, vi. 4, 15.
[8] *Ibid.*, vi. 4, 16; Satapatha Brāhmaṇa, xi. 5, 7, 5; Śāṅkhāyana Āraṇyaka, xii. 8.
[9] Śāṅkhāyana Āraṇyaka, xii. 8.

**Opaśa** is a word of somewhat doubtful sense, occurring in the Rigveda,[1] the Atharvaveda,[2] and occasionally later.[3] It probably means a 'plait' as used in dressing the hair, especially of women,[4] but apparently, in earlier times,[5] of men also. The goddess Sinīvālī is called *svaupaśā*,[6] an epithet of doubtful sense, from which Zimmer[7] conjectures that the wearing of

[1] x. 85, 8. *Cf.* i. 173, 6; viii. 14, 5; ix. 71, 1.
[2] vi. 138, 1. 2; ix. 3, 8, where it is applied metaphorically in describing the roof of a house.
[3] Pañcaviṃśa Brāhmaṇa, iv. 1, 1.
[4] Av. vi. 138, 1. 2.
[5] Rv. i. 173, 6; viii. 14, 5.
[6] Taittirīya Saṃhitā, iv. 1, 5, 3; Maitrāyaṇī Saṃhitā, ii. 7, 5; Vājasaneyi Saṃhitā, xi. 56. The reading is uncertain. Bloomfield (see below) assumes *sv-opaśā* to be the correct form ('having a fair *opaśa*').
[7] *Altindisches Leben*, 264.

false plaits of hair was not unknown in Vedic times. What was the difference between the braids referred to in the epithets *pṛthu-ṣṭuka*,[8] 'having broad braids,' and *viṣita-ṣṭuka*,[9] 'having loosened braids,' and the Opaśa cannot be made out from the evidence available. Geldner[10] thinks that the original sense was 'horn,' and that when the word applies to Indra[11] it means 'diadem.'

[8] Rv. x. 86, 8.

[9] Rv. i. 167, 5 (of Rodasī).

[10] *Vedische Studien*, 1, 131, quoting Pañcaviṃśa Brāhmaṇa, xiii. 4, 3, where *dvy-opaśāḥ* is used of cattle; but the sense may be figurative.

[11] Rv. viii. 14, 5.

*Cf.* Bloomfield, *Hymns of the Atharvaveda*, 538, 539; Whitney, Translation of the Atharvaveda, 348.

**Oṣadhi.**—Roughly speaking, the vegetable world is divided in Vedic literature[1] between Oṣadhi or **Vīrudh** 'plants' and **Vana** or **Vṛkṣa** 'trees.' Oṣadhi is employed in opposition to Vīrudh to denote plants as possessing a healing power or some other quality useful to men, while Vīrudh is rather a generic term for minor vegetable growths, but sometimes,[2] when occurring beside Oṣadhi, signifies those plants which do not possess medicinal properties.

A list of the minor parts of which a plant is made up is given in the later Saṃhitās.[3] It comprises the root (*mūla*), the panicle (*tūla*), the stem (*kāṇḍa*), the twig (*valśa*), the flower (*puṣpa*), and the fruit (*phala*), while trees[4] have, in addition, a corona (*skandha*), branches (*śākhā*), and leaves (*parṇa*). The Atharvaveda[5] gives an elaborate, though not very intelligible, division of plants into those which expand (*pra-stṛṇatīḥ*), are bushy (*stambinīḥ*), have only one sheath (*eka-śuṅgāḥ*), are creepers (*pra-tanvatīḥ*), have many stalks (*aṃśumatīḥ*), are

[1] Rv. x. 97 and *passim*. *Oṣadhi-vanaspati* is a frequent compound, from the Śatapatha Brāhmaṇa (vi. 1, 1, 12) onwards. The medicinal properties of plants account for the epithet 'of manifold powers' (*nānā-vīryā*) applied to them in Av. xii. 1, 2.

[2] Taittirīya Saṃhitā, ii. 5, 3, 2.

[3] *Ibid.*, vii. 3, 19, 1; Vājasaneyi Saṃhitā, xxii. 28.

[4] Taittirīya Saṃhitā, vii. 3, 20, 1. *Cf.* Rv. i. 32, 5; Av. x. 7, 38.

[5] viii. 7, 4, with Whitney's notes. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 579; Henry, *Les livres VIII. et IX. de l'Atharvavêda*, 58 *et seq.*

jointed (*kāṇḍinīḥ*), or have spreading branches (*vi-śākhāḥ*). In the Rigveda[6] plants are termed 'fruitful' (*phalinīḥ*), 'blossoming' (*puṣpavatīḥ*), and 'having flowers' (*pra-sūvarīḥ*).

[6] x. 97, 3. 15. *Cf.* Zimmer, *Altindisches Leben*, 57.

## AU.

**Aukṣa-gandhi** ('having the smell of bull's grease') appears in the Atharvaveda[1] as the name of an Apsaras, beside other names, of which **Guggulū** and **Naladī** clearly indicate plants. This name, therefore, presumably also denotes some sort of fragrant plant. Aukṣa in the same Saṃhitā[2] means 'bull's grease' (from *ukṣan*, 'bull').

[1] iv. 37, 3.
[2] ii. 36, 7.
*Cf.* Zimmer, *Altindisches Leben*, 69; Bloomfield, *Hymns of the Atharvaveda*, 324; Whitney, Translation of the Atharvaveda, 211, 212, and on Aukṣa, *ibid.*, 82, 83.

**Augra-sainya**, 'descendant of Ugrasena,' is the patronymic of King **Yuddhāṃśrauṣṭi** in the Aitareya Brāhmaṇa (viii. 21).

**Audanya**, 'descendant of Udanya or Odana,' is the patronymic in the Śatapatha Brāhmaṇa[1] of Muṇḍibha, who is credited with inventing an expiation for the crime of slaying a Brahmin. In the Taittirīya Brāhmaṇa[2] the name appears in the form of Audanyava.

[1] xiii. 3, 5, 4.
[2] iii. 9, 15, 3. *Cf.* St. Petersburg Dictionary, *s.v.* Odana; Eggeling, *Sacred Books of the East*, 44, 341, n. 1.

**Audamaya** is Weber's[1] reading of the name of the Ātreya, who was Purohita of **Aṅga Vairocana**, according to the Aitareya Brāhmaṇa.[2] Aufrecht, however, in his edition more probably takes the correct form of the name to be **Udamaya.**

[1] *Indische Studien*, 1, 228.
[2] viii. 22. *Cf.* St. Petersburg Dictionary, *s.v.* Udamaya.

**Auda-vāhi,** 'descendant of Udavāha,' appears in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad[1] as a teacher of Bhāradvāja.

[1] ii. 5, 20; iv. 5, 26 (in the Mādhyaṃdina recension).

**Aud-umbarāyaṇa,** 'descendant of Udumbara,' is the patronymic of a grammarian in the Nirukta (i. 1).

**Aud-dālaki,** 'descendant of Uddālaka,' is the patronymic of the teacher variously called **Asurbinda**[1] or **Kusurubinda,**[2] and of **Śvetaketu.**[3]

[1] Jaiminīya Brāhmaṇa, i. 75 (*Journal of the American Oriental Society*, 23, 327).
[2] Ṣaḍviṃśa Brāhmaṇa, i. 16; Pañcaviṃśa Brāhmaṇa, xxii. 15, 10.
[3] Śatapatha Brāhmaṇa, iii. 4, 3, 13; iv. 2, 5, 15. He is perhaps also meant in Kaṭha Upaniṣad, i. 11.

**Aud-bhāri,** 'descendant of Udbhāra,' is the patronymic in the Śatapatha Brāhmaṇa (xi. 8, 4, 6) of **Khaṇḍika,** teacher of **Keśin.**

**Aupa-jandhani,** 'descendant of Upajandhana,' is the patronymic of a teacher mentioned in the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of **Āsuri,** and also [2] as a pupil of **Sāyakāyana.**

[1] ii. 6, 3; iv. 6, 3 (in Vaṃśas).
[2] iv. 5, 27 (in the Mādhyaṃdina recension).

**Aupa-tasvini,** 'descendant of Upatasvina,' is the patronymic of **Rāma** in the Śatapatha Brāhmaṇa (iv. 6, 1, 7).

**Aupa-manyava,** 'descendant of Upamanyu,' is the patronymic of various persons: see **Kāmboja, Prācīnaśāla, Mahāśāla.** The best known bearer of the name is the grammarian who disagreed with the onomatopoetic theory of the derivation of names, and who is mentioned by Yāska.[1] An Aupamanyavīputra occurs in the Baudhāyana Śrauta Sūtra[2] as a teacher.

[1] i. 1; ii. 2. 6. 11, etc.
[2] xxii. 1 *et seq.*

**Aupara,** 'descendant of Upara,' is the patronymic of **Daṇḍa** in the Taittirīya Saṃhitā (vi. 2, 9, 4).

**Aupa-veśi,** 'descendant of Upaveśa,' is the patronymic borne by **Aruṇa,** father of Uddālaka.[1]

[1] See Kāṭhaka Saṃhitā, xxvi. 10, and **Aruṇa.**

**Aupasvatī-putra,** 'son of a female descendant of Upasvant' (?), is mentioned as a pupil of **Pārāśarīputra** in a Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.[1]

[1] vi. 5, 1 (only in the Kāṇva recension).

**Aupāvi** ('descendant of Upāva') **Jāna-śruteya** ('descendant of Janaśruti'), appears in the Śatapatha Brāhmaṇa[1] and the Maitrāyaṇī Saṃhitā[2] as a sacrificer who used to offer the Vājapeya sacrifice and ascend to the other world.

[1] v. 1, 1, 5. 7.
[2] i. 4, 5. *Cf.* Weber, *Indische Studien,* 1, 222, 223.

**Aupoditi,** 'descendant of Upodita,' is the patronymic applied in the Taittirīya Saṃhitā[1] to **Tumiñja,** and in the Baudhāyana Śrauta Sūtra[2] to **Gaupālāyana,** son of **Vyāghrapad,** Sthapati ('general') of the Kurus. In the form of Aupoditeya, a metronymic from Upoditā, the name is found in the Śatapatha Brāhmaṇa,[3] where the Kāṇva text calls him Tumiñja Aupoditeya Vaiyāghrapadya.

[1] i. 7, 2, 1.
[2] xx. 25.
[3] i. 9, 3, 16. *Cf.* Eggeling, *Sacred Books of the East,* 12, 271, n. 2.

**Aurṇa-vābha,** 'descendant of Ūrṇavābhi.' (1) This is the name of a pupil of **Kauṇḍinya** mentioned in a Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.[1] (2) A teacher of this name is frequently referred to in the Nirukta. His explanations in two passages[2] agree with those of the Nairuktas

[1] iv. 5, 26 (Mādhyaṃdina recension).
[2] vii. 15; xii. 19.

or etymological school of interpreters of the Rigveda. In other passages[3] he appears rather to belong to the school of the **Aitihāsikas,** who relied on traditional legends. He was thus probably, as Sieg[4] suggests, an eclectic.

[3] vi. 13; xii. 1.

[4] *Die Sagenstoffe des Ṛgveda*, 13, n. 1.

**Aurva,** 'descendant of Uru or Urva,' appears in the Rigveda[1] in close connexion with **Bhṛgu,** being probably a Bhṛgu himself. As in one passage of the Aitareya Brāhmaṇa,[2] the descendants of Aitaśa are called the worst of the Aurvas, while the parallel version of the Kauṣītaki Brāhmaṇa[3] calls them the worst of the Bhṛgus, the Aurvas must have been a branch of the larger family of the Bhṛgus. Aurva himself is said in the Taittirīya Saṃhitā[4] to have received offspring from Atri. In the Pañcaviṃśa Brāhmaṇa[5] two Aurvas are referred to as authorities. See also **Kutsa.**

[1] viii. 102, 4.
[2] vi. 33.
[3] xxx. 5.
[4] vii. 1, 8, 1.
[5] xxi. 10, 6. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 54, reads *ūrvau*.
*Cf.* Hillebrandt, *Vedische Mythologie*, 2, 173, n. 1.

**Aulāna** is a word occurring in a single passage of the Rigveda,[1] where it may possibly be a patronymic of **Śaṃtanu** as a 'descendant of Ula.' Ludwig,[2] however, conjectures that the reading should be 'Kaulāna.' Sieg[3] regards Aulāna as a later descendant[4] of Śaṃtanu, who utilized the story of Devāpi's rain-making as an introduction to his rain hymn.

[1] x. 98, 11.
[2] Translation of the Rigveda, 3, 166.
[3] *Die Sagenstoffe des Ṛgveda*, 141.
[4] *Cf.* Sāyaṇa on Ṛv. x. 98, 11: *Kuru-kula-jātaḥ Śāṃtanavaḥ*, 'a descendant of Śaṃtanu, born in the family of the Kurus.'

**Auluṇḍya,** 'descendant of Uluṇḍa,' is the patronymic of **Supratīta** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

**Auśija,** "descendant of Uśij,' is a patronymic clearly applied to **Kakṣīvant** in the Rigveda.[1] It is also applied to **Ṛjiśvan,**[2] but Ludwig[3] thinks that the correct reading of the passage in question is *auśijasyarjiśvā,* 'Ṛjiśvan, son of Auśija.' In one verse[4] Auśija and Kakṣīvant are both mentioned, but in such a way that two different persons must apparently be meant. In other passages where the patronymic occurs alone, it is doubtful who is meant, or whether a proper name at all is intended.[5] Kakṣīvant Auśija appears also in the Pañcaviṃśa Brāhmaṇa[6] and elsewhere.

[1] i. 18, 1.
[2] x. 99, 11.
[3] Translation of the Rigveda, 3, 143, 149.
[4] Rv. i. 112, 11.
[5] Rv. i. 119, 9; 122, 4; iv. 21, 6. 7; v. 41, 5; vi. 4, 6. *Cf.* St. Petersburg Dictionary, *s.v.*
[6] xiv. 11, 16. See Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences,* xv. 56, n., and **Kakṣīvant,** n. 15.

**Auṣṭrākṣi,** 'descendant of Uṣṭrākṣa,' occurs as the patronymic of **Sāti** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien,* 4, 372. *Cf.* Weber, *Indian Literature,* 75.

## K.

**Kaṃsa,** a word denoting a 'pot or vessel of metal,' occurs in the Atharvaveda and elsewhere.[1]

[1] Av. x. 10, 5; Aitareya Brāhmaṇa, viii. 10; Bṛhadāraṇyaka Upaniṣad, vi. 3, 1, etc.; Nirukta, vii. 23; Śāṅkhāyana Āraṇyaka, xii. 8.

**Kakara** occurs in the Yajurveda Saṃhitās[1] as the name of a victim at the horse sacrifice (Aśvamedha). It probably denotes some 'sort of bird,' as rendered by the commentator Mahīdhara.[2]

[1] Maitrāyaṇī Saṃhitā, iii. 14, 1; Vājasaneyi Saṃhitā, xx. 24.
[2] On Vājasaneyi Saṃhitā, *loc. cit.* *Cf.* Zimmer, *Altindisches Leben,* 94.

**Kakuṭha,** a word occurring in the Maitrāyaṇī Saṃhitā,[1] presumably denotes some kind of animal. According to Böhtlingk,[2] it is identical with **Kakkaṭa.**

[1] iii. 14, 13.
[2] Dictionary, *s.v.*

**Kakuha**, a word occurring several times in the Rigveda,[1] is understood by Roth[2] to designate part of a chariot, perhaps the seat. Ludwig,[3] again, regards it in one passage[4] as the proper name of a Yādava prince who took spoil from **Tirindira**, the **Parśu**, but this view is hardly probable.[5] It is, on the whole, most likely that the word always means 'chief,' 'pre-eminent,' being applied as an epithet to horses, chariots, princes, etc.[6] This is the only sense given by Grassmann,[7] and later adopted by Roth.[8]

[1] i. 46, 3; 181 5; 184, 3; ii. 34, 11; iii. 54, 14; v. 73, 7; 75, 4; viii. 6, 48.
[2] St. Petersburg Dictionary, *s.v.*
[3] Translation of the Rigveda, 2, 182; 3, 160, 161; 5, 142.
[4] viii. 6, 48.
[5] Weber, *Episches im vedischen Ritual*, 36, 37.
[6] So certainly in Rv. viii. 45, 14; ix. 67, 8; Taittirīya Saṃhitā, iii. 3, 3, 1. 2, and often in the older form *kakubha*.
[7] In his Lexicon, *s.v.*
[8] In Böhtlingk's Dictionary, *s.v.*

**Kakkaṭa** denotes the 'crab' in the Yajurveda Saṃhitās,[1] being a Prākritized form of Karkaṭa, which is common in the later literature.[2] Roth,[3] however, takes the word to mean a bird, and compares **Kakara**. See also **Kakuṭha**.

[1] Taittirīya Saṃhitā, v. 5, 15, 1 (where Weber has *kathaṭa*); Vājasaneyi Saṃhitā, xxiv. 32.
[2] Zimmer, *Altindisches Leben*, 95.
[3] St. Petersburg Dictionary, *s.v.*

**Kakṣa** is the name of two men mentioned as teachers in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa. One is Kakṣa Vārakya, pupil of **Proṣṭhapada Vārakya**,[1] and the other Kakṣa Vārāki[2] or Vārakya,[3] pupil of **Dakṣa Kātyāyani Ātreya**. See also **Urukakṣa**.

[1] iii. 41, 1. [2] iii. 41, 1. [3] iv. 17, 1.

**Kakṣīvant** is the name of a Ṛṣi mentioned frequently in the Rigveda,[1] and occasionally elsewhere.[2] He appears to have been a descendant of a female slave named Uśij.[3] He must have been a **Pajra** by family, as he bears the epithet Pajriya,[4]

[1] i. 18, 1; 51, 13; 112, 11; 116, 7; 117, 6; 126, 3; iv. 26, 1; viii. 9, 10; ix. 74, 8; x. 25, 10; 61, 16.
[2] Av. iv. 29, 5, and passages noted below.
[3] Rv. i. 18, 1; perhaps also i. 112, 11, but Auśija may there be a separate name (see **Auśija**). *Cf.* Pañcaviṃśa Brāhmaṇa, xiv. 11, 16.
[4] Rv. i. 116, 7; 117, 6.

and his descendants are called Pajras.[5] In a hymn of the Rigveda[6] he celebrates the prince **Svanaya Bhāvya,** who dwelt on the **Sindhu** (Indus), as having bestowed magnificent gifts on him; and the list of Nārāśaṃsas ('Praises of Heroes') in the Śāṅkhāyana Śrauta Sūtra[7] mentions one by Kakṣīvant Auśija in honour of Svanaya Bhāvayavya. In his old age he obtained as a wife the maiden **Vṛcayā.**[8] He appears to have lived to be a hundred,[9] the typical length of life in the Vedas. He seems always to be thought of as belonging to the past, and in a hymn of the fourth book of the Rigveda[10] he is mentioned with the semi-mythical **Kutsa** and **Kavi Uśanas.** Later, also, he is a teacher of bygone days.[11]

In Vedic literature he is not connected with **Dīrghatamas** beyond being once mentioned along with him in a hymn of the Rigveda.[12] But in the Bṛhaddevatā[13] he appears as a son of Dīrghatamas by a slave woman, Uśij.

Weber[14] considers that Kakṣīvant was originally a Kṣatriya, not a Brāhmaṇa, quoting in favour of this view the fact that he is mentioned beside kings like **Para Āṭṇāra, Vītahavya Śrāyasa,** and **Trasadasyu Paurukutsya.**[15] But that these are all kings is an unnecessary assumption: these persons are mentioned in the passages in question undoubtedly only as famous men of old, to whom are ascribed mythical sacrificial performances, and who thus gained numerous sons.

[5] Rv. i. 126, 4.
[6] i. 126.
[7] xvi. 4, 5.
[8] Rv. i. 51, 13.
[9] Rv. ix. 74, 8.
[10] iv. 26, 1.
[11] Av. iv. 29, 5; xviii. 3, 15; Aitareya Brāhmaṇa, i. 21, 6. 7; Jaiminīya Upaniṣad Brāhmaṇa, ii. 6, 11.
[12] viii. 9, 10.
[13] iv. 11 *et seq.*
[14] *Episches im vedischen Ritual,* 22-25.
[15] Taittirīya Saṃhitā, v. 6, 5, 3; Kāṭhaka Saṃhitā, xxii. 3; Pañcaviṃśa Brāhmaṇa, xxv. 16, 3. *Cf.* xiv. 11, 16. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* 42, 221, 236, n. 1; Ludwig, Translation of the Rigveda, 3, 102; Geldner, *Rigveda, Kommentar,* 23, 24.

**Kaṅka** is the name of a bird, usually taken to mean 'heron,'[1] but, at any rate in some passages, rather denoting some bird of prey.[2] It first appears in the Yajurveda Saṃhitās.[3]

[1] Zimmer, *Altindisches Leben,* 92.
[2] Roth, St. Petersburg Dictionary, *s.v. Cf.* Śāṅkhāyana Āraṇyaka, xii. 13.
[3] Taittirīya Saṃhitā, v. 4, 11, 1 (*kaṅka-cit,* an altar 'piled in the form of a heron'); Vājasaneyi Saṃhitā, xxiv. 31; Maitrāyaṇī Saṃhitā, iii. 14, 12; Sāmaveda, ii. 9, 3, 6, 1.

**Kaṅkata** is the name of an animal mentioned once in the Rigveda.[1] According to Sāyaṇa it is a destructive beast; perhaps, as Grassmann renders it, a 'scorpion.'

[1] i. 191, 1. *Cf.* Zimmer, *Altindisches Leben*, 98.

**Kaṅkatīya** is the name of a family said in the Śatapatha Brāhmaṇa[1] to have learned from **Śāṇḍilya** the piling up of the sacrificial fire (*agni-cayana*). In the Āpastamba Śrauta Sūtra[2] a Kaṅkati Brāhmaṇa, no doubt the textbook of the school, is referred to. It may have been identical with the Chāgaleya Brāhmaṇa, cited in the Baudhāyana Śrauta Sūtra.[3]

[1] ix. 4, 4, 17.
[2] xiv. 20, 4.
[3] xxv. 5. *Cf.* Caland, *Über das rituelle Sūtra des Baudhāyana*, 40.

**Kaṅka-parvan** ('heron-jointed'?), a term occurring once in the Atharvaveda,[1] is applied to a snake, meaning perhaps 'scorpion.' As the Paippalāda recension has a different reading (*aṅga-parvaṇaḥ*), the passage may be corrupt.

[1] vii. 56, 1. *Cf.* Zimmer, *Altindisches Leben*, 94; Whitney, Translation of the Atharvaveda, 426; Bloomfield, *Hymns of the Atharvaveda*, 553; Böhtlingk, Dictionary, *s v.*

**Kaṭa** denotes a 'mat,' which was 'made of reeds' (*vaitasa*). The maker of mats from reeds (*bidala-kārī*) is mentioned in the Vājasaneyi Saṃhitā,[2] and the process of splitting reeds for the purpose is referred to in the Atharvaveda.[3]

[1] Taittirīya Saṃhitā, v. 3, 12, 2. *Cf.* Śatapatha Brāhmaṇa, xiii. 3, 1, 3.
[2] xxx. 8, with Mahīdhara's Commentary. *Bidala-kāra* is read in the Taittirīya Brāhmaṇa, iii. 4, 5, 1.
[3] vi. 138, 5. *Cf.* Zimmer, *Altindisches Leben*, 255.

**Kaṇṭakī-kārī**, 'worker in thorns,' is one of the victims at the human sacrifice (Puruṣamedha) in the Vājasaneyi Saṃhitā.[1] No doubt the thorns were cut up and used to plait mats (**Kaṭa**) or to stuff cushions.

[1] xxx. 8. The Taittirīya Brāhmaṇa, iii.4, 5, 1, has *kaṇṭaka-kāra*. *Cf.* Zimmer, *Altindisches Leben*, 255.

**Kaṇva** is the name of an ancient Ṛṣi repeatedly referred to in the Rigveda and later.[1] His sons and descendants,[2] the Kaṇvas, are also often mentioned, especially in the eighth book of the Rigveda, the authorship of that book, as well as of part of the first, being attributed to this family. A descendant of Kaṇva is also denoted by the name in the singular, either alone[3] or accompanied by a patronymic, as Kaṇva Nārṣada[4] and Kaṇva Śrāyasa,[5] besides in the plural the Kaṇvas Sauśravasas.[6] The Kaṇva family appears to have been connected with the Atri family,[7] but not to have been of great importance.[8] In one passage of the Atharvaveda[9] they seem to be definitely regarded with hostility.

[1] Rv. i. 36, 8. 10. 11. 17. 19; 39, 7. 9; 47, 5; 112, 5; 117, 18; 118, 7; 139, 9; v. 41, 4; viii. 5, 23. 25; 7, 18; 8, 20; 49, 10; 50, 10; x. 71, 11; 115, 5; 150, 5; Av. iv. 37, 1; vii. 15, 1; xviii. 3, 15; Vājasaneyi Saṃhitā, xvii. 74; Pañcaviṃśa Brāhmaṇa, viii. 2, 2; ix. 2, 6; Kauṣītaki Brāhmaṇa, xxviii. 8. Kaṇvavat occurs in Rv. viii. 6, 11; 52, 8; Av. ii. 32, 3; Kaṇva-mant in Rv. viii. 2, 22.

[2] As *Kaṇvāḥ* (in the plural), Rv. i. 14, 2. 5; 37, 1. 14; 44, 8; 46, 9; 47, 2. 4-10; 49, 4; viii. 2, 16; 3, 16; 4, 2. 3; 5, 4; 6, 3. 18. 21. 31. 34. 47; 7, 32; 8, 3; 9, 14; 32, 1; 33, 3; 34, 4; as *Kaṇvasya sūnavaḥ*, Rv. i. 45, 5; as *putrāḥ*, viii. 8, 4. 8; as *Kāṇvāyanāḥ*, viii. 55, 4. *Kāṇva* is found in viii. 1, 8; 2, 40; 4, 20; 7, 19; 9, 3. 9; 10, 2.

[3] *E.g.*, Rv. i. 48, 4; viii. 34, 1, and probably elsewhere.

[4] Rv. i. 117, 8; Av. iv. 19, 2; Ludwig, Translation of the Rigveda, 3, 150.

[5] Taittirīya Saṃhitā, v. 4, 7, 5; Kāṭhaka Saṃhitā, xxi. 8; Maitrāyaṇī Saṃhitā, iii. 3, 9.

[6] Kāṭhaka Saṃhitā, xiii. 12. There is also Vatsa Kāṇva in Śāṅkhāyana Śrauta Sūtra, xvi. 11, 20.

[7] Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214.

[8] Hillebrandt, *Vedische Mythologie*, 3, 285. *Cf.* 1, 207, 438.

[9] Av. ii. 25. *Cf.* Vārttika on Pāṇini, iii. 1, 14; Bergaigne, *Religion Védique*, 2, 465; Hillebrandt, *op. cit.*, 1, 207; Oldenberg, *Ṛgveda-Noten*, 1, 110.

*Cf.* Oldenberg, *op. cit.*, 216 *et seq.*; Ludwig, *op. cit.*, 3, 105.

**Kathā.**—The later use of this word[1] in the sense of a 'philosophical discussion' appears in the Chāndogya Upaniṣad.[2]

[1] Colebrooke, *Miscellaneous Essays*, 1, 293.

[2] i. 8, 1: *hantodgīthe kathāṃ vadāma*, 'let us begin a discussion regarding the Udgītha.'

**Kadrū**, a word occurring only once in the Rigveda,[1] is interpreted by Ludwig[2] as the name of a priest, but it more probably means a Soma vessel.[3]

[1] viii. 45, 26.

[2] Translation of the Rigveda, 3, 162.

[3] St. Petersburg Dictionary, *s.v.*

**Kanaknaka,** a word occurring once in the Atharvaveda,[1] either denotes a poison or is an adjective qualifying *kāṇḍā-viṣa*, a species of poison.

[1] x. 4, 22. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 604; Whitney, Translation of the Atharvaveda, 578.

**Kanā, Kanyā.**—Both these words, of which the former is very rare,[1] while the latter is the normal term from the Rigveda[2] onwards, denote 'maiden' or 'young woman.' It is doubtful whether Kanīnakā (accented on the final syllable) has this meaning,[3] or only denotes the pupil of the eye,[4] which is the sense of *kanīnakā* or *kanīnikā* (both accented on the antepenultimate) in the later Saṃhitās and the Brāhmaṇas. See also **Strī.**

[1] Rv. x. 61, 5, etc.
[2] i. 123, 10; 161, 5; iii. 23, 10, etc.; Av. i. 14, 2; xi. 5, 18; xii. 1, 25, etc.
[3] Roth, St. Petersburg Dictionary, *s.v.*, cites in this sense Rv. iv. 32, 23; x. 40, 9; Nirukta, iv. 15; but neither of the Rv. passages is at all clear.
[4] See Bloomfield, *Hymns of the Atharvaveda*, 401; Keith, *Aitareya Āraṇyaka*, 207. Other rare forms are *kanyanā*, Rv. viii. 35, 5; *kanyalā*, Av. v. 5, 3; xiv. 2, 52.

**Kapanā,** from its solitary occurrence in the Rigveda,[1] appears to mean a 'worm' that destroys the leaves of trees, and is so interpreted in the Nirukta.[2]

[1] v. 54, 6.
[2] vi. 4. *Cf.* Zimmer, *Altindisches Leben*, 97; Max Müller, *Sacred Books of the East*, 32, 330.

**Kaparda,** 'braid,' **Kapardin,** 'wearing braids.' These words refer to the Vedic custom of wearing the hair in braids or plaits. Thus a maiden is said to have her hair in four plaits (*catuṣ-kapardā*),[1] and the goddess Sinīvālī is described as 'wearing fair braids' (*su-kapardā*).[2] Men also wore their hair in this style, for both Rudra[3] and Pūṣan[4] are said to have done so, while the **Vasiṣṭhas**[5] were distinguished by wearing their hair in a plait on the right (*dakṣiṇatas-kaparda*). The opposite was to wear one's hair 'plain' (*pulasti*).[6] See also **Opaśa.**

[1] Rv. x. 114, 3.
[2] Vājasaneyi Saṃhitā, xi. 56.
[3] Rv. i. 114, 1. 5; Vājasaneyi Saṃhitā, xvi. 10. 29. 43. 48. 59.
[4] Rv. vi. 55, 2; ix. 67. 11.
[5] Rv. vii. 33, 1. *Cf.* 83, 8.
[6] Vājasaneyi Saṃhitā, xvi. 43.
*Cf.* Zimmer, *Altindisches Leben*, 264, 265; Muir, *Sanskrit Texts*, v. 462; Max Müller, *Sacred Books of the East*, 32, 424.

1. **Kapi**, 'monkey,' occurs only once in the Rigveda[1] with reference to Vṛṣā-kapi, the 'Man-ape,' in the dialogue of Indra and Indrāṇī in the presence of Vṛṣākapi. There the ape is termed the 'tawny' (*harita*). In the Atharvaveda[2] the monkey is mentioned several times as hairy, and an enemy of dogs. That the ape was tamed appears from its position in the Vṛṣākapi hymn, and from the mention, in the Taittirīya Saṃhitā,[3] of a **Mayu** as belonging to the forest. See also **Mayu, Markaṭa,** and **Puruṣa Hastin.**

[1] x. 86, 5. *Cf.* Oldenberg, *Religion des Veda*, 174; Geldner, *Vedische Studien*, 2, 22 *et seq.*; von Schroeder, *Mysterium und Mimus*, 304 *et seq.*; Schirmeisen, *Die Arischen Göttergestalten*, 218 *et seq.*; Tilak, *Orion*, 170-197.

[2] iii. 9, 4; iv. 32, 11; vi. 49, 1. *Cf.* also Chāndogya Upaniṣad, i. 6, 7 (*kapy-āsa*, 'seat of an ape').

[3] iv. 2, 10, 1. *Cf.* Zimmer, *Altindisches Leben*, 85, 86.

2. **Kapi** is, according to the St. Petersburg Dictionary, another name for Luśa Khārgali in the Kāṭhaka Saṃhitā (xxx. 2), but the name appears rather to be **Luśākapi.**

**Kapiñjala**, the name of the 'francoline partridge' or 'hazel-cock,' is found in all the Yajurveda Saṃhitās,[1] and occasionally later.[2]

[1] Taittirīya Saṃhitā, ii. 5, 1, 1; v. 5, 16, 1; Maitrāyaṇī Saṃhitā, iii. 14, 1; Kāṭhaka Saṃhitā, xii. 10; Vājasaneyi Saṃhitā, xxiv. 20. 38.

[2] Satapatha Brāhmaṇa, i. 6, 3, 3; v. 5, 4, 4; xiii. 5, 1, 13; Jaiminīya Brāhmaṇa, i. 154, 2 (*Transactions of the Connecticut Academy of Arts and Sciences*, 15, 181).

*Cf.* Zimmer, *Altindisches Leben*, 91.

**Kapila** appears in the Śvetāśvatara Upaniṣad[1] as a teacher, according to Weber[2] and Garbe,[3] who think that the expression *kapila ṛṣiḥ* there refers to the founder of the Sāṅkhya philosophy. But this is doubtful.[4]

[1] v. 2.

[2] *Indische Studien*, 1, 24 *et seq.*; 5, 412; *Indian Literature*, 236.

[3] *Sāṅkhya Philosophie*, 27 *et seq.*; Translation of the Sāṅkhyatattvakaumudī, 531.

[4] Max Müller, *Sacred Books of the East*, 2, xli, and Deussen, in his translation (*Sechzig Upanishads*, 304), do not take the word as a teacher's name. The latter renders *kapila ṛṣiḥ*, by 'the red sage,' as referring to Hiraṇyagarbha.

**Kapi-vana Bhauvāyana** is mentioned as a teacher in the Yajurveda Saṃhitās[1] and the Pañcaviṃśa Brāhmaṇa.[2] A rite called Kapivana's Dvyaha ('ceremony lasting two days') is also referred to in the Kātyāyana Śrauta Sūtra.[3]

[1] Maitrāyaṇī Saṃhitā, i. 4, 5; Kāṭhaka Saṃhitā, xxxii. 2.
[2] xx. 13, 4.
[3] xxv. 2, 3. *Cf.* Āśvalāyana Śrauta Sūtra, x. 2.

*Cf.* Weber, *Indische Studien*, 1, 24; 3, 473; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2; Hillebrandt, *Vedische Mythologie*, 2, 157.

**Kapota** is the name of a bird, probably the 'pigeon' (its sense in the later language), occurring from the Rigveda onwards.[1] It is associated in some passages[2] with the owl (**Ulūka**) as a messenger of Nirṛti ('dissolution,' 'misfortune'). This aspect of the pigeon as a bird of evil omen is probably based on an ancient belief which is also found beyond the confines of India.[3]

[1] Rv. i. 30, 4; Av. xx. 135, 12; Maitrāyaṇī Saṃhitā, iii. 14, 4; Vājasaneyi Saṃhitā, xxiv. 23. 38.
[2] Rv. x. 165, 1-5; Av. vi. 29, 2.
[3] *Cf.* Schrader, *Prehistoric Antiquities*, 253.
*Cf.* Zimmer, *Altindisches Leben*, 89; St. Petersburg Dictionary, *s.v.*

**Kabandha Ātharvaṇa** is mentioned in the Bṛhadāraṇyaka Upaniṣad[1] along with **Sudhanvan Āṅgirasa**, as a teacher, but is semi-mythical. His son was **Vicārin Kābandhi.**

[1] vi. 7, 1. *Cf.* also Gopatha Brāhmaṇa, i. 2, 9. 18; Hillebrandt, *Vedische Mythologie*, 2, 176, n. 4; Weber, *Indian Literature*, 149.

**Kama-dyū** appears once in the Rigveda[1] as the wife of **Vimada.** She is probably identical with the 'maiden' (*yoṣā*) of **Purumitra,** no doubt his daughter. She is elsewhere referred to in connexion with Vimada, who appears to have taken her for his bride against the will of her father.

[1] x. 65, 12.
[2] i. 117, 20; x. 39, 7.

*Cf.* Zimmer, *Altindisches Leben* 310.

**Kambala** denotes in the Atharvaveda[1] a 'woollen coverlet' or 'blanket.'

[1] xiv. 2, 66. 67. *Cf.* Nirukta, ii. 2.

**Kamboja.**—Yāska, in the Nirukta,[1] refers to the speech of the Kambojas as differing from that of the other Āryas. The Kambojas were later settled to the north-west of the Indus, and are known as Kambujiya in the old Persian inscriptions. A teacher, **Kāmboja Aupamanyava,** pupil of **Madragāra,** is mentioned in the Vaṃśa Brāhmaṇa.[2] This points to a possible connexion of the Madras, or more probably the **Uttara Madras,** with the Kambojas, who probably had Iranian as well as Indian affinities.

[1] ii. 2.

[2] *Indische Studien*, 4, 372.

*Cf.* Zimmer, *Altindisches Leben*, 102; Weber, *Indische Streifen*, 2, 493; 3, 384; *Indische Studien*, 10, 7; *Episches im vedischen Ritual*, 45; Max Müller, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 7, 373. On the relation of Indian and Iranian, see also Jacobi, *Journal of the Royal Asiatic Society*, 1909, 721 *et seq.*; 1910, 457 *et seq.*; Oldenberg, *ibid.*, 1095 *et seq.*; Keith, *ibid.*, 1100 *et seq.*; Kennedy, *ibid.*, 1107 *et seq.*; and see **Parśu.**

**Karañja,** a word which in the Sūtras and later denotes the tree *Pongamia glabra*, occurs only twice in the Rigveda[1] as the name of a foe of Indra, but whether a demon or a man[2] is intended remains uncertain.

[1] i. 53, 8; x. 48, 8.

[2] Zimmer, *Altindisches Leben*, 63; Ludwig, Translation of the Rigveda, 3, 149; Hillebrandt, *Vedische Mythologie*, 3, 292.

**Karambha** is the name, from the Rigveda onwards,[1] of a kind of porridge made of grain (**Yava**), which was unhusked, parched slightly, and kneaded.[2] It was the especial sacrificial portion of Pūṣan, no doubt in his capacity of an agricultural deity. Karambha was also made of barley (**Upavāka**)[3] or of sesame (**Tirya**).[4]

[1] Rv. i. 187, 16; iii. 52, 7; vi. 56, 1; 57, 2; viii. 102, 2; Av. iv. 7, 2. 3; vi. 16, 1; Taittirīya Saṃhitā, iii. 1, 10, 2; vi. 5, 11, 4, etc.

[2] Śatapatha Brāhmaṇa, ii. 5, 2, 14; iv. 2, 4, 18. *Cf.* Schrader, *Prehistoric Antiquities*, 317; Eggeling, *Sacred Books of the East*, 12, 395, n. 1.

[3] Vājasaneyi Saṃhitā, xix. 22.

[4] Av. iv. 7, 3, but see Bloomfield, *Hymns of the Atharvaveda*, 377; Whitney, Translation of the Atharvaveda, 155.

*Cf.* Zimmer, *Altindisches Leben*, 270.

**Karikrata** denotes, according to Zimmer,[1] a snake in the Atharvaveda.[2]

[1] *Altindisches Leben*, 95
[2] x. 4, 13. The Paippalāda version has Kanikrada.

**Karīra**, the name of a leafless shrub, *Capparis aphylla*, or its fruit, first appears in the Taittirīya Saṃhitā.[1]

[1] ii. 4, 9, 2; Kāṭhaka Saṃhitā, xi. 11; xxxvi. 7; Śatapatha Brāhmaṇa, ii. 5, 2, 11.

**Karīṣa** denotes 'dry cow dung' in the Śatapatha Brāhmaṇa.[1] The Atharvaveda[2] shows that the value of the natural manure of animals in the fields was appreciated.

[1] ii. 1, 1, 7. [2] Av. iii. 14, 3. 4; xix. 31, 3.
*Cf.* Zimmer, *Altindisches Leben*, 236.

1. **Karkandhu** is the ordinary word for 'jujube,' the tree (*Zizyphus jujuba*) and the fruit, from the Yajurveda Saṃhitās onwards.[1] The berry is red (*rohita*).[2] Compare **Kuvala** and **Badara**, which denote the fruit.

[1] Kāṭhaka Saṃhitā, xii. 10; Maitrāyaṇī Saṃhitā, iii. 11, 2; Vājasaneyi Saṃhitā, xix. 23. 91; xxi. 32; xxiv. 2; Śatapatha Brāhmaṇa, v. 5, 4, 10; xii. 7, 2, 9; 9, 1, 5, etc.; Jaiminīya Brāhmaṇa, ii. 156, 5.
[2] Vājasaneyi Saṃhitā, xxiv. 2.
*Cf.* Zimmer, *Altindisches Leben*, 242.

2. **Karkandhu** is only the name borne by a protégé of the Aśvins in the Rigveda (i. 112, 6). Its identity with the word for jujube indicates that the latter, though not otherwise mentioned there, was known at the time of the Rigveda.

**Karkari**, a musical instrument, probably the 'lute,' occurs from the Rigveda onwards.[1] The Maitrāyaṇī Saṃhitā[2] mentions cattle branded on the ears with a mark resembling a lute (*karkari-karṇyaḥ*).

[1] Rv. ii. 43, 3; Av. iv. 37, 4. *Cf.* xx. 132, 3. 8.
[2] iv. 2, 9. *Cf.* Delbrück, *Gurupūjākaumudī*, 48, 49.
*Cf.* Zimmer, *Altindisches Leben*, 289.

**Karkī** may denote in one passage of the Atharvaveda[1] a 'white cow,' according to the suggestion of Roth.[2]

[1] iv. 38, 6. 7. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 414.

[2] St. Petersburg Dictionary and Böhtlingk's Dictionary, *s.v.*

**Karṇa-śobhana** denotes an 'ornament for the ear' in the Rigveda,[1] apparently for the use of men. Some deity is called 'gold-eared' in another passage of the Rigveda.[2] Hopkins[3] considers the use of ear-rings later than that of necklets and wristlets.

[1] viii. 78, 3.

[2] i. 122, 14. See also i. 64, 10.

[3] *Journal of the American Oriental Society*, 17, 35.

*Cf.* Zimmer, *Altindisches Leben*, 262.

**Karṇa-śravas Āṅgirasa** is mentioned in the Pañcaviṃśa Brāhmaṇa (xiii. 11, 14) as a seer of Sāmans or chants, the same tale being told of him as of **Dāvasu.**

**Karmāra**, the 'smith,' is several times mentioned with approval in the Vedic Saṃhitās.[1] In the Atharvaveda[2] smiths appear with fishermen (*dhīvānaḥ*) and chariot-builders (*ratha-kārāḥ*), all being classified as clever workers (*manīṣiṇaḥ*): possibly a quasi-caste of smiths was already developing from the guild organization that probably existed.[3]

Little is known of the smith's methods of work and of his tools. No doubt he smelted (*dhmā*) the ore in the fire; hence he is called *dhmātṛ*, the 'smelter.'[4] Mention is also made of

[1] Rv. x. 72, 2; Av. iii. 5, 6; Kāṭhaka Saṃhitā, xvii. 13; Maitrāyaṇī Saṃhitā, ii. 9, 5; Vājasaneyi Saṃhitā, xvi. 27; xxx. 7. *Cf. karmāra*, Rv. ix. 112, 2; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

[2] iii. 5, 6. The exact sense of the passage is doubtful. Zimmer, *Altindisches Leben*, 252; Bloomfield, *Hymns of the Atharvaveda*, 144; and Whitney, Translation of the Atharvaveda, 92, take the reference to be to 'skilled chariot-makers' (*dhīvāno ratha-kārāḥ*) and 'clever smiths,' but this is perhaps less likely. The commentator interprets *dhīvānaḥ* as 'fishermen' (in the later language *dhīvara* means both a 'clever man' and a 'fisherman').

[3] *Cf.* Fick, *Die sociale Gliederung*, 182.

[4] Rv. v. 9, 5.

his bellows of birds' feathers.[5] He made metal vessels (*gharma ayasmaya*)[6] to be put on the fire: even the Soma cup could occasionally be made of hammered metal (*ayo-hata*).[7]

[5] Rv. ix. 112, 2.
[6] Rv. v. 30, 15.
[7] Rv. ix. 1, 2.

*Cf.* Zimmer, *op. cit.*, 252, 253; Weber, *Indische Studien*, 17, 196 *et seq.*; *Über den Rājasūya*, 19 *et seq.*

**Karvara**, a word found in one passage of the Atharvaveda,[1] seems to mean some kind of fish[2] caught by a fisherman (*pauñjiṣṭha*).

[1] x. 4, 19.
[2] Zimmer, *Altindisches Leben*, 96; Whitney, Translation of the Atharvaveda, 578.

**Karṣū**, a rare word found in the Śatapatha Brāhmaṇa,[1] denotes a 'furrow' or 'trench.'

[1] i. 8, 1, 3; xiii. 8, 3, 10. *Cf.* Schrader, *Prehistoric Antiquities*, 283.

**Kalaviṅka**, a name of the 'sparrow,' is found in the Yajurveda Saṃhitās,[1] and occasionally later.[2]

[1] Taittirīya Saṃhitā, ii. 5, 1, 2; Maitrāyaṇī Saṃhitā, iii. 14, 1; Kāṭhaka Saṃhitā, xii. 10; Vājasaneyi Saṃhitā, xxiv. 20. 31.
[2] Satapatha Brāhmaṇa, i. 6, 3, 4; v. 5, 4, 5; Jaiminīya Bṛāhmaṇa, ii. 154, 3 (*Transactions of the Connecticut Academy of Arts and Sciences*, 15, 181). *Cf.* Zimmer, *Altindisches Leben*, 91.

**Kalaśa** is, from the Rigveda onwards,[1] a common word for 'pot' or 'jar,' probably either formed of a gourd or made of clay (unburnt or baked), as we know that both kinds of pot were in use.[2] The wooden Soma tub (*droṇa-kalaśa*) is frequently referred to in the ritual. See also **Kośa.**

[1] Rv. i. 117, 12; iii. 32, 15; iv. 27, 5; 32, 19, etc.; Av. iii. 12, 7; ix. 1, 6; 4, 15; xviii. 4, 13, etc. In Rv. x. 32, 9, the word, according to the St. Petersburg Dictionary, is used as a proper name, but the passage is very doubtful.
[2] Av. iv. 17, 4; Taittirīya Saṃhitā, i. 1, 8, 1; iv. 1, 5, 4; v. 1, 7, 2; Vājasaneyi Saṃhitā, i. 22; xi. 59. *Cf.* Zimmer, *Altindisches Leben*, 253; Eggeling, *Sacred Books of the East*, 26, 257; Oertel, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 185, n. 3; Hillebrandt, *Vedische Mythologie*, 1, 183 *et seq.*

**Kalā** denotes a fractional part, normally 'one-sixteenth,' in the Rigveda[1] and later.[2] It is often mentioned in connexion with **Śapha**, 'one-eighth.'

[1] viii. 47, 17.
[2] Av. vi. 96, 3; xix. 57, 1; Taittirīya Saṃhitā, vi. 1, 10, 1; Maitrāyaṇī Saṃhitā, iii. 7, 7; Śatapatha Brāhmaṇa, iii. 3, 3, 1; xii. 8, 3, 13, etc.; Nirukta, xi. 12. *Cf.* Hopkins, *Journal of the American Oriental Society*, 16, 278; Zimmer, *Altindisches Leben*, 259.

1. **Kali.** See **Akṣa.**

2. **Kali** occurs in the Rigveda, twice in the singular[1] as the name of a protégé of the Aśvins, and once in the plural.[2] The persons meant in the latter passage seem to be different from the former one. The Kalis are once mentioned in the Atharvaveda[3] beside the Gandharvas.[4]

[1] i. 112, 15; x. 39, 8.
[2] viii. 66, 15.
[3] x. 10, 13.
[4] These Kalis may be connected with dicing, as in the Atharvaveda the Apsarases, the wives of the Gandharvas, are fond of dice, and bestow luck at play. See Macdonell, *Vedic Mythology*, p. 135.
*Cf.* Hopkins, *Journal of the American Oriental Society*, 17, 89; Ludwig, Translation of the Rigveda, 3, 163.

**Kalpa** in the Taittirīya Āraṇyaka (ii. 10) seems to denote Kalpa Sūtra.

**Kalmāṣa-grīva** ('speckled-neck') is the name of a snake in the Atharvaveda.[1]

[1] iii. 27, 5 (where the Paippalāda recension has *kulmāṣa-*); xii. 3, 59. *Cf.* Taittirīya Saṃhitā, v. 5, 10, 2.
*Cf.* Zimmer, *Altindisches Leben*, 94, 95.

**Kalyāṇa** is the name, in the Pañcaviṃśa Brāhmaṇa,[1] of an Āṅgirasa who saw the Aurṇāyava Sāman.

[1] xii. 11, 10. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 68, n. 2.

**Kavaca** denotes a "corselet" or "breastplate" in the Atharvaveda[1] and later.[2] There is nothing to show whether it was made of metal, but that it was so is quite possible (see **Varman**). The Atharvaveda[3] refers to a 'corselet-strap' (*kavaca-pāśa*), which may point to a linen corselet such as those known to Herodotus.[4]

[1] Av. xi. 10, 22 (*kavacin*).

[2] Śatapatha Brāhmaṇa, xiii. 2, 2, 7; Aitareya Brāhmaṇa, vii. 19, 2; Nirukta, v. 25 (*kavaca*); Śatapatha Brāhmaṇa, xiii. 1, 6, 3; 4, 1, 5; Aitareya Brāhmaṇa, iii. 48; Vājasaneyi Saṃhitā, xvi. 45 (*kavacin*).

[3] xi. 10, 22.

[4] Bloomfield, *Hymns of the Atharvaveda*, 129, and Whitney, Translation of the Atharvaveda, 659, seem to recognize coats of mail only.

**Kavaṣa** is mentioned in a hymn of the Rigveda[1] as one of those whom, together with the **Druhyu** king, Indra overthrew for the **Tṛtsus**. The Anukramaṇī (Index) also attributes to him the authorship of several hymns of the Rigveda, including two (x. 32. 33) that deal with a prince **Kuruśravaṇa** and his descendant **Upamaśravas**. There seems no reason to doubt this attribution, which is accepted by both Zimmer[2] and Geldner.[3] The former holds that Kavaṣa was the Purohita of the joint tribes named **Vaikarṇa**, in whom he sees the Kuru-Krivi (Pañcāla) peoples, and that Kavaṣa in that capacity is mentioned in the Rigveda as representative of those peoples. He also suggests that the language of Rigveda x. 33, 4 is best explained by the reduced position in which the Kuru-Krivis found themselves on their defeat by the Tṛtsus. Ludwig,[4] on the other hand, thinks that Kavaṣa was the priest of the five peoples. Geldner[5] holds that Kavaṣa was the Purohita of Kuruśravaṇa, by whose son, Upamaśravas, he was ill-treated, and that he composed Rigveda x. 33 to deprecate the anger of his royal master. Hopkins[6] thinks that he was a king.

In the Brāhmaṇas of the Rigveda[7] mention is made of

[1] vii. 18, 12.

[2] *Altindisches Leben*, 127.

[3] *Vedische Studien*, 2, 150.

[4] Translation of the Rigveda, 3, 139.

[5] *Loc. cit.*

[6] *Journal of the American Oriental Society*, 15, 261, 263.

[7] Aitareya Brāhmaṇa, ii. 19; Kauṣītaki Brāhmaṇa, xii. 1. 3.

*Cf.* Weber, *Indische Studien*, 3, 459; Lanman, *Sanskrit Reader*, 386, 387; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 50.

Kavaṣa Ailūṣa, who was a Brāhmaṇa born of a female slave, and was reproached on this ground by the other Ṛṣis. He is possibly identical with the Kavaṣa of the Rigveda.

**Kaśa** is the name of an unknown animal mentioned as a victim at the horse sacrifice in the Yajurveda Saṃhitās.[1]

[1] Taittirīya Saṃhitā, v. 5, 17, 1; 18, 1; Vājasaneyi Saṃhitā, xxiv. 26; 38. *Cf.* Maitrāyaṇī Saṃhitā, iii. 14, 7. *Cf.* Zimmer, *Altindisches Leben*, 84.

**Kaśīkā** is the name of an animal mentioned once in the Rigveda,[1] and interpreted as 'weasel' by the commentator Sāyaṇa. Fick[2] suggests that the meaning is 'pole-cat.' Geldner[3] takes it as 'female ichneumon.'

[1] i. 126, 5.
[2] Bezzenberger, *Beiträge*, 3, 165; Schrader, *Prehistoric Antiquities*, 247. *Cf.* Zimmer, *Altindisches Leben*, 84; Hopkins, *Journal of the American Oriental Society*, 17, 57.
[3] *Rigveda, Glossar*, 44.

**Kaśipu** denotes a 'mat' or 'cushion' made, according to the Atharvaveda,[1] by women from reeds (*naḍa*), which they crushed for the purpose by means of stones. On the other hand, the Śatapatha Brāhmaṇa[2] refers to a mat as made of gold.

[1] vi. 138, 5. [2] xiii. 4, 3, 1.

**Kaśu** is the name of a prince mentioned in the Rigveda with the patronymic Caidya, or descendant of **Cedi**, as a generous patron of the singer, who praises the liberality of the Cedis. Neither this king nor the Cedis appear again in Vedic literature.

[1] viii. 5, 37. *Cf.* Zimmer, *Altindisches Leben*, 129.

**Kaśo-jū** occurs once in the Rigveda (i. 112, 14) either as a proper name or as an epithet of **Divodāsa.** The sense of the word is quite uncertain.

**Kaśyapa**, a word denoting 'tortoise,' occurs in the Atharvaveda[1] and often later.[2]

[1] iv. 20, 7.
[2] Maitrāyaṇī Saṃhitā, iii. 14, 18; Vājasaneyi Saṃhitā, xxiv. 37; Satapatha Brāhmaṇa, vii. 5, 1, 5; Aitareya Brāhmaṇa, ii. 6. *Cf.* Weber, *Indische Studien*, 18, 86; Bloomfield, *American Journal of Philology*, 17, 403.

**Kaśyapa** is the name of a sage who is mentioned only once in the Rigveda,[1] but is a common figure in the later Saṃhitās.[2] He is always of a mythical character, as belonging to the distant past. According to the Aitareya Brāhmaṇa,[3] he anointed King **Viśvakarman Bhauvana**, and in the Upaniṣads[4] he is mentioned as a Ṛṣi. The Kaśyapas appear in connexion with **Janamejaya** in the Aitareya Brāhmaṇa.[5]

[1] ix. 114, 2.

[2] Sāmaveda, i. 1, 2, 4, 10; 4, 2, 3, 2 (but in these passages the St. Petersburg Dictionary, *s.v.*, accepts the sense of a divine being, identical with Prajāpati); Av. i. 14, 4; ii. 33, 7; iv. 20, 7; 29, 3; 37, 1; Maitrāyaṇī Saṃhitā, iv. 2, 9; Vājasaneyi Saṃhitā, iii. 62.

[3] viii. 21; Satapatha Brāhmaṇa, xiii. 7, 1, 15.

[4] Bṛhadāraṇyaka Upaniṣad, ii. 2, 6; Jaiminīya Brāhmaṇa, iv. 3, 1 (in a quotation).

[5] vii. 27. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, n. 1.

**Kaśyapa Naidhruvi** is mentioned as a teacher in the last Vaṃśa (list of teachers) of the Śatapatha Brāhmaṇa.[1]

[1] Bṛhadāraṇyaka Upaniṣad, vi. 4, 33 (Mādhyaṃdina = vi. 5, 3, Kāṇva).

**Kaṣkaṣa** designates a kind of worm in the Atharvaveda.[1]

[1] v. 23, 7. *Cf.* Zimmer, *Altindisches Leben*, 98.

**Kasarṇīla** is the name of a kind of snake in the Atharvaveda.[1] It occurs also in the form Kasarṇīra, personified as the seer Kasarṇīra Kādraveya in the Taittirīya Saṃhita.[2]

[1] x. 4, 5, where the Paippalāda recension has *kvaṣarṣṇīla*.

[2] i. 5, 4, 1. *Cf.* Zimmer, *Altindisches Leben*, 98; Bloomfield, *Hymns of the Atharvaveda*, 607.

**Ka-stambhī** denotes in the Śatapatha Brāhmaṇa[1] a piece of wood used as a prop for the end of a wagon-pole to rest on.

[1] i. 1, 2, 9. *Cf.* Caland and Henry, *L'Agniṣṭoma*, 49; Eggeling, *Sacred Books of the East*, 12, 14, n. 1.

**Kahoḍa Kauṣītaki**[1] or **Kauṣītakeya**[2] is mentioned in the Śatapatha Brāhmaṇa,[1] the Bṛhadāraṇyaka Upaniṣad,[2] and the Śāṅkhāyana Āraṇyaka,[1] as a teacher, contemporary with Yājñavalkya. *Cf.* **Kāhoḍi.**

[1] Satapatha Brāhmaṇa, ii. 4, 3, 1; Śāṅkhāyana Āraṇyaka, xv.

[2] Bṛhadāraṇyaka Upaniṣad, iii. 5, 1.

**Kākambīra** is the name in the Rigveda[1] of a useful tree of some kind.

[1] vi. 48, 17. *Cf.* Zimmer, *Altindisches Leben*, 62.

**Kākṣa-seni** is the patronymic ('son of Kakṣasena') of **Abhipratārin** in the Pañcaviṃśa Brāhmaṇa (xiv. 1, 12).

**Kākṣīvata.** See **Nodhas.**

**Kāṭhaka,** the name of the recension of the Black Yajurveda belonging to the school of the Kaṭhas, is mentioned in the Nirukta[1] of Yāska and in the Anupada Sūtra.[2] The Saṃhitā which bears the name has been in part edited by L. v. Schroeder.[3]

[1] x. 4.
[2] iii. 11; vii. 11.
[3] Two volumes have so far appeared, the first containing i-xviii, the second xix-xxx. *Cf. Indische Studien*, 1, 44; 3, 451; von Schroeder, Kāṭhaka Saṃhitā, 1900, 1909; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 145-171; *Die Tübinger Kaṭha-Handschriften*, Vienna, 1898; *Zwei Handschriften der K.K. Hofbibliothek in Wien mit Fragmenten des Kāṭhaka*, Vienna, 1896.

**Kāṇṭhe-viddhi** ('descendant of Kaṇṭheviddha') is mentioned as a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 382.

**Kāṇḍa-vīṇā,** the name of a musical instrument, a kind of lute made out of joints of reed, which is mentioned as used at the Mahāvrata ceremony in the Kāṭhaka Saṃhitā.[1]

[1] xxxiv. 5 (*Indische Studien*, 3, 477). *Cf.* Lāṭyāyana Srauta Sūtra, iv. 2, 6; Kātyāyana Srauta Sūtra, xiii. 3, 16; Sāṅkhāyana Śrauta Sūtra, xvii. 3, 12.

**Kāṇḍviya** is mentioned as an Udgātṛ in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 10, 2).

**Kāṇva.** See **Kaṇva**: among others, **Devātithi, Medhātithi, Vatsa,** were prominent members of the Kaṇva family.

**Kāṇvī-putra** is mentioned as a pupil of **Kāpīputra** in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.[1]

[1] vi. 5, 1 (Kāṇva recension).

**Kāṇvāyana** ('descendant of Kaṇva') and **Kāṇvyāyana** ('descendant of Kāṇvya') are patronymics occurring in the Rigveda[1] and the Ṣaḍviṃśa Brāhmaṇa[2] respectively.

[1] viii. 55, 4.
[2] *Indische Studien*, 1, 38; Sāyaṇa on Rv. i. 51, 1; viii. 2, 40.

**Kātyāyani.** See **Dakṣa.**

**Kātyāyanī** is the name of one of the two wives of **Yājñavalkya** in the Bṛhadāraṇyaka Upaniṣad.[1]

[1] ii. 4, 1; iv. 5, 1. 2. A Kātya appears in the Baudhāyana Śrauta Sūtra, ii. 15 *et seq.* See Weber, *Indian Literature*, 138.

**Kātyāyanī-putra,** 'son of Kātyāyanī,' is mentioned in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of **Gotamīputra** and of **Kauśikīputra.** A Jātūkarṇya Kātyāyanīputra is named as a teacher in the Śāṅkhāyana Āraṇyaka.[2]

[1] vi. 5, 1, Kāṇva. [2] viii. 10. *Cf.* Weber, *Indian Literature*, 138.

**Kānāndha** is mentioned in the Baudhāyana Śrauta Sūtra (xxi. 10) as son of **Vadhryaśva.**

**Kānīta** is the patronymic ('son of Kanīta') in the Rigveda[1] of **Pṛthuśravas.**

[1] viii. 46, 21. 24. *Cf.* Sāṅkhāyana Śrauta Sūtra, xvi. 11, 23.

**Kānīna** in the Atharvaveda[1] apparently denotes the 'son of a maiden.' See **Pati.**

[1] v. 5, 8. *Cf.* Zimmer, *Altindisches Leben*, 334.

**Kāṇḍā-viṣa** in the Atharvaveda (x. 4, 22) denotes some kind of poison. *Cf.* **Kanaknaka.**

**Kāpaṭava Su-nītha** is mentioned in the Vaṃśa Brāhmaṇa[1] as a pupil of **Sutemanas Śāṇḍilyāyana.**

[1] *Indische Studien*, 4, 383.

**Kāpileya.**—The Kāpileyas and the **Bābhravas** are mentioned in the Aitareya Brāhmaṇa[1] as descendants of **Devarāta Vaiśvāmitra,** the adoptive name of **Śunaḥśepa.**

[1] vii. 17. *Cf.* Weber, *Indische Studien*, 1, 216, n., 433.

**Kāpī-putra** ('son of Kāpī') is mentioned in the last Vaṃśa (list of teachers) of the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 1) as a pupil of **Ātreyīputra.**

**Kāpeya** ('descendant of Kapi'). The Kāpeyas are mentioned as priests of **Citraratha** in the Kāṭhaka Saṃhitā[1] and the Pañcaviṃśa Brāhmaṇa.[2] See also **Śaunaka.**

[1] xiii. 12.
[2] xx. 12, 5. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 52, 53; Hillebrandt, *Vedische Mythologie*, 2, 157.

**Kāpya** ('descendant of Kapi') is the patronymic of Sanaka and Navaka, two obviously fictitious persons who served at the Sattra ('sacrificial session') of the Vibhindukīyas in the Jaiminīya Brāhmaṇa.[1] It is also the patronymic of Patañcala in the Bṛhadāraṇyaka Upaniṣad.[2] See also **Kaiśorya.**

[1] iii. 233.
[2] iii. 3, 1; 7, 1. *Cf.* Weber, *Indian Literature*, 126, 137.

**Kābandhi** ('descendant of Kabandha') is the patronymic of **Vicārin** in the Gopatha Brāhmaṇa (i. 2, 9. 18).

**Kāma-pri** ('descendant of Kāmapra') is the patronymic of **Marutta** in the Aitareya Brāhmaṇa (viii. 21). In the St. Petersburg Dictionary it is suggested that the reading in this passage should be *kāmapre*, 'fulfilling desires,' as an epithet of the sacrifice (*yajñe*).

**Kāmalāyana** ('descendant of Kamala') is the patronymic of **Upakosala** in the Chāndogya Upaniṣad (iv. 10, 1).

**Kāmpīla.**—In one passage of the Yajurveda Saṃhitās[1] the epithet Kāmpīla-vāsinī is applied to a woman, perhaps the king's Mahiṣī or chief wife, whose duty it was to sleep beside the slaughtered animal at the horse sacrifice (Aśvamedha). The exact interpretation of the passage is very uncertain, but both Weber[2] and Zimmer[3] agree in regarding Kāmpīla as the name of the town known as Kāmpīlya in the later literature, and the capital of Pañcāla in Madhyadeśa.

[1] Taittirīya Saṃhitā, vii. 4, 19, 1; Maitrāyaṇī Saṃhitā, iii. 12, 20; Kāṭhaka Saṃhitā, Aśvamedha, iv. 8; Vājasaneyi Saṃhitā, xxiii. 18; Taittirīya Brāhmaṇa, iii. 9, 6; Satapatha Brāhmaṇa, xiii. 2, 8, 3.

[2] *Indische Studien*, 1, 184; *Indian Literature*, 114, 115.

[3] *Altindisches Leben*, 36, 37. So also Ludwig, Translation of the Rigveda, 3, 204; von Schroeder, Maitrāyaṇī Saṃhitā, 1, xxi; *Indiens Literatur und Cultur*, 164; Eggeling, *Sacred Books of the East*, 44, 321, 322.

**Kāmboja** ('native of **Kamboja**') **Aupamanyava** ('descendant of Upamanyu') is mentioned as a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] Weber, *Indische Studien*, 4, 372; *Episches im vedischen Ritual*, 45; Zimmer, *Altindisches Leben*, 102.

**Kārapacava** is the name in the Pañcaviṃśa Brāhmaṇa[1] of a place on the **Yamunā.**

[1] xxv. 10, 23. *Cf.* Āśvalāyana Srauta Sūtra, xii. 6; Śāṅkhāyana Śrauta Sūtra, xiii. 29, 25; Kātyāyana Śrauta Sūtra, xxiv. 6, 10; Weber, *Indische Studien*, 1, 34.

**Kāraskara** is the name of a people mentioned in the Baudhāyana Śrauta Sūtra[1] and the Āpastamba[2] and Hiraṇyakeśi[3] Sūtras.

[1] xx. 13 (14). *Cf.* Baudhāyana Dharma Sūtra, i. 2, 14.

[2] xxii. 6, 18.

[3] xvii. 6. *Cf.* Bühler, *Sacred Books of the East*, 14, 148; Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 553.

**Kāri** is the name of one of the victims of the human sacrifice (Puruṣamedha) in the Vājasaneyi Saṃhitā,[1] and is there dedicated to 'laughter.' The commentator Mahīdhara[2] interprets the word as 'worker' (*karaṇa-śīla*), but the St. Petersburg Dictionary suggests that it means a 'jubilant' person (as derived from the root *kṛ*, 'to praise').

[1] xxx. 6. 20; Taittirīya Brāhmaṇa, iii. 4, 2, 1.

[2] On Vājasaneyi Saṃhitā, *loc. cit.*

**Kārīradi** is the name of persons mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (ii. 4, 4) as holding a special view of the Udgītha (Sāmaveda Chant).

**Kāru**, 'poet,' is a word almost confined to the Rigveda.[1] There is evidence that the poet was regarded as a professional man, just as much as the physician (**Bhiṣaj**).[2] The poets, no doubt, mainly lived at the courts of princes amid their retainers,[3] though they would probably also sing the praises of rich merchants. There was probably no essential connexion between the priest and the poet. Though the priest was often a poet, yet poetry can hardly have been restricted to the priestly caste. Indeed, at the horse sacrifice (Aśvamedha) the Śatapatha Brāhmaṇa[4] expressly requires that one of the singers of panegyrics should be a Rājanya, while the other was a Brāhmaṇa, both singing verses of their own composition. The Anukramaṇī (Index) in several cases[5] attributes hymns of the Rigveda to princes; and even though this may often be merely the same sort of procedure[6] as has made Śūdraka the author of the Mṛcchakaṭikā, or Harṣa of the Ratnāvalī, and has given us royal teachers of the Brahman doctrine,[7] still the Indian tradition evidently saw nothing odd in the idea of non-Brāhmaṇas as poets. Most of the non-sacred poetry has,

[1] i. 148, 2; 165, 12; 177, 5; 178, 3; ii. 43, 1; iii. 33, 8; 39, 7; v. 33, 7; vii. 27; 68, 9; 72, 4, etc.; Maitrāyaṇī Saṃhitā, i. 8, 7; Gopatha Brāhmaṇa, i. 2, 21.

[2] ix. 112, 3.

[3] vii. 73, 1.

[4] xiii. 1, 5, 1; 4, 3, 5.

[5] *E.g.*, x. 92 is attributed to Śāryāta **Mānava**.

[6] See Pischel, *Vedische Studien*, 3, 202.

[7] Weber, *Episches im vedischen Ritual*, 20, n. 4, sees in Av. xx. a recension of Kṣatriya character. He also finds Kṣatriyas in **Viśvāmitra** and **Kakṣīvant**, but hardly with reason. *Cf.* **Varṇa**.

however, disappeared, for the epic is a product, as it stands, of a later period. See also **Ṛṣi.**

**Kārotara** appears to denote in the Rigveda,[1] and occasionally later,[2] a 'filter' or 'sieve' for purifying the liquor called **Surā.**

[1] i. 116, 7.
[2] Vājasaneyi Saṃhitā, xix. 16. 82; Satapatha Brāhmaṇa, xii. 9, 1, 2; Kauṣītaki Brāhmaṇa, ii. 7. *Cf.* Zimmer, *Altindisches Leben*, 280.

**Kārotī** is mentioned in the Śatapatha Brāhmaṇa (ix. 5, 2, 15) as a place, or perhaps a river, where **Tura Kāvaṣeya** made a fire-altar—that is, as a seat of the fire-cult *par excellence.*

**Kārśakeyī-putra** ('son of Kārśakeyī') is the name of a man mentioned in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad. In the Kāṇva (vi. 5, 2) recension he is a pupil of **Prācīnayogīputra;** in the Mādhyaṃdina (vi. 4, 33) recension his teacher's name is **Prāśnīputra Āsurivāsin.**

**Kārṣṇāyasa** ('black metal'), a word found in the Upaniṣads,[1] must clearly mean 'iron.' See **Ayas.**

[1] Chāndogya Upaniṣad, iv. 17, 7; vi. 1, 5; Jaiminīya Upaniṣad Brāhmaṇa, iii. 17, 3. *Cf.* Zimmer, *Altindisches Leben*, 52.

**Kārṣman,** a word meaning literally 'furrow,' and found only in the Rigveda,[1] is the designation of the goal in the chariot race. The competitor probably turned round it and came back to the starting-place.[2]

[1] i. 116, 17; ix. 36, 1; 74, 8.
[2] Av. ii. 14, 6. *Cf.* Zimmer, *Altindisches Leben*, 291, 292.

**Kārṣmarya** is the name of a tree (*Gmelina arborea*) which is often alluded to in the Taittirīya Saṃhitā,[1] the Maitrāyaṇī Saṃhitā,[2] and the Śatapatha Brāhmaṇa.[3]

[1] v. 2, 7, 3. 4; vi. 2, 1, 5.
[2] iii. 2, 6; 7, 9.
[3] iii. 4, 1, 6; 8, 2, 17; iv. 3, 3, 6; vii. 4, 1, 37. *Cf.* Zimmer, *Altindisches Leben*, 62.

**Kāla**, the generic expression for 'time,' first occurs in the Rigveda,[1] where, however, it is used only once, in the late tenth book. It is known to the Atharvaveda,[2] where Kāla has already developed the sense of time as fate. The word is frequent in the Brāhmaṇas,[3] superseding the earlier use of **Ṛtu**. The more general division of time is into 'past' (*bhūta*), 'present' (*bhavat*), and 'future' (*bhaviṣyat*).[4] For other divisions see **Ahan, Māsa, Saṃvatsara.**

[1] x. 42, 9.
[2] xix. 53. 54.
[3] Śatapatha Brāhmaṇa, i. 7, 3, 3; ii. 4, 2, 4; iii. 8, 3, 36; vii. 2, 2, 21, etc.
[4] *E.g.*, Sāṅkhāyana Āraṇyaka, vii. 20.

**Kālakā** is the name of one of the victims at the horse sacrifice (Aśvamedha) in the Yajurveda Saṃhitās,[1] variously identified with a bird[2] or a chameleon.[3]

[1] Taittirīya Saṃhitā, v. 5, 15, 1; Maitrāyaṇī Saṃhitā, iii. 14, 16; Vājasaneyi Saṃhitā, xxiv. 35.
[2] Mahīdhara on Vājasaneyi Saṃhitā, *loc. cit.*
[3] Sāyaṇa on Taittirīya Saṃhitā, *loc. cit.* *Cf.* Zimmer, *Altindisches Leben*, 99.

**Kāla-kāñja.**—In the Atharvaveda[1] mention is made of the Kālakāñjas as being in the sky. Both Roth[2] and Zimmer[3] hold that some constellation is meant. But as the defeat of the Kālakāñjas is one of Indra's exploits,[4] it is doubtful whether any stress can be laid on that interpretation of the passage in the Atharvaveda. Whitney[5] suggests that the three stars of Orion are meant, Bloomfield[6] that the galaxy or the stars in general are intended.

[1] vi. 80, 2.
[2] St. Petersburg Dictionary, *s.v.*
[3] *Altindisches Leben*, 353.
[4] Kāṭhaka Saṃhitā, viii. 1. *Cf.* also Maitrāyaṇī Saṃhitā, i. 6, 9; Taittirīya Brāhmaṇa, i. 1, 2, 4-6; Kauṣītaki Upaniṣad, iii. 1.
[5] Translation of the Atharvaveda, 341.
[6] *Hymns of the Atharvaveda*, 500; *Journal of the American Oriental Society*, 15, 163-169.
*Cf.* Weber, *Indische Studien*, 1, 410, 414 *et seq.*; 3, 465; Oertel, *Journal of the American Oriental Society*, 19, 121.

**Kāvaṣeya** ('descendant of Kavaṣa') is the constant patronymic of **Tura.** The Kāvaṣeyas are also mentioned as teachers of philosophical points in the Rigveda Āraṇyakas.[1]

[1] Aitareya Āraṇyaka, iii. 2, 6; Sāṅkhāyana Āraṇyaka, viii. 11. *Cf.* Weber, *Indische Studien*, 1, 391, n.; 2, 418; Keith, *Aitareya Āraṇyaka*, 257.

**Kāvya** ('descendant of Kavi') is the constant[1] patronymic of **Uśanas.** In the Pañcaviṃśa Brāhmaṇa it is also applied to **Iḍhat**[2] and **Ukṣṇorandhra.**[3]

[1] Rv. i. 51, 11; 83, 5; 121, 12; vi. 20, 11; viii. 23, 17; Av. iv. 29, 6; Taittirīya Saṃhitā, ii. 5, 8, 5, etc.
[2] xiv. 9, 16.
[3] xiii. 9, 19.
*Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 48, 49.

**Kāśa.**—Roth[1] finds this word, which denotes a species of grass (*Saccharum spontaneum*) used for mats, etc., in one passage of the Rigveda,[2] but the reading is uncertain. The word has this sense in the Taittirīya Āraṇyaka.[3]

[1] St. Petersburg Dictionary, *s.v.* [2] x. 100, 10. [3] vi. 9, 1.

**Kāśi, Kāśya.**—The name Kāśi denotes (in the plural[1]) the people of Kāśi (Benares), and Kāśya, the king of Kāśi. The Śatapatha Brāhmaṇa[2] tells of **Dhṛtarāṣṭra,** king of Kāśi, who was defeated by **Śatānīka Sātrājita,** with the result that the Kāśis, down to the time of the Brāhmaṇa, gave up the kindling of the sacred fire. Sātrājita was a **Bharata.** We hear also of **Ajātaśatru** as a king of Kāśi;[3] and no doubt **Bhadrasena Ajātaśatrava,** a contemporary of **Uddālaka,** was also a king of Kāśi.

The Kāśis and **Videhas** were closely connected, as was natural in view of their geographical position. The compound name Kāśi-Videha occurs in the Kauṣītaki Upaniṣad;[4] in the Bṛhadāraṇyaka Upaniṣad[5] **Gārgī** describes Ajātaśatru as either a Kāśi or a Videha king. The Śāṅkhāyana Śrauta Sūtra[6]

[1] Satapatha Brāhmaṇa, xiii. 5, 4, 19. 21. The plural occurs also in the Paippalāda recension of the Atharvaveda, v. 22, 14.
[2] xiii. 5, 4, 19.
[3] Bṛhadāraṇyaka Upaniṣad, ii. 1, 1; iii. 8, 2; Kauṣītaki Upaniṣad, iv. 1.
[4] Kauṣītaki Upaniṣad, *loc. cit.*
[5] iii. 8, 2.
[6] xvi. 29, 5.

mentions one Purohita as acting for the kings of Kāśi, Kosala, and Videha; and the Baudhāyana Śrauta Sūtra[7] mentions Kāśi and Videha in close proximity. Weber,[8] indeed, throws out the suggestion that the Kāśis and the Videhas together constitute the **Uśīnaras**, whose name is very rare in Vedic literature.

As Kosala and Videha were in close connexion, Kāśi and Kosala are found combined in the compound name Kāśi-Kauśalyas of the Gopatha Brāhmaṇa.[9]

Though Kāśi is a late word, it is quite possible that the town is older, as the river **Varaṇāvatī** referred to in the Atharvaveda[10] may be connected with the later Vārāṇasī (Benares).

It is significant that while the Kāśis, Kosalas, and Videhas were united, any relations which the Kuru-Pañcala peoples may have had with them were hostile. It is a fair conclusion that between these two great groups of peoples there did exist some political conflict as well as probably a difference of culture in some degree. The Śatapatha Brāhmaṇa,[11] in the story of the advance of Āryan civilization over Kosala and Videha, preserves a clear tradition of this time, and a piece of evidence that in the Kuru-Pañcāla country lay the real centre of the Brāhmaṇa culture (see also **Kuru-Pañcāla**). That the Kosala-Videhas were originally settlers of older date than the Kuru-Pañcālas is reasonably obvious from their geographical position, but the true Brāhmaṇa culture appears to have been brought to them from the Kuru-Pañcala country. It is very probable that the East was less Āryan than the West, and that it was less completely reduced under Brahmin spiritual supremacy, as the movement of Buddhism was Eastern, and the Buddhist texts[12] reveal a position in which the Kṣatriyas rank above Brāhmaṇas. With this agrees the fact that the later Vedic texts[13] display

[7] xxi. 13.

[8] *Cf.* Weber, *Indische Studien*, 1, 212, 213.

[9] i. 2, 9.

[10] iv. 7. 1. *Cf.* Zimmer, *Altindisches Leben*, 20; Bloomfield, *Hymns of the Atharvaveda*, 376.

[11] i. 4, 1, 10 *et seq.* *Cf.* Weber, *Indische Studien*, 1, 170 *et seq.*; Eggeling, *Sacred Books of the East*, 12, xlii *et seq.*, 104, n. 1.

[12] See Fick, *Die sociale Gliederung*, chap. iv.

[13] Kātyāyana Srauta Sūtra, xxii. 4, 22; Lāṭyāyana Śrauta Sūtra, viii. 6, 28. See Weber, *Indische Studien*, 10, 99; Fick, *op. cit.*, 140, n. 1; and *cf.* **Magadha**.

towards the people of Magadha a marked antipathy, which may be reasonably explained by that people's lack of orthodoxy, and which may perhaps be traced as far back as the Vājasaneyi Saṃhitā.[14] It is, of course, possible that the Kosala-Videhas and Kāśis actually were merely offshoots of the tribes later known as the Kuru-Pañcālas, and that they by reason of distance and less complete subjugation of the aborigines lost their Brahminical culture. This hypothesis, however, appears less likely, though it might be supported by a literal interpretation of the legend of the Aryan migration in the Śatapatha Brāhmaṇa.[15]

[14] xxx. 5. 22. See **Magadha**.
[15] *Cf.* Eggeling, *loc. cit.*, 104, n. 1. *Cf.* Grierson, *Journal of the Royal Asiatic Society*, 1908, 837, 1143; Keith, *ibid.*, 831, 1138; Oldenberg, *Buddha*, 402 *et seq.*

**Kāśyapa** ('descendant of Kaśyapa') is a common patronymic,[1] and is applied specially to **Ṛśyaśṛṅga, Devataras Śyāvasāyana, Śūṣa Vāhneya.**

[1] Satapatha Brāhmaṇa, vii. 5, 1, 5; Taittirīya Āraṇyaka, ii. 18; x. 1, 8, etc.

**Kāśyapī-bālākyā-māṭharī-putra** ('son of Kāśyapī, Bālākyā, and Māṭharī'). This curious name is given in the Bṛhadāraṇyaka Upaniṣad[1] to a teacher, pupil of **Kautsīputra.**

[1] vi. 4, 31 (Mādhyaṃdina recension).

**Kāṣāyaṇa** is mentioned in the second Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad as a teacher, pupil of Sāyakāyana according to the Kāṇva (iv. 6, 2), of Saukarāyaṇa according to the Mādhyaṃdina recension (iv. 5, 27).

**Kāṣṭhā** seems to have the sense in the Rigveda[1] of 'course' for a chariot race. It also means in the Rigveda[2] and later[3] 'goal,' either like the **Kārṣman** the turning place, or the final goal (*paramā kāṣṭhā*).

[1] i. 37, 10; 65, 3; iv. 58, 7; vi. 46, 1; vii. 93, 3; viii. 80, 8; ix. 21, 7.
[2] x. 102, 9, is perhaps so to be taken.
[3] Av. ii. 14, 6; Taittirīya Saṃhitā, i. 6, 9, 3; Vājasaneyi Saṃhitā, ix. 13; Aitareya Brāhmaṇa, iv. 7; Satapatha Brāhmaṇa, xi. 5, 7, 2, etc. *Cf.* Zimmer, *Altindisches Leben*, 291, 292; Max Müller, *Sacred Books of the East*, 32, 77.

**Kās, Kāsa, Kāṣā, Kāsikā.**—All these four forms[1] of the same word denote 'cough,' which is mentioned in the Atharvaveda as accompanying a headache,[2] as a symptom in fever (**Takman**),[3] and as an independent disease.[4]

[1] Kās: Av. i. 12, 3; v. 22, 10; Kāsa: Av. v. 22, 11 (probably); Kāṣā: Av. vi. 105, 1 *et seq.*; Kāsikā: Av. v. 22, 12; xi. 2, 22.
[2] Av. i. 12, 3.
[3] v. 22, 10.
[4] vi. 105.
*Cf.* Zimmer, *Altindisches Leben*, 385; Grohmann, *Indische Studien*, 9, 394; Jolly, *Medicin*, 89.

**Kāhoḍi** ('descendant of Kahoḍa') is the patronymic of **Argala** in the Kāṭhaka Saṃhitā (xxv. 5).

**Kiṃśuka** is the name of a tree (*Butea frondosa*) mentioned in the wedding hymn of the Rigveda,[1] the bridal car being described as adorned with its blossoms (*su-kiṃśuka*).

[1] x. 85, 20. *Cf.* Zimmer, *Altindisches Leben*, 62. Sāyaṇa thinks the meaning is that the car is made of the wood of the tree.

**Kiki-dīvi** denotes some kind of bird, perhaps the blue jay.[1] According to the commentator, it means 'partridge' (*tittiri*) in the Taittirīya Saṃhitā.[2]

[1] Roth, St. Petersburg Dictionary, *s.v.* See Rv. x. 97, 13.
[2] v. 6, 22, 1.
*Cf.* Zimmer, *Altindisches Leben*, 92; Schrader, *Prehistoric Antiquities*, 251.

**Kitava**, 'the gambler,' is frequently referred to in the Rigveda[1] and later.[2] A father is represented as chastising his son for gambling.[3] The gambler seems at times to have fallen, along with his family, into servitude, presumably by selling himself to pay his debts.[4] Technical names[5] for different sorts of gamblers given in the Yajurveda Saṃhitās are Ādinava-darśa,

[1] ii. 29, 5; v. 85, 8; x. 34, 3. 7. 10. 11. 13.
[2] Av. vii. 50, 1; 109, 3; Vājasaneyi Saṃhitā, xxx. 8. 18. 22; Aitareya Brāhmaṇa, ii. 19, etc.
[3] Rv. ii. 29, 5. *Cf.* **Pitṛ**.
[4] Rv. x. 34. *Cf.* perhaps the *bhakta-dāsa*, 'slave for hire,' of the Mānava Dharma Sāstra, viii. 415; Fick, *Die sociale Gliederung*, 197.
[5] Taittirīya Saṃhitā, iv. 3, 3, 1 *et seq.*; Vājasaneyi Saṃhitā, xxx. 18.

Kalpin, Adhi-kalpin, and Sabhā-sthāṇu. None of these can be safely[6] explained, though the last has usually[7] been taken as a satirical name derived from the gambler's devotion to the dicing place (**Sabhā**), 'pillar of the dicing hall.' The first literally means 'seeing ill-luck,'[8] and may refer to the quickness of the dicer to note an error on the part of his antagonist, or to his eagerness to see the defeat of his rival.

[6] *Cf.* Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 282; Zimmer, *Altindisches Leben*, 284.

[7] So Mahīdhara on Vājasaneyi Saṃhitā, xxx. 18; Sāyaṇa on Taittirīya Brāhmaṇa, iii. 4, 16, 1.

[8] *Cf.* Roth, St. Petersburg Dictionary, *s.v.*; Weber, *loc. cit.*

**Kiṃ-puruṣa**, lit. 'what sort of man,' appears in the Brāhmaṇas[1] to designate the 'ape,' which is a mimic man. Possibly the same sense should be seen in the passage of the Vājasaneyi Saṃhitā,[2] where it occurs, and where Roth[3] assumes it to refer to a contemptible man. Max Müller[4] renders it 'savage.'

[1] Aitareya Brāhmaṇa, ii. 8; Satapatha Brāhmaṇa, i. 2, 3, 9; vii. 5, 2, 32.

[2] xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1.

[3] St. Petersburg Dictionary, *s.v.*

[4] *Ancient Sanskrit Literature*, 420. *Cf.* Weber, *Indische Studien*, 9, 246; *Omina und Portenta*, 356; Eggeling, *Sacred Books of the East*, 12, 51, n. 3.

**Kiyāmbu** is the name of one of the water-plants which are to grow, according to a funeral hymn in the Rigveda,[1] on the place where the body of the dead was burned. The word seems to mean 'having some water,' possibly by popular etymology.[2]

[1] x. 16, 13 = Av. xviii. 3, 6.

[2] *Cf.* Sāyaṇa on Rv., *loc. cit.*, and on Taittirīya Āraṇyaka, vi. 4, 1, 2, where Kyāmbu is the form. *Cf.* Zimmer, *Altindisches Leben*, 62; Bloomfield, *Proceedings of the American Oriental Society*, October, 1890, xl.

1. **Kirāta** is a name applied to a people living in the caves of the mountains, as appears clearly from the dedication of the Kirāta to the caves (*guhā*) in the Vājasaneyi Saṃhitā,[1] and from the reference in the Atharvaveda[2] to a Kirāta girl (*kairātikā*), who digs a remedy on the ridges of the mountains.

[1] xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1.

[2] x. 4, 14.

Later[3] the people called Kirātas were located in Eastern Nepal, but the name seems to have been applied to any hill folk, no doubt aborigines, though the Mānava Dharma Śāstra[4] regards them as degraded Kṣatriyas.

[3] Lassen, *Indische Alterthumskunde*, 1², 530, 534.
[4] x. 44.
*Cf.* Zimmer, *Altindisches Leben*, 32; Ludwig, Translation of the Rigveda, 3, 207; V. Smith, *Journal of the Royal Asiatic Society*, 1909, 258, n. 1; Lévi, *Le Népal*, 2, 77.

2. **Kirāta.**—In the story of **Asamāti** there appear, as the two priests who are opposed to the **Gaupāyanas,** Kirāta and **Akuli** according to the Pañcaviṃśa Brāhmaṇa,[1] or Kilāta and Ākuli according to the Śatapatha Brāhmaṇa.[2] No doubt the name is chosen, not as that of a historic person, but as a suitable designation of a hostile priest; for it is probably identical with the name of the mountaineers described in the preceding article.

[1] xiii. 12, 5 (where the text reads *kirāta-kulyau*). Böhtlingk, Dictionary, *s.v.*, takes the word, with Sāyaṇa, as an adjective, *kirāta-kula*, 'of the family of Kirāta.' The reading in the Bṛhaddevatā (vii. 86) is *kirātākulī*.
[2] i. 1, 4, 14 (where the text reads *kilātākulī*). *Cf.* also Śāṭyāyanaka Brāhmaṇa *apud* Sāyaṇa on Rv. x. 57, 1; 60, 1; Jaiminīya Brāhmaṇa, iii. 167; *Journal of the American Oriental Society*, 18, 41 *et seq.*; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 48, n. 1.

**Kilāta** is the form of the name 2. **Kirāta** that appears in the Śatapatha, Śāṭyāyanaka, and Jaiminīya Brāhmaṇas.[1]

[1] See note [2] under the preceding article.

**Kilāsa** is the name of a disease, 'white leprosy,' in the Atharvaveda[1] and the Vājasaneyi Saṃhitā, etc.[2] It resulted in the appearance of grey (*palita*) and white (*śukla, śveta*) spots all over the skin. Haug gave the same sense to *alasa* in the Aitareya Brāhmaṇa,[3] but this is doubtful. The fem. Kilāsī is taken by Max Müller to mean a 'spotted deer' in one passage of the Rigveda.[4]

[1] i. 23, 24.
[2] xxx. 21; Pañcaviṃśa Brāhmaṇa, xiv. 3, 17; xxiii. 11, 11; Taittirīya Āraṇyaka, v. 4, 12. *Cf.* Zimmer, *Altindisches Leben*, 391; Bloomfield, *Hymns of the Atharvaveda*, 266; Jolly, *Medicin*, 98; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 68.
[3] vi. 33, 5.
[4] v. 53, 1.

**Kīkaṭa.**—The name of this people occurs only in one passage of the Rigveda, where they appear as hostile to the singer and as under the leadership of **Pramaganda.** Yāska[2] declares that Kīkaṭa was the name of a non-Āryan country, and later[3] Kīkaṭa is given as a synonym of Magadha. Hence Zimmer[4] concludes that the Kīkaṭas were a non-Āryan people living in the country later known as Magadha. Weber[5] holds that this people were located in Magadha, but were Āryan, though at variance with other Āryan tribes, perhaps because of heretical tendencies, for Magadha was later a seat of Buddhism. But the identification is uncertain, and is doubted by Oldenberg[6] and Hillebrandt.[7]

[1] iii. 53, 14.
[2] Nirukta, vi. 32.
[3] St. Petersburg Dictionary, *s.v.*
[4] *Altindisches Leben*, 31, 118. *Cf.* Geldner, *Rigveda, Kommentar*, 58.
[5] *Indische Studien*, 1, 186; *Indian Literature*, 79, n. *.
[6] *Buddha*, 402, 403; *Ṛgveda-Noten*, 1, 253.
[7] *Vedische Mythologie*, 1, 14-18.

**Kīṭa** is the name of a species of worm mentioned in the Atharvaveda,[1] and frequently in the Upaniṣads.[2]

[1] ix. 4, 16.
[2] Bṛhadāraṇyaka Upaniṣad, vi. 1, 19; 2, 14; Chāndogya Upaniṣad, vi. 9, 3; 10, 2; vii. 2, 1; 7, 1; Kauṣītaki Upaniṣad, i. 2, etc.
*Cf.* Zimmer, *Altindisches Leben*, 98.

**Kīnāśa,** a name of the ploughman or cultivator of the soil, is found in the Rigveda[1] and the later Saṃhitās.[2] See **Kṛṣi.**

[1] iv. 57, 8.
[2] Av. iv. 11, 10; vi. 30, 1; Vājasaneyi Saṃhitā, xxx. 11; Taittirīya Brāhmaṇa, ii. 4, 8, 7.
*Cf.* Zimmer, *Altindisches Leben*, 237; Weber, *Indische Studien*, 18, 45; Hopkins, *Journal of the American Oriental Society*, 17, 86, n.

**Kīri** is in the Rigveda[1] a regular designation of the 'poet.' *Cf.* **Ṛṣi.**

[1] i. 31, 13; ii. 12, 6; v. 52, 12 (*kīriṇaḥ*; Max Müller, *Sacred Books of the East*, 32, 317). But see Geldner, *Rigveda, Glossar*, 46; Pischel, *Vedische Studien*, 1, 223.

**Kīrśā,** the name of some kind of animal, or perhaps bird, is mentioned in the list of victims for the horse sacrifice (Aśvamedha) in the Taittirīya Saṃhitā.[1]

[1] v. 5, 20, 1. *Cf.* Zimmer, *Altindisches Leben*, 99; St. Petersburg Dictionary, *s.v.*

**Kīlāla**, a word denoting a 'sweet drink,' is found in all the later Saṃhitās,[1] but not in the Rigveda. As the Surā-kāra, 'maker of Surā,' is dedicated in the list of victims in the human sacrifice[2] (Puruṣamedha) to Kīlāla, it must have been a drink of somewhat the same nature as the **Surā** itself, possibly, as Zimmer[3] suggests, a kind of rum.

[1] Av. iv. 11, 10; 26, 6; 27, 5; vi. 69, 1; x. 6, 25; xii. 1, 59; Taittirīya Brāhmaṇa, ii. 6, 12, 13; Maitrāyaṇī Saṃhitā, ii. 7, 12; iii. 11, 3. 4; Vājasaneyi Saṃhitā, ii. 34; iii. 43; xx. 65; xxx. 11, etc.

[2] Vājasaneyi Saṃhitā, xxx. 11; Taittirīya Brāhmaṇa, iii. 4, 9, 1.

[3] *Altindisches Leben*, 281.

**Kīśmīla** denotes, according to Böhtlingk,[1] a certain disease in the Paippalāda recension of the Atharvaveda.[2]

[1] Dictionary, *s.v.*

[2] xix. 8, 4.

**Kīsta** in two passages of the Rigveda[1] means 'poet,' like **Kīri**.

[1] i. 127, 7; vi. 67, 10. *Cf.* Yāska, Nirukta, iii. 15.

**Kukkuṭa**, 'cock,' occurs in the Yajurveda[1] only.[2]

[1] Vājasaneyi Saṃhitā, i. 16. *Cf.* Zimmer, *Altindisches Leben*, 91.

[2] It is common in the later language.

**Kuṭaru** is, according to the commentator Mahīdhara,[1] synonymous with **Kukkuṭa**, 'cock.' The word is found in the Yajurveda Saṃhitās only.[2]

[1] On Vājasaneyi Saṃhitā, xxiv. 23.

[2] Taittirīya Saṃhitā, v. 5, 17, 1; Maitrāyaṇī Saṃhitā, i. 1, 6; iii. 14, 4. 20; iv. 1, 6; Vājasaneyi Saṃhitā, xxiv. 23, 39.

*Cf.* Zimmer, *Altindisches Leben*, 93.

**Kuṇḍa-pāyin** ('drinking from a jug') is the name of a teacher mentioned in the Pañcaviṃśa Brāhmaṇa[1] and in the Sūtras.[2]

[1] xxv. 4, 4.

[2] Āśvalāyana Srauta Sūtra, xii. 4, 6; Kātyāyana Śrauta Sūtra, xxiv. 4, 21.

**Kuṇḍa-pāyya** ('descendant of Kuṇḍapāyin') is a patronymic connected with a man named **Śṛṅgavṛṣ** in one passage of the Rigveda.[1]

[1] viii. 17, 13. *Cf.* Ludwig, Translation of the Rigveda, 3, 161; Hopkins, *Journal of the American Oriental Society*, 17, 90.

**Kuṇḍṛṇācī** is the name of an animal of unknown character occurring in the lists of victims at the horse sacrifice (Aśvamedha) in the Yajurveda Saṃhitās.[1] The word also occurs in one passage of the Rigveda,[2] in which a bird would seem to be intended, though Sāyaṇa interprets it as meaning 'with crooked flight' (*kuṭila-gatyā*). In his commentary on the Taittirīya Saṃhitā[3] he takes the word to denote the house-lizard (*gṛha-godhikā*).

[1] Taittirīya Saṃhitā, v. 5, 16, 1; Maitrāyaṇī Saṃhitā, iii. 14, 18; Vājasaneyi Saṃhitā, xxiv. 37.

[2] i. 29, 6.

[3] v. 5, 16, 1. *Cf.* Zimmer, *Altindisches Leben*, 89.

**Kutsa** is the name of a hero frequently mentioned in the Rigveda, which, however, gives practically no information about him, for he was no doubt already a figure of the mythic past. He is several times[1] called Ārjuneya, 'descendant of Arjuna,' and is usually[2] associated with Indra in the exploit of defeating the demon Śuṣṇa and winning the sun. He is said[3] to have defeated **Smadibha, Tugra,** and the **Vetasus,** but, on the other hand, he is several times[4] mentioned with **Atithigva** and **Āyu** as being vanquished by Indra, his defeat in one passage[5] being attributed to **Tūrvayāṇa.** Elsewhere[6] he appears with Atithigva as a friend of Indra's. In the later literature he is seldom[7] mentioned except in connexion with the myth of his binding Indra, which is found in the Brāhmaṇas,[8] and which is based on an obscure verse in the Rigveda.[9]

[1] Rv. iv. 26, 1; vii. 19, 2; viii. 1, 11.

[2] Rv. i. 63, 3; 121, 19; 174, 5; 175, 4; iv. 30, 4; v. 29, 4; vi. 20, 5; vii. 19, 2; x. 99, 9.

[3] Rv. x. 49, 4.

[4] Rv. i. 53, 10; ii. 14, 7; viii. 53, 2. *Cf.* iv. 26, 1.

[5] Rv. i. 53, 10.

[6] Rv. i. 51, 6; vi. 26, 3.

[7] *E.g.*, Av. iv. 29, 5; Pañcaviṃśa Brāhmaṇa, xiv. 11, 26.

[8] Pañcaviṃśa Brāhmaṇa, ix. 2, 22; Śāṭyāyanaka in Sāyaṇa on Rv. x. 38, 5; Jaiminīya Brāhmaṇa, i. 228; Oertel, *Journal of the American Oriental Society*, 18, 31.

[9] x. 38, 5.

The Kutsas, or descendants of Kutsa, are mentioned in one hymn of the Rigveda.[10]

[10] vii. 25, 5.
*Cf.* Ludwig, Translation of the Rigveda, 3, 113, 148; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 210, 211; Hillebrandt, *Vedische Mythologie*, 3, 284 *et seq.*, who suggests that perhaps two Kutsas—one a friend of Indra, and the other a foe — may be distinguished; Geldner, *Vedische Studien*, 3, 171; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 57, n. 1.

**Kutsa Aurava** ('son of Uru') is mentioned in the Pañcaviṃśa Brāhmaṇa[1] as having murdered his domestic priest (*purohita*), **Upagu Sauśravasa,** because the father of the latter insisted on paying homage to Indra. This fact may be compared with the hostility to Indra of **Kutsa** according to certain passages of the Rigveda.[2]

[1] xiv. 6, 8.
[2] See **Kutsa**.
*Cf.* Hillebrandt, *Vedische Mythologie*, 3, 284; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 57; Weber, *Indische Studien*, 10, 32.

**Kunti.**—The Kuntis are referred to in an obscure and corrupt passage of the Kāṭhaka Saṃhitā[1] as having defeated the **Pañcālas.**

[1] xxvi. 9. See Weber, *Indische Studien*, 3, 471, and *cf.* perhaps Maitrāyaṇī Saṃhitā, iv. 2, 6.

**Kubera Vārakya** is mentioned in a list of teachers in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1) as a pupil of **Jayanta Vārakya.**

**Kubhā** is the name of a river mentioned twice in the Rigveda,[1] and no doubt identical with the modern Kabul river, the Greek Κωφήν.

[1] v. 53, 9; x. 75, 6. *Cf.* Zimmer, *Altindisches Leben*, 14; Ludwig, Translation of the Rigveda, 3, 200.

**Kubhra** is the name of some animal in the Maitrāyaṇī Saṃhitā (ii. 5, 3).

**Ku-muda** is the name of a plant mentioned with other water plants in one passage of the Atharvaveda.[1] It is no doubt the white water-lily (*Nymphæa esculenta*), being the name of that plant in post-Vedic Sanskrit also.

[1] iv. 34, 5. *Cf.* Zimmer, *Altindisches Leben*, 70.

**Kumba** is mentioned with **Opaśa** and **Kurīra** as an ornament of women's hair in the Atharvaveda.[1] Geldner[2] thinks that, like those two words, it originally meant 'horn,' but this is very doubtful. Indian tradition[3] simply regards the term as denoting a female adornment connected with the dressing of the hair.

[1] vi. 138, 3.
[2] *Vedische Studien*, I, 131.
[3] Sāyaṇa on Av. vi. 138, 3. *Cf.* Zimmer, *Altindisches Leben*, 265; Bloomfield, *Hymns of the Atharvaveda*, 538, 539; Whitney, Translation of the Atharvaveda, 348; Caland, *Über das rituelle Sūtra des Baudhāyana*, 59.

**Kumbyā** or **Kumvyā** is a word mentioned after Ṛc, Yajus, Sāman, and Gāthā in the Śatapatha Brāhmaṇa[1] to denote a form of speech. In the Aitareya Āraṇyaka[2] it appears as one of the forms of measured speech together with Ṛc and Gāthā. The precise meaning of the term is unknown. Weber[3] suggests the sense 'refrain.'

[1] xi. 5, 7, 10.
[2] ii. 3, 6.
[3] *Indische Studien*, 10, 111, n. *Cf.* Keith, *Aitareya Āraṇyaka*, 221; Eggeling, *Sacred Books of the East*, 44, 101.

**Kumbha** is a word of frequent occurrence in the Rigveda,[1] as well as later,[2] and denotes a 'pot.' Usually no doubt made of clay, it was easily broken.[3] See also **Ukhā**.

[1] i. 116, 7; 117, 6; vii. 33, 13, etc.
[2] Av. i. 6, 4; iii. 12, 7, etc.; Vājasaneyi Saṃhitā, xix. 87, etc.
[3] Rv. x. 89, 7. *Cf.* Schrader, *Prehistoric Antiquities*, 367.

**Kumbhī-nasa** ('pot-nosed') is the name of an animal mentioned in the list of victims at the horse sacrifice (Aśvamedha) in the Taittirīya Saṃhitā.[1] Possibly some sort of snake is meant, as in the later literature.

[1] v. 5, 14, 1. *Cf.* Zimmer, *Altindisches Leben*, 95; St. Petersburg Dictionary, *s.v.*

**Kuya-vāc** ('evil-speaking') appears in one passage of the Rigveda[1] to denote a demon slain by Indra, probably as a personification of the barbarian opponents of the Āryans. The expression *mṛdhra-vāc* ('speaking insultingly') is similarly used of barbarians in the Rigveda.[2]

[1] i. 174, 7. [2] v. 29, 10; 32, 8. See **Dasyu.**

**Kurīra,** like **Opaśa** and **Kumba,** denotes some sort of female head ornament in the description of the bride's adornment in the wedding hymn of the Rigveda[1] and in the Atharvaveda.[2] According to the Yajurveda Saṃhitās,[3] the goddess Sinīvālī is described by the epithets *su-kapardā, su-kurīra, sv-opaśā,* as wearing a beautiful head-dress.

According to Geldner,[4] the word originally meant 'horn'; but this is uncertain, as this sense is not required in any passage in which the term occurs.[5]

[1] x. 85, 8.
[2] vi. 138, 3.
[3] Taittirīya Saṃhitā, iv. 1, 5, 3; Maitrāyaṇī Saṃhitā, ii. 7, 5; Vājasaneyi Saṃhitā, xi. 56.
[4] *Vedische Studien,* i, 131, 132.
[5] Gopatha Brāhmaṇa, i. 3, 21 (=Vaitāna Sūtra, xi. 22), cited by Geldner, is quite vague.
*Cf.* Zimmer, *Altindisches Leben,* 265; Bloomfield, *Hymns of the Atharvaveda,* 539; Whitney, Translation of the Atharvaveda, 348; Caland, *Über das rituelle Sūtra des Baudhāyana,* 59.

**Kurīrin** ('having a **Kurīra**') is a word occurring in an ambiguous passage of the Atharvaveda,[1] in which it may be taken either as a noun meaning a 'crested animal,' perhaps as Zimmer[2] suggests the 'peacock,' or as an epithet of the word **Aja,** 'goat,' in which case it might mean 'horned.' But even in the latter alternative a metaphorical application of the word seems sufficient, just as in the Pañcaviṃśa Brāhmaṇa[3] **Opaśa** is used of the horns of cattle, and thus renders unnecessary the adoption of Geldner's[4] view that the original meaning of **Kurīra** is 'horn.'

[1] v. 31, 2.
[2] *Altindisches Leben,* 91.
[3] xiii. 4, 3.
[4] *Vedische Studien,* i, 130.
*Cf.* Bloomfield, *Hymns of the Atharvaveda,* 457, 539; Weber, *Indische Studien,* 18, 285; Whitney, Translation of the Atharvaveda, 279.

**Kuru.**—The Kurus appear as by far the most important people in the Brāhmaṇa literature. There is clear evidence that it was in the country of the Kurus, or the allied Kuru-Pañcālas, that the great Brāhmaṇas were composed.[1] The Kurus are comparatively seldom mentioned alone, their name being usually coupled with that of the Pañcālas on account of the intimate connexion of the two peoples. The Kuru-Pañcālas are often expressly referred to as a united nation.[2] In the land of the Kuru-Pañcālas speech is said to have its particular home;[3] the mode of sacrifice among the Kuru-Pañcālas is proclaimed to be the best;[4] the Kuru-Pañcāla kings perform the Rājasūya or royal sacrifice;[5] their princes march forth on raids in the dewy season, and return in the hot season.[6] Later on the Kuru-Pañcāla Brahmins are famous in the Upaniṣads.[7] Weber[8] and Grierson[9] have sought to find traces in Vedic literature of a breach between the two tribes, the latter scholar seeing therein a confirmation of the theory that the Kurus belonged to the later stream of immigrants into India, who were specially Brahminical, as opposed to the Pañcālas, who were anti-Brahminical. In support of this view, Weber refers to the story in the Kāṭhaka Saṃhitā[10] of a dispute between **Vaka Dālbhya** and **Dhṛtarāṣṭra Vaicitravīrya,** the former being held to be by origin a Pañcāla, while the latter is held

[1] For the Pañcaviṃśa Brāhmaṇa, *cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 49, 50, with Weber, *Indian Literature*, 67, 68; for the Aitareya Brāhmaṇa and the Śāṅkhāyana Brāhmaṇa, Weber, *loc. cit.*, 45; for the Aitareya and Sāṅkhāyana Āraṇyakas, Keith, *Journal of the Royal Asiatic Society*, 1908, 387; for the Śatapatha Brāhmaṇa, Weber, *loc. cit.*, 132, *Transactions of the Berlin Academy*, 1895, 859. The Jaiminīya Brāhmaṇa refers repeatedly to the Kuru-Pañcālas, whose name also occurs in the late and confused Gopatha Brāhmaṇa. For the Taittirīya Brāhmaṇa, see i. 8, 4, 1. 2, and for the Maitrāyaṇī Saṃhitā, iv. 2, 6.

[2] Jaiminīya Upaniṣad Brāhmaṇa, iii. 7, 6; 8, 7; iv. 7, 2; Kauṣītaki Upaniṣad, iv. 1; Gopatha Brāhmaṇa, i. 2, 9; Kāṭhaka Saṃhitā, x. 6; Vājasaneyi Saṃhitā, xi. 3, 3 (Kāṇva recension).

[3] Śatapatha Brāhmaṇa, iii. 2, 3, 15.

[4] *Ibid.*, i. 7, 2, 8; *cf. Kuru-vājapeya* in Sāṅkhāyana Śrauta Sūtra, xv. 3, 15; Lāṭyāyana Śrauta Sūtra, viii. 11, 18.

[5] Śatapatha Brāhmaṇa, v. 5, 2, 3. 5.

[6] Taittirīya Brāhmaṇa, i. 8, 4, 1. 2.

[7] Jaiminīya Brāhmaṇa, ii. 78; Jaiminīya Upaniṣad Brāhmaṇa, iii. 30, 6; iv. 6, 2; Bṛhadāraṇyaka Upaniṣad, iii. 1, 1; 9, 20, etc.

[8] *Indische Studien*, 3, 470; *Indian Literature*, 114.

[9] *Journal of the Royal Asiatic Society*, 1908, 602-607; 837-844.

[10] x. 6. *Cf.* Eggeling, *Sacred Books of the East*, 12, xli.

to be a Kuru. But there is no trace of a quarrel between Kurus and Pañcālas in the passage in question, which merely preserves the record of a dispute on a ritual matter between a priest and a prince: the same passage refers to the Naimiṣīya sacrifice among the Kuru-Pañcālas, and emphasizes the close connexion of the two peoples.[11] Secondly, Weber conjectures in the Vājasaneyi Saṃhitā[12] that **Subhadrikā** of **Kāmpīla** was the chief queen of the king of a tribe living in the neighbourhood of the clan, for whose king the horse sacrifice described in the Saṃhitā was performed. But the interpretation of this passage by Weber is open to grave doubt;[13] and in the Kāṇva recension of the Saṃhitā[14] a passage used at the Rājasūya shows that the Kuru-Pañcālas had actually one king. Moreover, there is the evidence of the Śatapatha Brāhmaṇa[15] that the old name of the Pañcālas was **Krivi**. This word looks very like a variant of Kuru, and Zimmer[16] plausibly conjectures that the Kurus and Krivis formed the **Vaikarṇa**[17] of the Rigveda, especially as both peoples are found about the Sindhu and the Asiknī.[18]

The Kurus alone are chiefly mentioned in connexion with the locality which they occupied, **Kurukṣetra**. We are told, however, of a domestic priest (**Purohita**) in the service of both the Kurus and the **Sṛñjayas**,[19] who must therefore at one time have been closely connected.[20] In the Chāndogya Upaniṣad reference is made to the Kurus being saved by a mare (*aśvā*),[21] and to some disaster which befel them owing to a hailstorm.[22] In the Sūtras, again, a ceremony (Vājapeya) of the Kurus is mentioned.[23] There also a curse, which was pronounced on them and led to their being driven from Kurukṣetra, is alluded to.[24]

[11] See Keith, *Journal of the Royal Asiatic Society*, 1908, 831-836; 1138-1142.

[12] xxiii. 18.

[13] Eggeling, *Sacred Books of the East*, 44, 322.

[14] xi. 3, 3. *Cf.* Weber, *Indian Literature*, 114, note *.

[15] xiii. 5, 4, 7.

[16] *Altindisches Leben*, 103.

[17] vii. 18, 11.

[18] Keith, *loc. cit.*, 835.

[19] Śatapatha Brāhmaṇa, ii. 4, 4, 5.

[20] *Cf.* Weber, *Indian Literature*, 123.

[21] iv. 17, 9: for *aśvā* Böhtlingk in his edition reads *akṣṇā*, followed by Little, *Grammatical Index*, 1.

[22] i. 10, 1.

[23] Śāṅkhāyana Śrauta Sūtra, xv. 3, 15.

[24] *Ibid.*, xv. 16, 11. *Cf.* Weber, *Indian Literature*, 136.

This possibly adumbrates the misfortunes of the Kauravas in the epic tradition.

In the Rigveda the Kurus do not appear under that name as a people. But mention is made of a prince, **Kuruśravaṇa** ('Glory of the Kurus'),[25] and of a **Pākasthāman Kaurayāṇa.**[26] In the Atharvaveda[27] there occurs as a king of the Kurus **Parikṣit,** whose son, **Janamejaya,** is mentioned in the Śatapatha Brāhmaṇa[28] as one of the great performers of the horse sacrifice.

It is a probable conjecture of Oldenberg's[29] that the Kuru people, as known later, included some of the tribes referred to by other names in the Rigveda. Kuruśravaṇa, shown by his name to be connected with the Kurus, is in the Rigveda called Trāsadasyava, 'descendant of **Trasadasyu,**' who is well known as a king of the **Pūrus.** Moreover, it is likely that the **Tṛtsu-Bharatas,** who appear in the Rigveda as enemies of the Pūrus, later coalesced with them to form the Kuru people.[30] Since the Bharatas appear so prominently in the Brāhmaṇa texts as a great people of the past, while the later literature ignores them in its list of nations, it is difficult to avoid the conclusion that they became merged in some other tribe. Moreover, there is evidence that the Bharatas occupied the territory in which the Kurus were later found. Two of them are spoken of in a hymn of the Rigveda[31] as having kindled fire on the **Dṛṣadvatī,** the **Āpayā,** and the **Sarasvatī**—that is to say, in the sacred places of the later Kurukṣetra. Similarly, the goddess Bhāratī ('belonging to the Bharatas') is constantly mentioned in the Āprī ('propitiatory') hymns together with Sarasvatī.[32] Again, according to the Śatapatha Brāhmaṇa, one Bharata king was victorious over the Kāśis,[33] and another made offerings to Gaṅgā and Yamunā,[34] while raids of the Bharatas against the **Satvants** are mentioned in the Aitareya Brāhmaṇa.[35] Nor is it

[25] Rv. x. 33, 4.
[26] Rv. viii. 3, 21.
[27] xx. 127, 7 *et seq.*; Khila, v. 10.
[28] xiii. 5, 4.
[29] *Buddha*, 403, 404.
[30] *Ibid.*, 406-409.
[31] iii. 23.
[32] *Cf.* Scheftelowitz, *Die Apokryphen des Rgveda*, 145.
[33] xiii. 5, 4, 11.
[34] *Ibid.*, 21.
[35] Aitareya Brāhmaṇa, ii. 25 (*cf.* Haug's edition, 2, 128, n. 3); Oldenberg, *Buddha*, 407, note *.

without importance that the Bharatas appear as a variant for the Kuru-Pañcālas in a passage of the Vājasaneyi Saṃhitā,[36] and that in the list of the great performers of the horse sacrifice the names of one Kuru and two Bharata princes are given without any mention of the people over which they ruled, while in other cases that information is specifically given.[37]

The territory of the Kuru-Pañcālas is declared in the Aitareya Brāhmaṇa to be the middle country (**Madhyadeśa**).[38] A group of the Kuru people still remained further north—the **Uttara Kurus** beyond the Himālaya. It appears from a passage of the Śatapatha Brāhmaṇa that the speech of the Northerners—that is, presumably, the Northern Kurus—and of the Kuru-Pañcālas was similar, and regarded as specially pure.[39] There seems little doubt that the Brahminical culture was developed in the country of the Kuru-Pañcālas, and that it spread thence east, south, and west. Traces of this are seen in the Vrātya Stomas (sacrifices for the admission of non-Brahminical Āryans) of the Pañcaviṃśa Brāhmaṇa,[40] and in the fact that in the Śāṅkhāyana Āraṇyaka it is unusual for a Brahmin to dwell in the territory of **Magadha.**[41] The repeated mention of Kuru-Pañcāla Brahmins is another indication of their missionary activity.[42]

The geographical position of the Kuru-Pañcālas renders it probable that they were later immigrants into India than the **Kosala-Videha** or the **Kāśis,**[43] who must have been pushed

[36] xi. 3, 3. See note 14; Oldenberg, *Buddha*, 408, 409.

[37] Oldenberg, 409, note *.

[38] viii. 14. *Cf.* Oldenberg, 392, 393.

[39] iii. 2, 3, 15. This is the sense which it appears to bear, as the Kuru-Pañcālas can hardly be reckoned as being northerly (Oldenberg, 395), and the Kauṣītaki Brāhmaṇa, vii. 6 (*Indische Studien*, 2, 309) is independent evidence for the pure speech of the north. *Cf.* Eggeling, *Sacred Books of the East*, 12, xlii., n.; Weber, *Indian Literature*, 45; *Indische Studien*, 1, 191.

[40] xvii. 1, 1. See also Av. xv. with Whitney's and Lanman's notes; Weber, *Indische Studien*, 1, 33 *et seq.*; *Indian Literature*, 67, 78, 80.

[41] vii. 13. *Cf.* Oldenberg, *Buddha*, 400, note *; Weber, *Indian Literature*, 112, n. 126.

[42] See *e.g.* Śatapatha Brāhmaṇa, xi. 4, 1, 2, and note 6.

[43] This is recognized, *e.g.*, by Oldenberg, *Buddha*, 9, 391, 398, 399; Lanman, *Sanskrit Reader*, 297, etc. The narrative of the Śatapatha Brāhmaṇa, i. 4, 1, 10 *et seq.* (Weber, *Indische Studien*, 1, 170), rather implies that the Kosala-Videhas are offshoots of the Kuru-Pañcālas, but Oldenberg and Macdonell (*Sanskrit Literature*, 214) interpret this as referring to the spread of Vedic tradition and culture, not of nationality.

into their more eastward territories by a new wave of Āryan settlers from the west. But there is no evidence in Vedic literature to show in what relation of time the immigration of the latter peoples stood to that of their neighbours on the west. It has, however, been conjectured,[44] mainly on the ground of later linguistic phenomena, which have no cogency for the Vedic period, that the Kurus were later immigrants, who, coming by a new route, thrust themselves between the original Āryan tribes which were already in occupation of the country from east to west. *Cf.* also **Kṛtvan.** For other Kuru princes see **Kauravya.**

[44] *Cf.* Grierson, *Languages of India*, 52 *et seq.*; *Journal of the Royal Asiatic Society*, 1908, 837 *et seq.* On the other hand, it is probably an error to assume that the Bharatas were originally situated far west of Kurukṣetra, and that the main action of the Rigveda was confined to the Panjab. When Vasiṣṭha celebrates the crossing of the Vipāś and Śutudrī (Rv. iii. 33), he probably came from the east, as Pischel, *Vedische Studien*, 2, 218, points out, and not from the west. Adopting the ordinary view, Hopkins, *India, Old and New*, 52, finds it necessary to suggest that Yamunā is only another name in the Rv. for the Paruṣṇī. But the necessity for this suggestion, which is not in itself plausible, disappears when it is realized that the Bharatas held a territory roughly corresponding to Kurukṣetra, and bounded on the east by the Yamunā. On the other hand, Hillebrandt, *Vedische Mythologie*, 1, 142, 143, places the Kurus near the Ārjīkīyā in Kaśmīr, which puts them too far north. So also Zimmer, *Altindisches Leben*, 103, and Eggeling, *Sacred Books of the East*, 12, xlii. It seems probable that the Kurus were at a very early period widely scattered to the north of the Himālaya, in Kurukṣetra, and about the Sindhu and Asiknī.

*Cf.* Oldenberg, *Buddha*, 400 *et seq.*; Macdonell, *Sanskrit Literature*, 152-157; von Schroeder, *Indiens Literatur und Cultur*, 164 *et seq.*; Weber, *Indische Studien*, 1, 187 *et seq.*; *Indian Literature*, 114, 135, 136; Rhys Davids, *Buddhist India*, 27; Pargiter, *Journal of the Royal Asiatic Society*, 1908, 333 *et seq.*; Hopkins, *Journal of the American Oriental Society*, 13, 205, n.

**Kuru-kṣetra** ('land of the Kurus') is always regarded in the Brāhmaṇa texts[1] as a particularly sacred country. Within its boundaries flowed the rivers **Dṛṣadvatī** and **Sarasvatī,** as well as the **Āpayā.**[2] Here, too, was situated **Śaryanāvant,**[3] which

[1] Pañcaviṃśa Brāhmaṇa, xxv. 10; Śatapatha Brāhmaṇa, iv. 1, 5, 13; xi. 5, 1, 4; xiv. 1, 1, 2; Aitareya Brāhmaṇa, vii. 30; Maitrāyaṇī Saṃhitā, ii. 1, 4; iv. 5, 9; Jaiminīya Brāhmaṇa, iii. 126 (*Journal of the American Oriental Society*, 11, cxlvi); Śāṅkhāyana Śrauta Sūtra, xv. 16, 11, etc.

[2] *Cf.* Rv. iii. 23; Pischel, *Vedische Studien*, 2, 218.

[3] See Pischel, *loc. cit.*, and *cf.* **Arjīkīyā.**

appears to have been a lake, like that known to the Śatapatha Brāhmaṇa by the name of **Anyataḥ-plakṣā.**[4] According to Pischel, there was also in Kurukṣetra a stream called **Pastyā,**[5] which he sees in certain passages of the Rigveda. The boundaries of Kurukṣetra are given in a passage of the Taittirīya Āraṇyaka[6] as being Khāṇḍava on the south, the Tūrghna on the north, and the Parīṇah on the west. Roughly speaking, it corresponded to the modern Sirhind.

[4] Satapatha Brāhmaṇa, xi. 5, 1, 4.
[5] Pischel, *loc. cit.*, 219.
[6] v. 1, 1. These places cannot be further identified. See also **Maru.**
*Cf.* von Schroeder, *Indiens Literatur und Cultur*, 164, 165; Max Müller, *Sacred Books of the East*, 32, 398, 399; Weber, *Indische Studien*, 1, 78, 79; Macdonell, *Sanskrit Literature*, 174. Eggeling, *Sacred Books of the East*, 12, xli., seems to place Kurukṣetra, as lying between the Yamunā aud Gaṅgā, too far east.

**Kuruṅga** is mentioned in the Rigveda[1] as a prince and a patron. Ludwig[2] suggests that he was a king of the **Anus,** but for this theory there seems no good ground. As the **Turvaśas** are mentioned in the same verse, he may possibly have been one of their kings. The name suggests a connexion with the **Kurus,** and it may be noted that in the Śatapatha Brāhmaṇa[3] the Turvaśas are connected with the **Pañcālas (Krivis).**

[1] viii. 4, 19; Nirukta, vi. 22.
[2] Translation of the Rigveda, 3, 160.
[3] xi. 5, 4, 16. See Oldenberg, *Buddha*, 404.

**Kuru-śravaṇa Trāsadasyava** is alluded to as dead in a hymn of the Rigveda,[1] which refers also to his son **Upamaśravas,** and his father **Mitrātithi.** In another hymn[2] he is mentioned as still alive. His name connects him on the one hand with the **Kurus,** and on the other with **Trasadasyu** and the **Pūrus.**

[1] x. 33, 4. *Cf.* Bṛhaddevatā, vii. 35, 36.
[2] x. 32, 9. *Cf.* Ludwig, Translation of the Rigveda, 3, 165; Geldner, *Vedische Studien*, 2, 150, 184; Lanman, *Sanskrit Reader*, 386.

**Kurūru,** apparently the name of a species of worm, is mentioned twice in the Atharvaveda.[1]

[1] ii. 31, 2; ix. 2, 22. *Cf.* Zimmer, *Altindisches Leben*, 98.

**Kurkura** is an onomatopoetic name for the dog in the Atharvaveda.[1] See also **Śvan.**

[1] vii. 95, 2. *Cf.* Zimmer, *Altindisches Leben*, 233.

**Kula, Kula-pā.**—As an uncompounded word, Kula does not occur before the period of the Brāhmaṇas.[1] It denotes the 'home' or 'house of the family,' and by metonymy the family itself, as connected with the home. The Kula-pā (lit. 'house protector'), or chief of the family, is mentioned in the Rigveda[2] as inferior to and attendant on the **Vrājapati** in war, the latter being perhaps the leader of the village contingent of the clan. In the Atharvaveda[3] a girl is ironically called Kulapā, because she is left without a husband in the world, and has only Yama (the god of death) for a spouse.

The use of the term Kula points clearly to a system of individual families, each no doubt consisting of several members under the headship of the father or eldest brother, whose Kula the dwelling is. As distinct from **Gotra**, Kula seems to mean the family in the narrower sense of the members who still live in one house, the undivided family. *Cf.* **Gṛha, Grāma, Jana, Viś.**

[1] Śatapatha Brāhmaṇa, i. 1, 2, 22; ii. 1, 4, 4; 4, 1, 14; xi. 5, 3, 11; 8, 1, 3; xiii. 4, 2, 17; Bṛhadāraṇyaka Upaniṣad, i. 5, 32; Chāndogya Upaniṣad, iii., 13, 6, etc.

[2] x. 179, 2.

[3] i. 14, 3. *Cf.* Whitney, Translation of the Atharvaveda, 15; Bloomfield, *Hymns of the Atharvaveda*, 252, correcting Zimmer, *Altindisches Leben*, 314.

*Cf.* Zimmer, *op. cit.*, 162.

**Kulāla**, the word denoting a 'potter,' occurs in the Śatarudriya, or litany to Rudra in the Yajurveda.[1]

[1] Vājasaneyi Saṃhitā, xvi. 27. *Cf.* *kulāla-kṛta*, 'made by a potter,' Maitrāyaṇi Saṃhitā, i. 8, 3, and **Kaulāla.**

**Kuliśa**, 'axe,' is mentioned in the Rigveda as used for the making of chariots,[1] and also in warfare,[2] while the Atharvaveda refers to its employment in cutting down trees.[3]

[1] iii. 2, 1.

[2] i. 32, 5.

[3] ii. 12, 3.

*Cf.* Zimmer, *Altindisches Leben*, 252.

**Kulīkaya** is the form in the Taittirīya Saṃhitā[1] of the name of an animal, apparently a kind of fish, as explained by Mahīdhara in his commentary, which is called Kulīpaya in the Vājasaneyi Saṃhitā,[2] and Purīkaya in the Atharvaveda,[3] variants probably due to the faulty tradition of an unfamiliar name.

[1] v. 5, 13, 1.
[2] xxiv. 21. 35.
[3] xi. 2, 25. The commentator reads Pulīkaya, as in the Maitrāyaṇī Saṃhitā, iii. 14, 2. See Whitney, Translation of the Atharvaveda, 624.
*Cf.* Zimmer, *Altindisches Leben*, 96.

**Kulīkā** is the name of a bird mentioned in the list of victims at the horse sacrifice in the Vājasaneyi Saṃhitā.[1] The Maitrāyaṇī Saṃhitā[2] has Pulīkā instead.

[1] xxiv. 24.
[2] iii. 14, 5.
*Cf.* Zimmer, *Altindisches Leben*, 94.

**Kuluṅga** is the name of an animal, perhaps a gazelle, mentioned in the list of victims at the horse sacrifice in the Yajurveda.[1]

[1] Taittirīya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 9. 13 (with the variant Kulaṅga); Vājasaneyi Saṃhitā, xxiv. 27. 32.
*Cf.* Zimmer, *Altindisches Leben*, 83.

**Kulmala** seems, in the Atharvaveda,[1] the Maitrāyaṇī Saṃhitā,[2] and the Śatapatha Brāhmaṇa,[3] to denote the neck of an arrow in which the shaft is fixed.

[1] iv. 6, 5; v. 18, 15. [2] iii. 8, 1. 2. [3] iii. 4, 4, 14.

**Kumala-barhis** is mentioned in the Pañcaviṃśa Brāhmaṇa (xv. 3, 21) as the seer of a Sāman or Chant.

**Kumāra Hārita** is mentioned in the first Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of **Gālava.**

[1] ii. 5, 22 (Mādhyaṃdina = ii. 6, 3, Kāṇva).

**Kulmāṣa**, a word mentioned by the Chāndogya Upaniṣad[1] in the plural, is interpreted by the commentator as 'bad beans' (*kutsitā māṣāḥ*), a version adopted by Böhtlingk in his

[1] i. 10, 2. 7.

Dictionary.[2] Little[3] renders it 'sour gruel' in accordance with the Nirukta.[4]

[2] *Cf.* Bhāgavata Purāṇa, v. 9, 12, where it is glossed 'worm-eaten beans.'

[3] *Grammatical Index*, 52.

[4] i. 4.

**Kulyā** in two passages of the Rigveda,[1] according to Muir,[2] possibly refers to artificial watercourses flowing into a reservoir (*hrada*). See **Avata.**

[1] iii. 45, 3; x. 43, 7.

[2] *Sanskrit Texts*, 5, 465, 466.

**Kuvaya.** See **Kvayi.**

**Kuvala** is a name of the jujube fruit (*Zizyphus jujuba*) occurring frequently in the Yajurveda Saṃhitās[1] and Brāhmaṇas[2] in connexion with **Karkandhu** and **Badara.** See also **Kola.**

[1] Maitrāyaṇī Saṃhitā, iii. 11, 2; Vājasaneyi Saṃhitā, xix. 22, 89; xxi. 29; Kāṭhaka Saṃhitā, xii. 10.

[2] Śatapatha Brāhmaṇa, v. 5, 4, 10; xii. 7, 1, 2; 2, 9; 9, 1, 5, etc. *Cf.* Zimmer, *Altindisches Leben*, 242.

**Kuśa,** a word later denoting the 'sacred grass' (*Poa cynosuroides*), is taken by the St. Petersburg Dictionary to mean simply 'grass' in the passages of the Śatapatha Brāhmaṇa in which it occurs.

[1] ii. 5, 2, 15; iii. 1, 2, 16; v. 3, 2, 7, etc. Kuśā and Kuśī occur in Maitrāyaṇī Saṃhitā, iv. 5, 7; Śatapatha Brāhmaṇa, iii. 6, 2, 9; Taittirīya Brāhmaṇa, i. 5, 10, 1. 2. 7, apparently denoting pins of wood or metal, used as a mark in a special mode of recitation.

**Ku-śara** is mentioned with **Śara** and other grasses in one hymn of the Rigveda[1] as affording lurking places for serpents.

[1] i. 191, 3. *Cf.* Zimmer, *Altindisches Leben*, 72.

**Kuśika** is the probably mythical forefather[1] of the Kuśikas, and especially the father of the most important member of that family, **Viśvāmitra.**[2] The Kuśikas are repeatedly referred

[1] Nirukta, ii. 25.

[2] Rv. iii. 33, 5.

to in the third Maṇḍala of the Rigveda,[3] and figure in the legend of Śunaḥśepa in the Aitareya Brāhmaṇa.[4] They were clearly a family of priests who attached themselves to the service of the princes of the **Bharatas.** They were especially devoted to the worship of Indra; hence he is styled Kauśika even in the Rigveda.[5]

[3] iii. 26, 1; 29, 15; 30, 20; 33, 5; 42, 9; 50, 4; 53, 9. 10.

[4] vii. 18; Śāṅkhāyana Srauta Sūtra, xv. 27.

[5] i. 10, 11, with Sāyaṇa's note. *Cf.* Maitrāyaṇī Saṃhitā, iv. 5, 7; Śatapatha Brāhmaṇa, iii. 3, 4, 19; Taittirīya Āraṇyaka, i. 12, 4; Macdonell, *Vedic Mythology*, pp. 62, 63. *Cf.* Weber, *Indische Studien*, 1, 38; Muir, *Sanskrit Texts*, 1², 342 *et seq.*; Ludwig, Translation of the Rigveda, 3, 101, 121; Macdonell, *Sanskrit Literature*, 155; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 209.

**Kuśri Vāja-śravasa** appears as a teacher concerned with the lore of the sacred fire in the Śatapatha Brāhmaṇa,[1] and in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad[2] he is mentioned as a pupil of **Vājaśravas.** It is not clear whether he is identical with the Kuśri of the last Vaṃśa of the Bṛhadāraṇyaka[3] in the Kāṇva recension, and of the Vaṃśa in the tenth book of the Śatapatha,[4] who is mentioned as a pupil of **Yajñavacas Rājastambāyana.**

[1] x. 5, 5, 1.

[2] vi. 4, 33 (Mādhyaṃdina = vi. 5, 3, Kāṇva).

[3] vi. 5, 4 (Kāṇva only).

[4] x. 6, 5, 9. In the Vaṃśas the name is accented Kúśri, but in x. 5, 5, 1, as Kuśrí; no stress can, however, be laid on this. *Cf.* Weber, *Indische Studien*, 1, 70; Eggeling, *Sacred Books of the East*, 12, xxxiii.

**Ku-ṣaṇḍa** is mentioned with **Ṣaṇḍa** as a priest at the snake festival described in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 34; Lāṭyāyana Śrauta Sūtra, x. 20, 10.

1. **Kuṣītaka** denotes, according to the commentary on the one passage of the Taittirīya Saṃhitā[1] in which it is found, the sea crow (*samudra-kāka*).

[1] v. 5, 13, 1. *Cf.* Zimmer, *Altindisches Leben*, 72.

2. **Kuṣītaka Sāma-śravasa** is mentioned in the Pañcaviṃśa Brāhmaṇa[1] as the Gṛhapati, or householder at a sacrificial session, of the Kauṣītakis.

[1] xvii. 4. *Cf.* Weber, *Indische Studien*, 1, 34.

**Kuṣumbhaka** seems in one passage of the Rigveda[1] to mean a poisonous insect, Kuṣumbha in the Atharvaveda[2] clearly having the sense of a poison bag. Sāyaṇa renders it as 'ichneumon' (*nakula*).

[1] i. 191, 16. The sense of 'poison-bag' is possible in i. 191, 15, and is accepted there by Böhtlingk in his Dictionary.

[2] ii. 32, 6. *Cf.* Zimmer, *Altindisches Leben*, 99; Griffith, *Hymns of the Rigveda*, 1, 257.

1. **Kuṣṭha** is the name of a plant (*Costus speciosus* or *arabicus*)[1] which is prominent in the Atharvaveda.[2] It grew especially on the mountains, along with the Soma, on the high peaks of the Himālaya (*Himavant*) where the eagles nest, and was thence brought east to men.[3] Like Soma, it is said to have grown in the third heaven under the famous **Aśvattha** tree, where the gods were wont to assemble, and thence it was brought in a golden ship.[4] As a remedy, it held the highest place among herbs, being called by the auspicious names Nagha-māra and Naghā-riṣa, and styled the offspring of Jīvala and Jīvalā, the 'lively' ones.[5] It cured headache (*śīrṣāmaya*), diseases of the eyes, bodily affliction,[6] but especially fever—hence called 'fever-destroyer' (*takma-nāśana*)—and consumption (**Yakṣma**). From its general properties it was also named 'all-healing' (*viśva-bheṣaja*).[7] Its aromatic qualities were apparently known, as it is classed with 'salve' (**Āñjana**) and 'nard' (**Nalada**).[8]

[1] Or *Saussurea auriculata*, Hillebrandt, *Vedische Mythologie*, 1, 65.

[2] v. 4; vi. 102; xix. 139.

[3] v. 4, 1. 2. 8; xix. 39, 1.

[4] v. 4, 3-6; vi. 75, 1. 2; xix. 39, 6-8.

[5] v. 4, 1; xix. 39, 4.

[6] v. 4, 10.

[7] xix. 39, 9.

[8] vi. 102, 3.

*Cf.* Grohmann, *Indische Studien*, 9, 420 *et seq.*; Zimmer, *Altindisches Leben*, 63, 64; Bloomfield, *Hymns of the Atharvaveda*, 415, 680; Whitney, Translation of the Atharvaveda, 227, 228.

2. **Kuṣṭha.**—In one passage of the Maitrāyaṇī Saṃhitā[1] there is a series of fractions, **Kalā, Kuṣṭha, Śapha, Pad,** which appear to denote one-sixteenth, one-twelfth, one-eighth, and one-fourth respectively.

[1] iii. 7, 7. *Cf.* Böhtlingk, Dictionary, *s.v.*

**Kusīdin** is a designation of the 'usurer' found in the Satapatha Brāhmaṇa[1] and the Nirukta,[2] and often in the Sūtras. Jolly,[3] referring doubtless to the expression *kusīda apratīta*,[4] 'a loan not yet repaid,' occurring in connexion with *an-ṛṇa*, 'free from debt,' appears to be right in taking Kusīda to have the sense of 'loan' in the Taittirīya Saṃhitā. The rate of interest on loans is not specified before the Sūtra period.[5] *Cf.* **Ṛṇa.**

[1] xiii. 4, 3, 11.
[2] vi. 32.
[3] *Recht und Sitte*, 98, 99.
[4] iii. 3, 8, 1. 2.
[5] *E.g.*, Gautama Sūtra, xii. 29 *et seq.* *Cf.* Zimmer, *Altindisches Leben*, 259.

**Kusurubinda Auddālaki** appears as an authority on ritual matters in the Pañcaviṃśa Brāhmaṇa,[1] the Taittirīya Saṃhitā,[2] the Jaiminīya Brāhmaṇa,[3] and the Ṣaḍviṃśa Brāhmaṇa.[4] He may have been the brother of **Śvetaketu**, as suggested by Weber.[5]

[1] xxii. 15, 1. 10.
[2] vii. 2, 2, 1.
[3] i. 75 (*Journal of the American Oriental Society*, 23, 327), where the reading seems to be Asurbinda.
[4] i. 16. See Weber, *Indische Studien*, 1, 39. The name is there read as Kusurubindu; in the Śāṅkhāyana Śrauta Sūtra, xvi. 22, 14 it is Kusurabindu.
[5] *Indische Studien*, 5, 61, n.

**Kuhū.** See **Māsa.**

**Kūcakra** is a word occurring only once in an obscure verse of the Rigveda,[1] where Zimmer[2] suggests that it has the sense of the wheel by which water is raised from a well. Much more probable is the interpretation of Roth,[3] who understands it to mean the female breast.

[1] x. 102, 11.
[2] *Altindisches Leben*, 157. *Cf.* Geldner, *Vedische Studien*, 2, 14.
[3] St. Petersburg Dictionary, *s.v.*

**Kūṭa**, a word found in the Rigveda,[1] the Atharvaveda,[2] and the Brāhmaṇas,[3] is of doubtful signification. On the whole,

[1] x. 102, 4.
[2] viii. 8, 16.
[3] Aitareya Brāhmaṇa, vi. 24; Śatapatha Brāhmaṇa, iii. 8, 1, 15; Jaiminīya Brāhmaṇa, i. 49, 9; 50, 2 (*Journal of the American Oriental Society*, 19, 114).

the most probable sense is hammer,[4] which suits every passage adequately. The St. Petersburg Dictionary renders it 'horn,' which is the sense accepted by Whitney[5] for the Atharvaveda passage where it occurs. Geldner[6] thinks that it means 'trap.'

[4] So Bloomfield, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 546; *Hymns of the Atharvaveda*, 585.
[5] Translation of the Atharvaveda, 505.
[6] *Vedische Studien*, 1, 138; 2, 7. *Cf.* von Bradke, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 46, 458; Kuhn's *Zeitschrift*, 34, 156; Weber, *Indische Studien*, 9, 222.

**Kūdī**, written also Kūṭī in the manuscripts, occurs in the Atharvaveda[1] and the Kauśika Sūtra[2] denoting a twig—identified by the scholiast with **Badarī**, the jujube—which was tied to the bodies of the dead to efface their traces, presumably in order to render the return of the spirit to the old home difficult.

[1] v. 19, 12.
[2] Bloomfield's edition, xliv. *Cf.* Bloomfield, *American Journal of Philology*, 11, 355; 12, 416; Roth, *Festgruss an Böhtlingk*, 98; Whitney, Translation of the Atharvaveda, 254; Macdonell, *Vedic Mythology*, p. 165.

**Kūpa** occurs in the Rigveda[1] and later literature[2] denoting an artificial hollow in the earth, or pit. In some cases they must have been deep, as Trita in the myth is said to have fallen into one from which he could not escape unaided.[3]

[1] i. 105, 17.
[2] Av. v. 31, 8; Śatapatha Brāhmaṇa, iii. 5, 4, 1; iv. 4, 5, 3; vi. 3, 3, 26, etc.; Jaiminīya Brāhmaṇa, i. 184, etc. The adjective *kūpya*, 'being in a hole,' occurs frequently in the later Saṃhitās.
[3] Macdonell, *Vedic Mythology*, p. 67.

**Kūbara** in the Maitrāyaṇī Saṃhitā (ii. 1, 11) and **Kūbarī** in the Śatapatha Brāhmaṇa (iv. 6, 9, 11. 12) and the Kauṣītaki Brāhmaṇa (xxvii. 6) denote the pole of a cart.

**Kūrca** is found in the Taittirīya Saṃhitā[1] and later[2] denoting a bundle of grass used as a seat. In one passage of the Śatapatha Brāhmaṇa[3] a golden Kūrca is referred to.

[1] vii. 5, 8, 5.
[2] Śatapatha Brāhmaṇa, xi. 5, 3, 4. 7; Bṛhadāraṇyaka Upaniṣad, ii. 11, 1; Aitareya Āraṇyaka, v. 1, 4.
[3] xiii. 4, 3, 1.

**Kūrma**, the 'tortoise,' is mentioned frequently in the later Saṃhitās[1] and Brāhmaṇas,[2] but nothing is said of its characteristics. See also **Kaśyapa.**

[1] Av. ix. 4, 16; Taittirīya Saṃhitā, ii. 6, 3, 3; v. 2, 8, 4. 5; 7, 13, 1; Maitrāyaṇī Saṃhitā, iii. 15, 3; Vājasaneyi Saṃhitā, xxiv. 34, etc.

[2] Śatapatha Brāhmaṇa, i. 6, 2, 3; vi. 1, 1, 12, etc.

*Cf.* Zimmer, *Altindisches Leben*, 95; Macdonell, *Vedic Mythology*, p. 153.

**Kūśāmba Svāyava Lātavya** is mentioned in the Pañcaviṃśa Brāhmaṇa[1] as a priest. His name apparently means[2] Kūśāmba,[3] of the Lātavya clan, son of Svāyu.

[1] viii. 6, 8.

[2] The form is peculiar, as Kuśāmba would be expected.

[3] Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2.

**Kṛkalāsa** denotes the 'chameleon' mentioned in the list of sacrificial victims at the horse sacrifice in the Yajurveda[1] and later.[2] The female chameleon, Kṛkalāsī, is also referred to in the Brāhmaṇas.[3] See **Godhā** and **Śayaṇḍaka.**

[1] Taittirīya Saṃhitā, v. 5, 19, 1; Maitrāyaṇī Saṃhitā, iii. 14, 21; Vājasaneyi Saṃhitā, xxiv. 40.

[2] Bṛhadāraṇyaka Upaniṣad, i. 5, 22.

[3] Jaiminīya Brāhmaṇa, i. 221 (*Journal of the American Oriental Society*, 18, 29); Sāṭyāyanaka in Sāyaṇa on Rv. viii. 91.

*Cf.* Zimmer, *Altindisches Leben*, 95.

**Kṛka-vāku**, the 'cock,' being named in the Atharvaveda[1] with sheep, goats, and other domesticated animals, was presumably tamed.[2] In the list of victims at the horse sacrifice in the Yajurveda,[3] it appears as dedicated to Savitṛ: Yāska[4] explains this by the fact that it declares the time of day (*kālānuvāda*). The commentator Mahīdhara[5] explains the name by *tāmra-cūḍa*, 'red-crested.' It is of course onomatopoetic ('calling kṛka').[6] See also **Kukkuṭa.**

[1] v. 31, 2. *Cf.* x. 136, 10.

[2] *Cf.*, however, Sāyaṇa on Taittirīya Saṃhitā, v. 5, 18, 1, who says that it is a 'forest' Kukkuṭa.

[3] Taittirīya Saṃhitā, *loc. cit.*; Maitrāyaṇī Saṃhitā, iii. 14, 15; Vājasaneyi Saṃhitā, xxiv. 35.

[4] Nirukta, xii. 3.

[5] On Vājasaneyi Saṃhitā, *loc. cit.*

[6] Schrader, *Prehistoric Antiquities*, 251; Weber, *Indische Studien*, 18, 285.

*Cf.* Zimmer, *Altindisches Leben*, 91.

**Kṛta.** See 2. **Akṣa** and 2. **Yuga.**

**Kṛti.**—From one passage in the Rigveda,[1] where the Maruts are described as having Kṛtis, Zimmer[2] concludes that the word means a dagger used in war. But there is no evidence that Kṛti was ever a human weapon. See **Asi.**

[1] i. 168, 3.
[2] *Altindisches Leben*, 301. *Cf.* Schrader, *Prehistoric Antiquities*, 221.

**Kṛttikās.** See **Nakṣatra.**

**Kṛtvan.**—In one passage of the Rigveda[1] the word Kṛtvan in the plural is mentioned with the **Ārjīkas** and the five peoples. Pischel[2] thinks that it means a people, and Sāyaṇa expressly says that the Kṛtvans designate a country.[3] The name in that case would point to some connexion with the **Kurus** or **Krivis.** Hillebrandt,[4] however, thinks that the word is an adjective which qualifies Ārjīkas and designates this people as magicians, being applied to them by an opponent. In favour of this view, he quotes Hiouen Thsang's statement[5] that the neighbouring kings held the base Kaśmīṛians in such scorn as to refuse all alliance with them, and to give them the name of Ki-li-to, or Kṛtyas. He suggests that the Ārjīkas settled in Kaśmīr in ancient times already had the same evil reputation as their successors in later days.

[1] ix. 65, 23.
[2] *Vedische Studien*, 2, 209.
[3] *Kṛtvāna iti deśābhidhānam.*
[4] *Vedische Mythologie*, 1, 136, 137.
[5] Cunningham, *Ancient Geography of India*, 93.
*Cf.* Roth, St. Petersburg Dictionary, *s.v.*

**Kṛpa** is mentioned in the Rigveda,[1] along with **Ruśama** and **Śyāvaka,** as a protégé of Indra.

[1] viii. 3, 12; 4, 2. *Cf.* Ludwig, Translation of the Rigveda, 3, 162.

**Kṛmi,** 'worm.' In the later Saṃhitās,[1] and especially in the Atharvaveda,[2] worms play a considerable part. They are

[1] Taittirīya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 11; Vājasaneyi Saṃhitā, xxiv. 30; Mantra Brāhmaṇa, ii. 7; Taittirīya Āraṇyaka, iv. 36; Śatapatha Brāhmaṇa, v. 4, 1, 2; and *cf.* Rv. i. 191.
[2] ii. 31. 32; v. 23.

regarded as poisonous, and are spoken of as found in the mountains, in forests, in waters, in plants, and in the human body. In accordance with widespread primitive ideas, they are considered to be the causes of disease in men and animals. The Atharvaveda contains three hymns[2] as charms directed against them. The first of these hymns is of a general character, the second is meant to destroy worms in cattle, and the third is intended to cure children of worms. When found in men, worms are said to have their place in the head and ribs,[3] and to creep into the eyes, nose, and teeth.[4] They are described as dark brown, but white in the fore part of the body, with black ears, and as having three heads.[5] They are given many specific names: **Alāṇḍu, Ejatka, Kaṣkaṣa, Kīṭa, Kurūru, Nīlaṅgu, Yevāṣa, Vaghā, Vṛkṣasarpī, Śaluna, Śavarta, Śipavitnuka, Stega.**

[3] Av. ii. 31, 4.
[4] Av. v. 23, 3.
[5] Av. v. 23, 4 *et seq.*
*Cf.* Zimmer, *Altindisches Leben*, 98, 393; Kuhn, *Zeitschrift für vergleichende Sprachforschung*, 13, 49 *et seq.*; 113 *et seq.*; Bloomfield, *Hymns of the Atharvaveda*, 313 *et seq.*; Weber, *Indische Studien*, 13, 199; Whitney, Translation of the Atharvaveda, 73.

**Kṛmuka** is the name in the Kāṭhaka Saṃhitā[1] and the Śatapatha Brāhmaṇa[2] of a species of wood used for fuel.[3]

[1] xix. 10.
[2] vi. 6, 2, 11.
[3] *Ibid.* (*Krāmuka* as applied to *samidh*).

**Kṛśa** is mentioned with **Saṃvarta** as a pious sacrificer to Indra in one of the Vālakhilya hymns of the Rigveda[1] and in another[2] as a speaker of truth, while a third is traditionally[3] ascribed to his authorship. He seems also to be mentioned with **Śayu** as a protégé of the Aśvins in another hymn of the Rigveda,[4] but here the word may merely denote the 'feeble man.'[5]

[1] viii. 54, 2.
[2] viii. 59, 3.
[3] *Indische Studien*, 1, 293, n.
[4] x. 40, 8.
[5] Roth, St. Petersburg Dictionary, *s.v.*
*Cf.* Ludwig, Translation of the Rigveda, 3, 132, 164.

**Kṛśana**, 'pearl.' In the Rigveda pearls are mentioned as adorning the car of Savitṛ[1] as well as being used for the adornment of a horse.[2] Hence the horse is spoken of as the 'pearled one' (*kṛśanāvant*).[3] The Atharvaveda[4] also refers to pearls, and mentions that 'pearl shell' (*śaṅkhaḥ kṛśanaḥ*) won from the sea was used as an amulet.[5] The Nighaṇṭu[6] renders the word as 'gold.'

[1] i. 35, 4.
[2] x. 68, 1.
[3] i. 126, 4. *Cf. kṛśanin*, vii. 18, 23.
[4] x. 1, 7.
[5] iv. 10, 1. 3.
[6] i. 2. *Cf.* Sāma Mantra Brāhmaṇa, 1, 6, 22.
*Cf.* Zimmer, *Altindisches Leben*, 53, 54; Lanman in Whitney, Translation of the Atharvaveda, 161.

**Kṛśānu** appears in the Rigveda as a mythological personage.[1] In one verse,[2] however, Roth[3] sees in this word the name of a bowman, but there seems no reason to dissociate this passage from the rest.

[1] Macdonell, *Vedic Mythology*, pp. 74, 112, 137; Hillebrandt, *Vedische Mythologie*, 1, 448.
[2] i. 112, 21.
[3] St. Petersburg Dictionary, *s.v.*, 4.

**Kṛṣi**, 'ploughing.' The cultivation of the soil was no doubt known to the Indians before they separated from the Iranians, as is indicated by the identity of the expressions *yavaṃ kṛṣ* and *sasya* in the Rigveda with *yao karesh* and *hahya* in the Avesta, referring to the ploughing in of the seed and to the grain which resulted.[1] But it is not without significance that the expressions for ploughing occur mainly in the first[2] and tenth[3] books of the Rigveda, and only rarely in the so-called 'family' books (ii.-vii.).[4] In the Atharvaveda **Pṛthī Vainya** is credited with the origination of ploughing,[5] and even in the Rigveda the Aśvins are spoken of as concerned with the sowing of grain by means of the plough.[6] In the later Saṃhitās and the Brāhmaṇas ploughing is repeatedly referred to.[7]

[1] Zimmer, *Altindisches Leben*, 235; Hopkins, *Journal of the American Oriental Society*, 17, 85.
[2] Forms of the root *kṛṣ*, 'to plough,' occur in Rv. i. 23, 15; 176, 2.
[3] Rv. x. 34, 13; 117, 7. In x. 146, 6, *akṛṣivala*, 'not agricultural,' occurs. *Cf.* x. 101, 4.
[4] *Kṛṣ* is also found in viii. 20, 19; 22, 6; in the family books only in iv. 57, 4, and as *vi-kṛṣ* in iv. 57, 8.
[5] viii. 10, 24.
[6] i. 117, 21.
[7] *Kṛṣi* is found, *e.g.*, in Av. ii. 4, 5; viii. 2, 19; 10, 24; x. 6, 12; xii. 2, 27, etc.; Taittirīya Saṃhitā, vii. 1, 11, 1, etc.; Maitrāyaṇī Saṃhitā, i. 2, 2; iii. 6, 8; Vājasaneyi Saṃhitā, iv. 10; ix. 22; xiv. 19. 21, etc.; Śatapatha Brāhmaṇa, vii. 2, 2, 7; viii. 6, 2, 2; Taittirīya Brāhmaṇa, iii. 1, 2, 5, etc. In Av. vi. 116, 1, *kārṣīvaṇa* denotes a 'plougher.' See also **Kārṣman**.

Even in the Rigveda[8] there is clear proof of the importance attached to agriculture. In the Pañcaviṃśa Brāhmaṇa[9] the **Vrātyas**, Hindus without the pale of Brahminism, are described as not cultivating the soil.

The plough land was called **Urvarā** or **Kṣetra**; manure (**Śakan, Karīṣa**) was used, and irrigation was practised (**Khanitra**). The plough (**Lāṅgala, Sīra**) was drawn by oxen, teams of six, eight, or even twelve being employed.[10] The operations of agriculture are neatly summed up in the Śatapatha Brāhmaṇa[11] as 'ploughing, sowing, reaping, and threshing' (*kṛṣantaḥ, vapantaḥ, lunantaḥ, mṛṇantaḥ*). The ripe grain was cut with a sickle (**Dātra, Sṛṇi**), bound into bundles[12] (**Parṣa**), and beaten out on the floor of the granary (**Khala**).[13] The grain was then separated from the straw and refuse either by a sieve (**Titau**) or a winnowing fan (**Śūrpa**).[14] The winnower was called **Dhānyākṛt**,[15] and the grain was measured in a vessel called **Ūrdara**.[16]

The Rigveda leaves us in doubt as to the kind of grain grown, for **Yava** is a word of doubtful signification, and **Dhānā** is also vague. In the later Saṃhitās[17] things are different. Rice (**Vrīhi**) appears, Yava means barley, with a species styled **Upavāka**. Beans (**Mudga, Māṣa**), sesamum (**Tila**), and other grains (**Aṇu, Khalva, Godhūma, Nīvāra, Priyaṅgu, Masūra, Śyāmāka**) are mentioned, while cucumbers (**Urvārū, Urvārūka**) were known. It is uncertain whether fruit trees (**Vṛkṣa**) were cultivated, or merely grew wild;[18] but frequent mention is made of the jujube (**Karkandhu, Kuvala, Badara**).

The seasons for agriculture are briefly summed up in a passage of the Taittirīya Saṃhitā:[19] barley ripened in summer, being no doubt sown, as in modern India, in winter; rice

[8] x. 34, 13; 117, 7. *Cf.* Hopkins, *India, Old and New*, 208.

[9] xvii. 1.

[10] Av. vi. 91, 1; Kāṭhaka Saṃhitā, xv. 2. *Cf.* Rv. viii. 6, 48; x. 101, 4.

[11] i. 6, 1, 3.

[12] viii. 78, 10; x. 101, 3; 131, 2.

[13] Rv. x. 48, 7.

[14] Rv. x. 71, 2; Av. xii. 3, 19. The technical terms are *tuṣair vi-vic*, Av. xi. 1, 12; *palāvān apa-vic*, xii. 3, 19.

[15] Rv. x. 94, 13.

[16] Rv. ii. 14, 11. See also **Sthivi**.

[17] See Vājasaneyi Saṃhitā, *xviii. 12*, for a list.

[18] The pulling of ripe fruit is referred to in Rv. iii. 45, 4. *Cf. pakvā śākhā*, Rv. i. 8, 8; *vṛkṣa pakva*, Rv. iv. 20, 5; Av. xx. 127, 4. But that does not prove arboriculture.

[19] vii. 2, 10, 2.

ripened in autumn, being sown in the beginning of the rains; beans and sesamum, planted at the time of the summer rains, ripened in the winter and the cool season. There were two harvests (**Sasya**) a year according to the Taittirīya Saṃhitā;[20] the winter crop was ripe by the month of Caitra (March-April) according to the Kauṣītaki Brāhmaṇa.[21]

The farmer had plenty of trouble of his own: moles destroyed the seed, birds and various kinds of reptiles (**Upakvasa, Jabhya, Tarda, Pataṅga**) injured the young shoots, excessive rain or drought might damage the crops. The Atharvaveda contains spells to prevent these evils.[22]

[20] v. 1, 7, 3.
[21] xix. 3. *Cf.* Keith, *Śāṅkhāyana Āraṇyaka*, 81, n. 1.
[22] See Av. vi. 50. 142; vii. 11. *Cf.* Zimmer, *Altindisches Leben*, 235-243.

**Kṛṣṭi** denotes 'people' in general from the Rigveda[1] onwards. Its common and regular use in this sense appears to show that the Āryans, when they invaded India, were already agriculturists, though the employment of the words referring to ploughing mentioned under **Kṛṣi** indicates that not all of the people devoted themselves equally to that occupation. Indra and Agni are *par excellence* the lords of men (Kṛṣṭi).[2] Sometimes the word is further defined by the addition of an adjective meaning 'belonging to mankind,' 'of men' (*mānuṣīḥ*,[3] *mānavīḥ*).[4]

Special mention is frequently[5] made of the 'five peoples' (*pañca kṛṣṭayaḥ*). The exact sense of this expression is doubtful. See **Panca Janāsaḥ**.

[1] i. 52, 11; 100, 10; 160, 5; 189, 3; iii. 49, 1; iv. 21, 2, etc.; Av. xii. 1, 3. 4.
[2] i. 177, 1; iv. 17, 5; vii. 26, 5; viii. 13, 9 (Indra); i. 59, 5; vi. 18, 2; vii. 5, 5 (Agni).
[3] Rv. i. 59, 5; vi. 18, 2.
[4] Av. iii. 24, 3.
[5] Rv. ii. 2, 10; iii. 53, 16; iv. 38, 10; x. 60, 4; 119, 6; 178, 3; Av. iii. 24, 2; xii. 1, 42. *Cf.* Zimmer, *Altindisches Leben*, 141.

1. **Kṛṣṇa** ('black') denotes a dark-coloured animal or bird. In some passages,[1] as the context shows, an antelope is certainly

[1] Taittirīya Saṃhitā, v. 2, 6, 5; vi. 1, 3, 1; Śatapatha Brāhmaṇa, i. 1, 4, 1; iii. 2, 1, 28. So *kṛṣṇa-viṣāṇā*, 'horn of the black antelope,' *ibid.*, iii. 2, 1, 18. 28; 2, 20; iv. 4, 5, 2; v. 4, 2, 5; Taittirīya Saṃhitā, vi. 1, 3, 7. See also the Aśvamedha passages, Maitrāyaṇī Saṃhitā, iii. 14, 17; Vājasaneyi Saṃhitā, xxiv. 36 (*cf.* ii. 1).

meant. In a few others[2] a bird of prey seems indicated. See also **Kṛṣṇājina.**

[2] Rv. x. 94, 5; Av. xi. 2, 2; Śāṅkhāyana Āraṇyaka, xii. 27.

2. **Kṛṣṇa** appears as the name of a seer in one hymn of the Rigveda.[1] Tradition assigns to him or to Viśvaka, son of Kṛṣṇa (*Kārṣṇi*), the authorship of the following hymn.[2] The word Kṛṣṇiya may be a patronymic[3] formed from the same name in two other hymns of the Rigveda,[4] where the Aśvins are said to have restored **Viṣṇāpū** to Viśvaka Kṛṣṇiya. In that case Kṛṣṇa would seem to be the grandfather of Viṣṇāpū. This Kṛṣṇa may be identical with Kṛṣṇa Āṅgirasa mentioned in the Kauṣītaki Brāhmaṇa.[5]

[1] viii. 85, 3. 4.
[2] viii. 86.
[3] i. 116, 23; 117, 7.
[4] As a patronymic, it would be an isolated formation (*cf.* however *Payriya*), instead of *Kārṣṇya*. *Cf.* Macdonell, *Vedic Grammar*, 228*a* and 200.
[5] xxx. 9. *Cf.* Ludwig, Translation of the Rigveda, 3, 108; Macdonell, *Vedic Mythology*, p. 52.

3. **Kṛṣṇa Devakī-putra** is mentioned in the Chāndogya Upaniṣad[1] as a pupil of the mythical **Ghora Āṅgirasa.** Tradition,[2] and several modern writers like Grierson, Garbe, and von Schroeder, recognize in him the hero Kṛṣṇa, who later is deified. In their view he is a Kṣatriya teacher of morals, as opposed to Brahminism.[3] This is extremely doubtful. It appears better either to regard the coincidence of name as accidental, or to suppose that the reference is a piece of Euhemerism. To identify this Kṛṣṇa with the preceding, as does the St. Petersburg Dictionary, seems to be quite groundless.

[1] iii. 17, 6.
[2] *Cf.* Weber, *Indian Literature*, 169.
[3] Von Schroeder, *Vienna Oriental Journal*, 19, 414, 415; Grierson, *Encyclopædia of Religions*, article 'Bhakti'; Garbe, *Bhagavadgītā*. *Cf.* Weber, *op. cit.*, 71; 148; Hopkins, *Journal of the Royal Asiatic Society*, 1905, 386.

4. **Kṛṣṇa Hārīta** is mentioned as a teacher in the Aitareya Āraṇyaka.[1] The Śāṅkhāyana Āraṇyaka[2] has Kṛtsna in the parallel passage.

[1] iii. 2, 6.
[2] viii. 10. *Cf.* Weber, *Indische Studien*, 1, 391, n. *Indian Literature*, 50.

**Kṛṣṇa-datta Lauhitya** ('descendant of Lohita') is mentioned in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of **Śyāmasujayanta Lauhitya.**

**Kṛṣṇa-dhṛti Sātyaki** ('descendant of Satyaka') is mentioned in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of **Satyaśravas.**

**Kṛṣṇa-rāta Lauhitya** ('descendant of Lohita') is mentioned in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of **Śyāmaiajayanta Lauhitya.**

**Kṛṣṇala** denotes the berry of the *Abrus precatorius*, used as a weight according to the later authorities, one Māṣa ('bean'), being equated to four Kṛṣṇalas.[1] In the sense of a weight it occurs in the Taittirīya[2] and other Saṃhitās,[3] and later.[4]

[1] Manu, viii. 134.
[2] ii. 3, 2, 1 *et seq.*
[3] Maitrāyaṇī Saṃhitā, ii. 2, 2; Kāṭhaka Saṃhitā, xi. 4 (*hiraṇya kṛṣṇala*).
[4] Taittirīya Brāhmaṇa, i. 3, 6, 7; Anupada Sūtra, ix. 6. In the later language it is also called *raktikā* or *guñjā* (being a smooth red berry with a black spot at one end).
*Cf.* Weber's edition of the Jyotiṣa, 82 *et seq.*; *Indische Streifen*, I, 102, 103.

**Kṛṣṇājina** is the skin (*ajina*) of the black antelope (**Kṛṣṇa.**) It is repeatedly referred to in the later Saṃhitās and Brāhmaṇas[1] with regard to its ritual use.

[1] Av. ix. 6, 17; Taittirīya Saṃhitā, ii. 4, 9, 2; v. 4, 4, 4; Śatapatha Brāhmaṇa, i. 1, 1, 22; 4, 1; 9, 2, 35, etc.

**Kṛṣṇāyasa** ('black metal'), 'iron,' is referred to in the Chāndogya Upaniṣad (vi. 1, 6). See also **Ayas** and **Kārṣṇāyasa.**

**Kṛsara**, a term denoting a mess of rice and sesamum, often mentioned in the Sūtras, occurs in the Ṣaḍviṃśa Brāhmaṇa.[1]

[1] v. 2. *Cf.* Weber, *Omina und Portenta*, 315 *et seq.*

**Kekaya** is the name of a tribe which in later days, and probably also in Vedic times, was settled in the north-west,

between the **Sindhu** (Indus) and **Vitastā.**[2] In the Vedic texts the Kekayas are mentioned indirectly only in the name of their prince **Aśvapati Kaikeya.**[2]

[1] Pargiter, *Journal of the Royal Asiatic Society*, 1908, 317, 332.

[2] Śatapatha Brāhmaṇa, x. 6, 1, 2 *et seq.*; Chāndogya Upaniṣad, v. 11, 4. *Cf.* Weber, *Indian Literature*, 120; *Indische Studien*, 1, 126.

1. **Ketu** is a term which Weber[1] understands in the sense of 'meteor' or 'comet' in the late Adbhuta Brāhmaṇa.

[1] *Indische Studien*, 1, 41. The *aruṇāḥ ketavaḥ* (Av. xi. 10, 1. 2. 7), referred to in this sense in the St. Petersburg Dictionary, are not so treated by Böhtlingk in his Dictionary.

2. **Ketu Vājya** ('descendant of Vāja') is mentioned as a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

**Kevarta, Kaivarta** are two variant forms denoting 'fisherman' in the Vājasaneyi Saṃhitā[1] and Taittirīya Brāhmaṇa[2] lists of victims at the Puruṣamedha, or human sacrifice.

[1] xxx. 16, with Mahīdhara's note. [2] iii. 4, 12, 1, with Sāyaṇa's note.

**Keśa,** 'hair of the head,' is repeatedly mentioned in the later Saṃhitās and Brāhmaṇas.[1] The hair was a matter of great care to the Vedic Indian, and several hymns of the Atharvaveda[2] are directed to securing its plentiful growth. Cutting or shaving (*vap*) the hair is often referred to.[3] For a man to wear long hair was considered effeminate.[4] As to modes of dressing the hair see **Opaśa** and **Kaparda**; as to the beard see **Śmaśru.**

[1] Av. v. 19, 3; vi. 136, 3, etc.; Vājasaneyi Saṃhitā, xix. 22; xx. 5; xxv. 3; Śatapatha Brāhmaṇa, ii. 5, 2, 48, etc.

[2] vi. 136. 137. *Cf.* Zimmer, *Altindisches Leben*, 68; Bloomfield, *Hymns of the Atharvaveda*, 536, 537.

[3] Av. viii. 2, 17; Satapatha Brāhmaṇa, v. 5, 3, 1, etc. *Cf.* Oldenberg, *Religion des Veda*, 425 *et seq.*

[4] Śatapatha Brāhmaṇa, v. 1, 2, 14. But *cf.* Vincent Smith, *Indian Antiquary*, 34, 203.

1. **Keśin** is the name of a people occurring in the Śatapatha Brāhmaṇa,[1] where their king is mentioned as learning from **Khaṇḍika** the atonement for a bad omen at the sacrifice.

[1] xi. 8, 4, 6. *Cf.* Pāṇini, vi. 4, 165; Eggeling, *Sacred Books of the East*, 44, 131, 134.

2. **Keśin Dārbhya**[1] or **Dālbhya**[2] ('descendant of Darbha') is a somewhat enigmatic figure. According to the Śatapatha Brāhmaṇa[3] and the Jaiminīya Upaniṣad Brāhmaṇa[4] he was a king, sister's son of **Uccaiḥśravas**, according to the latter authority. His people were the **Pañcālas**, of whom the Keśins must therefore have been a branch, and who are said to have been threefold (*tryanīka*).[5] A story is told of his having a ritual dispute with **Ṣaṇḍika** in the Maitrāyaṇī Saṃhitā[6]; this appears in another form in the Śatapatha Brāhmaṇa.[3] He was a contemporary of a fellow sage, **Keśin Sātyakāmi**, according to the Maitrāyaṇī[7] and Taittirīya[8] Saṃhitās. The Pañcaviṃśa Brāhmaṇa[9] attributes to him a Sāman or chant, and the Kauṣītaki Brāhmaṇa[10] tells how he was taught by a golden bird.

In view of the fact that the early literature always refers to Dārbhya as a sage, it seems doubtful whether the commentator is right in thinking that the Śatapatha refers to a king and a people, when a sage alone may well be meant, while the Jaiminīya Upaniṣad Brāhmaṇa is of no great authority. The latter work may have assumed that the reference in the Kāṭhaka Saṃhitā[11] to the Keśin people signifies kingship, but this is hardly necessary.

[1] This is the form of the name in the Jaiminīya Upaniṣad Brāhmaṇa, the Maitrāyaṇī Saṃhitā, the Taittirīya Saṃhitā, and the Kauṣītaki Brāhmaṇa; also later in the Bṛhaddevatā.

[2] This is the form in the Kāṭhaka Saṃhitā and the Pañcaviṃśa Brāhmaṇa. It also appears later in the Rigveda Anukramaṇī.

[3] xi. 8, 4, 1 *et seq.*, as explained by Sāyaṇa.

[4] iii. 29, 1 *et seq.*

[5] Kāṭhaka Saṃhitā, xxx. 2 (Weber, *Indische Studien*, 3, 471); Jaiminīya Upaniṣad Brāhmaṇa, *loc. cit.*; Baudhāyana Śrauta Sūtra, xx. 25.

[6] i. 4, 12 (von Schroeder gives no variant reading; but ṣ and *kh* are constantly confused in manuscripts).

[7] i. 6, 5.

[8] ii. 6, 2, 3.

[9] xiii. 10, 8.

[10] vii. 4.

[11] xxx. 2.

*Cf.* Weber, *Indische Studien*, 1, 193, 209; 2, 308; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 58, 59; Sieg, *Die Sagenstoffe des Ṛgveda*, 62, n. 2.

3. **Keśin Sātya-kāmi** ('descendant of Satyakāma') is mentioned as a teacher and contemporary of **Keśin Dārbhya** in the Taittirīya (ii. 6, 2, 3) and Maitrāyaṇī (i. 6, 5) Saṃhitās.

**Kesara-prābandhā.**—In the list of the crimes of the **Vaitahavyas** narrated in the Atharvaveda[1] is the cooking of the last she-goat (*caramājām*) of Kesaraprābandhā, who may presumably be deemed to have been a woman, 'having braided hair.'[2] Ludwig,[3] followed by Whitney,[4] appears to amend the passage (*carama-jām*) as meaning 'the last-born calf' of Kesaraprābandhā, a cow. But this interpretation does not suit the name so well.

[1] v. 18, 11.
[2] Bloomfield, *Hymns of the Atharvaveda*, 432, 433.
[3] Translation of the Rigveda, 2, 447.
[4] Translation of the Atharvaveda, 252.

**Kaikeya,** 'king of the Kekayas,' is an epithet of **Aśvapati.**[1]

[1] Śatapatha Brāhmaṇa, x. 6, 1, 2; Chāndogya Upaniṣad, v. 11, 4.

**Kairāta** is the name of a snake in the Atharvaveda[1]—possibly, but not probably, the modern Karait.

[1] v. 13, 5. *Cf.* Whitney, Translation of the Atharvaveda, 243.

**Kairātikā,** a 'maiden of the **Kirāta** people,' is mentioned in the Atharvaveda (x. 4, 14) as digging up roots for medicinal use.

**Kairiśi,** 'descendant of Kiriśa,' is the patronymic of **Sutvan** in the Aitareya Brāhmaṇa (viii. 28).

**Kaivarta.** See **Kevarta.**

**Kaiśinī.**—The *Kaiśinyaḥ prajāḥ*, 'offspring or people[1] of Keśin,' are mentioned in an obscure passage of the Śatapatha Brāhmaṇa[2] either as still existing at the date of the Brāhmaṇa[3] or as extinct.

[1] So Sāyaṇa.
[2] xi. 8, 4, 6.
[3] *Cf.* Eggeling, *Sacred Books of the East*, 44, 134.
*Cf.* Weber, *Indische Studien*, 1, 208.

**Kaiśorya,** 'descendant of Kaiśori,' is the patronymic of **Kāpya** in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.[1]

[1] ii. 5, 22; iv. 5, 28 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva).

1. **Koka,** a word occurring in the Rigveda[1] and the Atharvaveda,[2] seems to denote the 'cuckoo.' In all the three passages in which it is found, Sāyaṇa explains it as the **Cakravāka.** Roth[3] renders it in the Atharvaveda passages as a certain destructive parasitic animal. *Cf.* **Anyavāpa.**

[1] vii. 104, 22 (*koka-yātu*, a ghost in the shape of a cuckoo).
[2] v. 23, 4; viii. 6, 2.
[3] St. Petersburg Dictionary, *s.v.*, 6. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 454; Whitney, Translation of the Atharvaveda, 262; Geldner, *Rigveda, Glossar*, 49; Zimmer, *Altindisches Leben*, 92.

2. **Koka** is mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 4, 17) as a son of the Pañcāla king, **Sātrāsāha.**

**Kokila,** a very frequent word in the Epic and later, denoting the cuckoo, is only inferred for the Vedic period from its being the name of a Rājaputra in the Kāṭhaka Anukramaṇī.[1]

[1] Weber, *Indische Studien*, 3, 460.

**Koṇeya, Kauṇeya.** See **Rajana.**

**Kola,** another form of **Kuvala,** the *Zizyphus jujuba*, is mentioned in the Chāndogya Upaniṣad (vii. 3, 1).

1. **Kośa** is the name in the Rigveda[1] for the 'bucket' used in drawing water by means of a rope from a well (**Avata**). In the ritual[2] it denotes a large vessel to hold Soma, as opposed to **Kalaśa.**

[1] i. 130, 2; iii. 32, 15; iv. 17, 6. *Cf.* Zimmer, *Altindisches Leben*, 156.
[2] Rv. ix. 75, 3; Av. xviii. 4, 30, etc. *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 183 *et seq.*

2. **Kośa** denotes the body of a chariot.[1] Presumably it was fastened to the axles, but it was probably not very secure, as the body of Pūṣan's chariot is said not to fall.[2] The ropes[3] used to fasten the Kośa are perhaps referred to in the word *akṣā-nah*.[4] By synecdoche this word also denotes the whole chariot.[5] See also **Vandhura, Ratha.**

[1] Rv. i. 87, 2; x. 85, 7, etc.
[2] Rv. vi. 54, 3.
[3] *Gāvaḥ*, Rv. viii. 48, 5.
[4] See under 1. **Akṣa.**
[5] Rv. viii. 20, 8; 22, 9. *Cf.* Zimmer, *op. cit.*, 246.

3. **Kośa.**—The exact sense of this word in **Kośa-kārī**, the designation of a female victim at the Puruṣamedha, or human sacrifice,[1] is uncertain. It may be 'sheath.'

[1] Vājasaneyi Saṃhitā, xxx. 14; Taittirīya Brāhmaṇa, iii. 4, 10, 1.

**Koṣa.**—The Ḳoṣas appear as a priestly family in the Śatapatha Brāhmaṇa, where one of them, **Suśravas,** is mentioned by name.[2]

[1] x. 5, 5, 8. [2] x. 5, 5, 1.

**Kosala** is the name of a people not occurring in the earliest Vedic literature. In the story of the spread of Āryan culture told in the Śatapatha Brāhmaṇa,[1] the Kosala-Videhas, as the offspring of **Videgha Māthava,** appear as falling later than the Kuru-Pañcālas under the influence of Brahminism. The same passage gives the **Sadānīrā** as the boundary of the two peoples —Kosala and Videha. Elsewhere[2] the Kausalya, or Kosala king, **Para Āṭṇāra Hairaṇyanābha,** is described as having performed the great Aśvamedha, or horse sacrifice. Connexion with **Kāśi** and **Videha** appears also from a passage of the Śāṅkhāyana Śrauta Sūtra.[3] Weber[4] points out that Āśvalāyana, who was very probably a descendant of **Aśvala,** the Hotṛ priest of Videha, is called a Kosala in the Praśna Upaniṣad.[5] The later distinction of North and South Kosala is unknown to both Vedic and Buddhist literature.[6]

Kosala lay to the north-east of the Ganges, and corresponded roughly to the modern Oudh.

[1] i. 4, 1, 1 *et seq.*

[2] Śatapatha Brāhmaṇa, xiii. 5, 4, 4. *Cf.* Hiraṇya-nābha, a Rājaputra, in Praśna Upaniṣad, iii. 2, and Śāṅkhāyana Śrauta Sūtra, xvi. 9, 13, as a Kausalya, while *ibid.*, 11, Para is styled Vaideha.

[3] xvi. 29, 5.

[4] *Indische Studien*, 1, 182, 441.

[5] vi. 1.

[6] Oldenberg, *Buddha*, 393, n. *Cf.* von Schroeder, *Indiens Literatur und Cultur*, 167; Eggeling, *Sacred Books of the East*, 12, xlii; Weber, *Indian Literature*, 39, 132 *et seq.*; Macdonell, *Sanskrit Literature*, 213-215; Rhys Davids, *Buddhist India*, 25.

**Kaukūsta** is mentioned in the Śatapatha Brāhmaṇa[1] as a giver of a Dakṣiṇā, or gift to the priests officiating at a sacrifice. The Kāṇva recension reads the name **Kaükthasta.**[2]

[1] iv. 6, 1, 13. [2] Eggeling, *Sacred Books of the East*, 26, 426, n. 1. *Cf.* Weber, *Indian Literature*, 134.

**Kauṇeya.** See **Rajana.**

**Kauṇṭha-ravya** is mentioned as a teacher in the Aitareya[1] and Śāṅkhāyana Āraṇyakas.[2]

[1] iii. 2, 2. [2] vii. 14; viii. 2.
*Cf.* Keith, *Aitareya Āraṇyaka*, 249.

**Kauṇḍinī.** See **Pārāśarīkauṇḍinīputra.**

**Kauṇḍinya** is mentioned as a pupil of **Śāṇḍilya** in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.[1] See also **Vidarbhīkauṇḍinya,** and the following.

[1] ii. 5, 20; iv. 5, 26 (Mādhyaṃdina=ii. 6, 1; iv. 6, 1, Kāṇva).

**Kauṇḍinyāyana** is mentioned in the first Vaṃśa (list of teachers) of the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of Kauṇḍinya, pupil of Kauṇḍinya and Āgniveśya; in the second[2] as a pupil of the two Kauṇḍinyas, pupils of Aurṇavābha, pupil of Kauṇḍinya, pupil of Kauṇḍinya, pupil of Kauṇḍinya and Āgniveśya. Neither Vaṃśa is of much value.[3]

[1] ii. 5, 20.
[2] iv. 5, 26.
[3] Eggeling, *Sacred Books of the East*, 12, xxxiv.

**Kautasta,** a word occurring once in the dual, is apparently a patronymic of **Arimejaya** and **Janamejaya,** two Adhvaryu priests at the snake sacrifice described in the Pañcaviṃśa Brāhmana.[1]

[1] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 35.

**Kautsa** ('descendant of Kutsa') is mentioned in the Śatapatha Brāhmaṇa[1] as a pupil of **Māhitthi.** A Kautsa is also attacked in the Nirukta[2] as denying the value of the Vedas, and there is a strong ritual tradition of hostility to the Kautsas.[3]

[1] x. 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 (Kāṇva recension only).
[2] i. 15.
[3] *E.g.*, Āpastamba Śrauta Sūtra, x. 20, 12; Hillebrandt, *Vedische Mythologie*, 3, 285. *Cf.* Weber, *Indian Literature*, 77, 140.

**Kautsī-putra** ('son of a female descendant of **Kutsa**') is mentioned as a pupil of **Baudhīputra** in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad in the Mādhyaṃdina recension (vi. 4, 31).

**Kaupayeya** is the patronymic of **Uccaiḥśravas.**

**Kaumbhya** ('descendant of Kumbhya') is the patronymic of **Babhru.**

**Kaurama.** See **Kaurava.**

**Kaurayāṇa** is apparently a patronymic of **Pākasthāman** in the Rigveda.[1] Hopkins[2] suggests that Kaurāyaṇa may be meant.

[1] viii. 3, 21. *Cf.* Nirukta, v. 25.
[2] *Journal of the American Oriental Society*, 17, 90, n. 2.

**Kaurava** is the reading of the text of the Khilas[1] and of some manuscripts of the Śāṅkhāyana Śrauta Sūtra[2] for the Kaurama of the Atharvaveda,[3] who appears in a Dānastuti ('Praise of Gifts') as a generous donor among the **Ruśamas.**

[1] v. 8, 1 (Scheftelowitz, *Die Apokryphen des Ṛgveda*, 155).
[2] xii. 14, 1.
[3] xx. 127, 1.
*Cf.* Bloomfield, *Hymns of the Atharvaveda*, 689.

**Kauravya** ('belonging to the **Kurus**'). A man of the Kuru people, is described in the Atharvaveda as enjoying prosperity with his wife under the rule of King **Parikṣit.**[1] Mention is also made of the Kauravya king **Balhika Prātipīya** in the Śatapatha Brāhmaṇa,[2] and in the later legend **Ārṣṭiṣeṇa** and **Devāpi** are alleged to have been Kauravyas.[3]

[1] xx. 127, 8; Khila, v. 10, 2; Śāṅkhāyana Śrauta Sūtra, xii. 17, 2. *Cf.* a Mantra in the Vaitāna Sūtra, xxxiv. 9.
[2] xii. 9, 3, 3.
[3] Nirukta, ii. 10.

**Kauravyāyaṇī-putra** ('son of a female descendant of **Kuru**') is mentioned as a teacher in the Bṛhadāraṇyaka Upaniṣad (v. 1, 1).

**Kauru-pañcāla,** 'belonging to the Kuru-Pañcālas,' is an epithet of **Āruṇi** in the Śatapatha Brāhmaṇa (xi. 4, 1, 2), and a practice of those tribes is designated by this word in the same work (i. 7, 2, 8).

**Kaulakāvatī** are two persons mentioned in the Maitrāyaṇī Saṃhitā (ii. 1, 3) as having given advice, in the capacity of priests, to **Rathaprota Dārbhya.**

**Kaulāla** is a word denoting a hereditary potter ('son of a *kulāla* or potter') according to the commentator Mahīdhara on the Vājasaneyi Saṃhitā.[1] The other Saṃhitās[2] have **Kulāla.**

[1] xxx. 7.
[2] Maitrāyaṇī Saṃhitā, ii. 9, 5; Kāṭhaka Saṃhitā, xvii. 13, and *cf.* Vājasaneyi Saṃhitā, xvi. 27.

**Kaulitara** is mentioned in the Rigveda[1] as a **Dāsa.** Apparently the name is an epithet of **Śambara,** meaning 'son of Kulitara': this points to Śambara having been a terrestrial foe, and not a mere demon.[2]

[1] iv. 30, 14.
[2] *Cf.* Hillebrandt, *Vedische Mythologie,* 3, 273; Macdonell, *Vedic Mythology,* pp. 64, 161.

**Kaulīka,** like **Kulīkā,** is the name of some sort of bird in the list of victims at the Aśvamedha, or horse sacrifice, in the Yajurveda.[1]

[1] Vājasaneyi Saṃhitā, xxiv. 24; Maitrāyaṇī Saṃhitā, iii. 14, 5.

**Kauśāmbeya** is the patronymic ('descendant of Kuśāmba') of a teacher **Proti** in the Śatapatha Brāhmaṇa[1] according to the St. Petersburg Dictionary: a view supported by the fact that **Kuśāmba** actually occurs as the name of a man in the Pañcaviṃśa Brāhmaṇa.[2] It is, however, possible that the word means a 'native of the town Kauśāmbī' as understood by Harisvāmin in his commentary on the Śatapatha Brāhmaṇa.[3]

[1] xii. 2, 2, 13; Gopatha Brāhmaṇa, i, 2, 24.
[2] viii. 6, 8. The name is also found later (in the Epic) in the form of Kuśāmba.
[3] Eggeling, *Sacred Books of the East,* 44, 153, n. 5. *Cf.* Weber, *Indische Studien,* 1, 193; Rhys Davids, *Buddhist India,* 3, 36; Oldenberg, *Buddha,* 397.

**Kauśika** is an epithet of Indra as 'connected with the Kuśikas,' and also of **Viśvāmitra** as 'son of Kuśika.'[1] A teacher named Kauśika is mentioned as a pupil of **Kauṇḍinya** in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad.[2]

[1] In a late Khila, Scheftelowitz, *Die Apokryphen des Ṛgveda*, 104.

[2] ii. 6, 1; iv. 6, 1 (Kāṇva recension).

**Kauśikāyani** ('descendant of Kauśika') is mentioned as a teacher and a pupil of **Ghṛtakauśika** in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad.[1]

[1] ii. 5, 21; iv. 5, 27 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3, Kāṇva).

**Kauśikī-putra** ('son of a female descendant of Kuśika') is mentioned in a Vaṃśa (list of teachers) in the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 1) as a pupil of **Ālambīputra** and **Vaiyāghrapadīputra.**

**Kauśreya** ('descendant of Kuśri') is the patronymic of **Somadakṣa** in the Kāṭhaka Saṃhitā (xx. 8; xxi. 9).

**Kauṣārava** ('descendant of Kuṣāru') is the patronymic of **Maitreya** in the Aitareya Brāhmaṇa (viii. 28).

**Kauṣītaki** ('descendant of Kuṣītaka') is the patronymic of a teacher, or series of teachers, to whom the doctrines set forth in the Kauṣītaki Brāhmaṇa[1] and in the Śāṅkhāyana Āraṇyaka,[2] and the Śrauta and Gṛhya Sūtras,[3] are referred. He is rarely mentioned elsewhere.[4] The doctrine of Kauṣītaki is called the Kauṣītaka.[5] The pupils of Kauṣītaki are known as the Kauṣītakis in the Nidāna Sūtra,[6] and in the Pañcaviṃśa Brāhmaṇa[7]

[1] ii. 9; vii. 4. 10; viii. 8; xi. 5. 7; xiv. 3. 4; xv. 2; xvi. 9; xviii. 5; xxii. 1. 2; xxiii. 1. 4; xxiv. 8. 9; xxv. 8. 10. 14. 15, etc.

[2] ii. 17; xv. 1; Kauṣītaki Upaniṣad, ii. 1. 7.

[3] Śāṅkhāyana Śrauta Sūtra, iv. 15, 11; vii. 21, 6; ix. 20, 33; xi. 11, 3. 6, etc.

[4] Śatapatha Brāhmaṇa, ii. 4, 3, 1; Chāndogya Upaniṣad, i. 5, 2.

[5] Kauṣītaki Brāhmaṇa, iii. 1; xix. 3; Śāṅkhāyana Śrauta Sūtra, iv. 2, 13; xi. 14, 26; Anupada Sūtra, ii. 7; vii. 11; viii. 5, etc.

[6] vi. 12.

[7] xvii. 4, 3.

they with Kuṣītaka are stated to have been cursed by **Luśākapi.** Elsewhere[8] they are called Kauṣītakins. If the Śāṅkhāyana Āraṇyaka[9] can be trusted, there were among them at least two leading teachers, **Kahoḍa** and **Sarvajit,** the former of whom is mentioned elsewhere.[10]

[8] Āpastamba Śrauta Sūtra, x. 1, 10; Āśvalāyana Gṛhya Sūtra, i. 23.

[9] *Cf.* Keith, *Śāṅkhāyana Āraṇyaka*, 14, 24, 71.

[10] Śatapatha Brāhmaṇa, ii. 4, 3, 1; Bṛhadāraṇyaka Upaniṣad, iii. 4, 1; Āśvalāyana Gṛhya Sūtra, iii. 4. *Cf.* Weber, *Indische Studien*, 1, 259; 2, 289 *et seq.*; *Indian Literature*, 44 *et seq.*; Lindner, *Kauṣītaki Brāhmaṇa*, ix.

**Kauṣya,** 'descendant of Koṣa,' is the patronymic of **Suśravas.**

**Kausalya,** 'prince of Koṣala,' is the designation of **Para Āṭṇāra** in the Śatapatha Brāhmaṇa,[1] and of **Hiraṇyanābha** in the Śāṅkhāyana Śrauta Sūtra.[2] Āśvalāyana is styled Kausalya, as 'belonging to the Kosala country,' in the Praśna Upaniṣad,[3] and the Kāśi-Kausalyāḥ, or the 'Kāśis and people of Kosala,' are mentioned in the Gopatha Brāhmaṇa.[4]

[1] xiii. 5, 4, 4.

[2] xvi. 9, 13. *Cf.* xvi. 29, 5.

[3] i. 1.

[4] i. 2, 9 (spelt *Kauśalyāḥ*).

**Kausita** appears in the Maitrāyaṇī Saṃhitā (ii. 1, 11) in connexion with the demon Kusitāyin as the name of a lake. The Kāṭhaka Saṃhitā (x. 5) has Kausida instead.

**Kausurubindi,** 'descendant of **Kusurubinda,**' is the patronymic of **Proti Kauśāmbeya** in the Śatapatha Brāhmaṇa (xii. 2, 2, 13). In the Gopatha Brāhmaṇa (i. 4, 24) the form is Kausuravindu.

**Kauhaḍa,** 'descendant of Kohaḍa,' is the patronymic of a teacher, **Mitravinda,** mentioned in the Vaṃśa Brāhmaṇa,[1] as well as of **Śravaṇadatta.**

[1] Weber, *Indische Studien*, 4, 372, 382 *et seq.* A school of Kauhaḍīyas is known in the Gobhila Gṛhya Sūtra, iii. 4, 34.

**Kratu-jit Jānaki** ('descendant of **Janaka**') is mentioned in the Yajurveda[1] as the priest of **Rajana Kauṇeya.** See also **Kratuvid.**

[1] Taittirīya Saṃhitā, ii. 3, 8, 1; Kāṭhaka Saṃhitā, xi. 1. *Cf.* Weber, *Indische Studien*, 3, 474.

**Kratu-vid Jānaki** ('descendant of **Janaka**') is mentioned in the Aitareya Brāhmaṇa (vii. 34) as having learned a certain doctrine regarding Soma from Agni.

**Kraya**, 'sale,' is a word which does not actually occur in the Rigveda, though the verb *krī*, from which this noun is derived, is found there.[1] Both noun and verb are common in the later Saṃhitās.[2] Sale appears to have regularly consisted in barter in the Rigveda:[3] ten cows are regarded as a possible price for an (image of) Indra to be used as a fetish, while elsewhere not a hundred, nor a thousand, nor a myriad are considered as an adequate price (*śulka*) for the purchase of Indra.[4] The Atharvaveda[5] mentions, as possible objects of commerce, garments (*dūrśa*), coverlets (*pavasta*), and goatskins (*ajina*). The haggling of the market was already familiar in the days of the Rigveda,[6] and a characteristic hymn of the Atharvaveda[7] is directed to procuring success in trade. The 'price' was called **Vasna**, and the 'merchant' **Vaṇij**, his greed being well known.[8]

There is little evidence of a standard of value in currency having been adopted. When no specific mention is made of the standard, the unit was probably the cow.[9] In a considerable number of passages of the Śatapatha Brāhmaṇa[10] and elsewhere,[11] however, the expression *hiraṇyaṃ śata-mānam* suggests that there must have been some standard other than

[1] iv. 24, 10.

[2] *Kraya*: Taittirīya Saṃhitā, iii. 1, 2, 1; vi. 1, 3, 3; Vājasaneyi Saṃhitā, viii. 55; xix. 13; Śatapatha Brāhmaṇa, iii. 3, 2, 10, etc.; *krī*: Av. iii. 15, 2; Taittirīya Saṃhitā, vi. 1, 10, 3; vii. 1, 6, 2, etc.; *apa-krī*: Av. viii. 7, 11; *pari-krī*: Av. iv. 7, 6, etc.; *vi-krī*: Vājasaneyi Saṃhitā, iii. 49, etc.

[3] iv. 24, 10.

[4] Rv. viii. 1, 5.

[5] iv. 7, 6.

[6] iv. 24, 9. See Oldenberg, *Ṛgveda-Noten*, 1, 419, 420, correcting Sieg, *Die Sagenstoffe des Ṛgveda*, 91, and Geldner's *Kommentar* on iv. 24.

[7] iii. 15. See Bloomfield, *Hymns of the Atharvaveda*, 352; Whitney, Translation of the Atharvaveda, 111, 112.

[8] Rv. i. 33, 3, and see **Paṇi**.

[9] *Cf.* Harisvāmin on Satapatha Brāhmaṇa, xiii. 4, 2, 1, where he renders *sahasrārha* as equal to 'worth a thousand cows,' in which Eggeling follows him; Saṃkṣiptasāra on Kātyāyana Śrauta Sūtra, xxii. 10, 33.

[10] xii. 7, 2, 13; 9, 1, 4; xiii. 1, 1, 4; 2, 3, 2; 4, 1, 13; xiv. 3, 1, 32. *Cf.* v. 5, 5, 16; xiii. 4, 1, 6.

[11] Pañcaviṃśa Brāhmaṇa, xviii. 3, 2, where a long series of compounds of numerals with *-māna* occurs; Kāṭhaka Saṃhitā, viii. 5; xiv. 8; xxii. 8.

cows, though it might in all these passages be rendered as 'gold worth a hundred cows.' But the use of the **Kṛṣṇala** as a measure of weight[12] suggests that the meaning is 'gold weighing a hundred Kṛṣṇalas,' and this seems the more probable explanation. This unit seems not to be known in the Rigveda, where the meaning of the term **Manā**, which occurs once, is mysterious, and where necklets (**Niṣka**) seem to have been one of the more portable forms of wealth, like jewellery in modern India, and may perhaps have served as a means of exchange.

[12] *Cf.* Kāṭhaka Saṃhitā, xi. 4; Taittirīya Brāhmaṇa, i. 3, 6, 7; Anupada Sūtra, ix. 6; Weber, *Indische Streifen*, 1, 99-103.

*Cf.* Zimmer, *Altindisches Leben*, 255-260. Barter had for the most part passed away by the time of the Jātakas, an illustration of the modern character of the society they represent. See Mrs. Rhys Davids, *Journal of the Royal Asiatic Society*, 1901, 874 *et seq.*

**Kravaṇa**, a word occurring only once in the Rigveda,[1] is understood by Ludwig[2] as the name of the Hotṛ priest or the sacrificer. Roth considered it an adjective without at first[3] assigning a sense, but afterwards[4] as meaning 'timid.' Sāyaṇa interprets it as 'worshipping.' Oldenberg[5] considers the meaning uncertain, suggesting as possible 'the slayer of the victim.'

[1] v. 44, 9.
[2] Translation of the Rigveda, 3, 138.
[3] St. Petersburg Dictionary, *s.v.*
[4] Böhtlingk's Dictionary, *s.v.*
[5] *Ṛgveda-Noten*, 1, 342.

**Kravya**, 'raw flesh,' is never mentioned in Vedic literature as eaten by men. Demons alone are spoken of as consuming it,[1] apart from Agni being called *kravyād*, 'eating raw flesh,' as consumer of the bodies of the dead.[2] The man who in the Rigveda is compelled by starvation to eat dog's flesh, nevertheless cooks it.[3]

[1] Rv. vii. 104, 2; x. 87, 2. 19; 162, 2; Av. iii. 28, 2; iv. 36, 3; v. 29 10, etc.
[2] Rv. x. 16, 9. 10. See Macdonell, *Vedic Mythology*, pp. 97, 165.
[3] iv. 18, 13.
*Cf.* Zimmer, *Altindisches Leben*, 270, 271.

**Krātu-jāteya** is a patronymic of **Rāma Krātujāteya Vaiyāghrapadya** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2; iv. 16, 1).

**Krimi.** See **Kṛmi.**

**Krivi** is asserted in the Śatapatha Brāhmaṇa[1] to have been the older name of the **Pañcālas.** This statement is supported by the name of the king there mentioned, **Kraivya Pāñcāla.** The Krivis appear in the Rigveda[2] as settled on the **Sindhu** and the **Asiknī.** It is a plausible conjecture of Zimmer's[3] that with the **Kurus** they made up the **Vaikarṇa** people.[4] The importance of the Pañcālas, and the insignificance of the Krivis, may be explained in part by the fact that the later Kuru-Pañcāla alliance included the **Bharatas.** It is also probable, as Oldenberg[5] suggests, from the Śatapatha Brāhmaṇa,[6] that the **Turvaśas** were included in the Pañcālas, and as the latter name indicates, probably other tribes also. Or, if Hopkins' view[7] is accepted that Turvaśa was king of the Yadus, the latter may in part have been allied with the Krivis to form the Pañcālas.

[1] xiii. 5, 4, 7.

[2] viii. 20, 24; 22, 12. Elsewhere Krivi is doubtful in sense. In several passages (i. 30, 1; viii. 87, 1; ix. 9, 6, and perhaps i. 166, 6, where *krivir-datī* is an epithet of lightning) Oldenberg, *Rigveda-Noten*, i. 166, 341, understands the word to mean 'horse.' Elsewhere (ii. 17, 6; 22, 2; viii. 51, 8) he takes it to be a proper name, while in v. 44, 4, he is doubtful. In the passages last cited this view may very well be correct.

[3] *Altindisches Leben*, 103.

[4] *Cf.* **Kavaṣa.**

[5] *Buddha*, 404.

[6] xiii. 5, 4, 16.

[7] *Journal of the American Oriental Society*, 15, 258 *et seq.* This view is hardly convincing, while the disappearance of the Turvaśas is easily to be accounted for by their being merged, along with the Krivis, in the Pañcālas. The name of Krivi is lost in the Epic as completely as that of Turvaśa (Pargiter, *Journal of the Royal Asiatic Society*, 1910, 48, notes 4, 5).

*Cf.* Macdonell, *Sanskrit Literature*, 155, 157; Grierson, *Journal of the Royal Asiatic Society*, 1908, 602-607; Keith, *ibid.*, 831 *et seq.*; Ludwig, Translation of the Rigveda, 3, 152, 153; Eggeling, *Sacred Books of the East*, 12, xli.; Max Müller, *Sacred Books of the East*, 32, 407.

**Krīta Vaita-hotra** ('descendant of Vītahotra') is mentioned in the Maitrāyaṇī Saṃhitā (iv. 2, 6) in connexion with the **Kurus.**

1. **Kruñc,**[1] **Kruñca,**[2] **Krauñca,**[3] are variant forms denoting the 'curlew' or 'snipe.' To it is attributed in the Yajurveda[1]

[1] Maitrāyaṇī Saṃhitā, iii. 11, 6; Kāṭhaka Saṃhitā, xxxviii. 1; Vājasaneyi Saṃhitā, xix. 73 *et seq.*; Taittirīya Brāhmaṇa, ii, 6, 2, 1-3.

[2] Vājasaneyi Saṃhitā, xxiv. 22. 31 (in xxv. 6 the sense is quite uncertain); Maitrāyaṇī Saṃhitā, iii. 14, 3.

[3] Taittirīya Saṃhitā, v. 5, 12, 1.

the faculty, later assigned to the **Haṃsa,** of extracting milk from water when the two fluids are mixed.[4]

[4] Lanman, *Journal of the American Oriental Society*, 19, 151-158; Macdonell, *Sanskrit Literature*, 150. *Cf.* Zimmer, *Altindisches Leben*, 91, 92.

2. **Kruñc Āṅgirasa** is in the Pañcaviṃśa Brāhmaṇa[1] the name of the seer of a Sāman or Chant called the Krauñca. It is doubtless invented to explain the name of the Chant on the ordinary principle that Sāmans are called after their authors, though this rule has many exceptions.[2]

[1] xiii. 9, 11; 11, 20.
[2] Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 68. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 160.

**Krumu** is the name of a stream mentioned twice in the Rigveda—once in the fifth book[1] and once in the last, in the Nadī-stuti, or 'praise of rivers.'[2] There can be little doubt that this river is identical with the modern Kurum, a western tributary of the Indus.[3]

[1] v. 53, 9.
[2] x. 75, 6.
[3] Roth, *Niruhta, Erläuterungen*, 43; Zimmer, *Altindisches Leben*, 14; Ludwig, Translation of the Rigveda, 3, 200.

**Krumuka** as the name of 'wood' appears to be a variant form of **Kṛmuka.**

[1] Taittirīya Saṃhitā, v. 1, 9, 3; Taittirīya Brāhmaṇa, i. 4, 7, 3.

**Kraivya. Pāñcāla,** the king of the **Krivis,**[1] is mentioned in the Śatapatha Brāhmaṇa[2] as having performed the Aśvamedha, or horse sacrifice, on the **Parivakrā.** Eggeling,[3] however, takes the word as a proper name, 'Kraivya, the Pāñcāla king.'

[1] So the St. Petersburg Dictionary, *s.v.*; Weber, *Indian Literature*, 125, n.; Oldenberg, *Buddha*, 409, n.
[2] xiii. 5, 4, 7.
[3] *Sacred Books of the East*, 44, 397 (but *cf.* p. 398, top).

**Krośa,** as a measure of distance (lit. 'a shout,' as expressing the range of the voice), is found in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xvi. 13, 12. *Cf.* Weber, *Indische Studien*, 8, 432 *et seq.* In the later literature it is equivalent to about two miles. The word still survives in the vernacular form of Kos as the most popular measure of distance in India.

**Kroṣṭṛ** (lit. 'howler'), the 'jackal,' is mentioned in the Rigveda[1] as by nature cowardly compared with the wild boar (**Varāha**). In the Atharvaveda[2] it is spoken of as devouring corpses. The word also occurs in the Vājasaneyi Saṃhitā,[3] where the commentator glosses it with Sṛgāla, another name of the jackal. See also **Lopāśa.**

[1] x. 28, 1.
[2] xi. 2, 2.
[3] xxiv. 32.
*Cf.* Zimmer, *Altindisches Leben*, 84.

1. **Krauñca.** See **Kruñc.**

2. **Krauñca,** as the name of a mountain, occurs only in the latest Vedic literature.[1]

[1] Taittirīya Āraṇyaka, i. 31, 2. See Weber, *Indian Literature*, 93; *Indische Studien*, 1, 78.

**Krauñcikī-putra,** 'son of a female descendant of Krauñca,' is mentioned as a pupil of **Vaiṭṭabhatīputra**[1] in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.[2]

[1] Vaidabhṛtī-putra in the Mādhyaṃdina recension, vi. 4, 32.
[2] vi. 5, 2 (Kāṇva).

**Krauṣṭuki,** 'descendant of Kroṣṭuka,' is mentioned as a grammarian in the Nirukta,[1] the Bṛhaddevatā,[2] and the Chandas,[3] but as an astrologer in a Pariśiṣṭa of the Atharvaveda.[4]

[1] viii. 2.
[2] iv. 137. *Cf. Indische Studien*, 1, 105.
[3] 5.
[4] Weber, Berlin Catalogue of Sanskrit MSS., 1, 94. See Bolling and von Negelein, *The Pariśiṣṭas of the Atharvaveda*, 2, 438 *et seq.*, where in Pariśiṣṭa lxviii (Svapnādhyāyaḥ), i. 2; ii. 8, the name appears as Kroṣṭuki.
*Cf.* Weber, *Jyotiṣa*, 12; *Indian Literature*, 61.

**Kvayi** is the name of some species of bird in the Yajurveda,[1] occurring in the list of victims at the Aśvamedha, or horse sacrifice. The form in the Maitrāyaṇī Saṃhitā[2] is Kuvaya.

[1] Taittirīya Saṃhitā, v. 5, 17, 1; Vājasaneyi Saṃhitā, xxiv. 29.
[2] iii. 14, 18.
*Cf.* Zimmer, *Altindisches Leben*, 99.

**Kvala** is a substance, perhaps[1] identical with **Kuvala**, the fruit of the jujube, used to coagulate milk according to the Taittirīya Saṃhitā.[2]

[1] St. Petersburg Dictionary, *s.v.*
[2] ii. 5, 3, 5. *Cf.* Zimmer, *Altindisches Leben*, 227.

**Kṣata** is regarded by Zimmer[1] as denoting a special disease (a sort of *Phthisis pulmonalis*) in the Atharvaveda,[2] but the word is probably only an adjective.[3]

[1] *Altindisches Leben*, 377.
[2] vii. 76, 4 (where the reading is doubtful, the text having *akṣita*. See **Akṣata**).
[3] Bloomfield, *Hymns of the Atharvaveda*, 509; Whitney, Translation of the Atharvaveda, 442.

**Kṣattṛ** is a word of frequent occurrence in the later Saṃhitās and Brāhmaṇas, denoting a member of the royal entourage, but the sense is somewhat uncertain. In the Rigveda[1] it is used of a god as the 'distributor' of good things to his worshippers; the same sense seems to be found in the Atharvaveda[2] and elsewhere.[3] In one passage of the Vājasaneyi Saṃhitā[4] the interpretation 'doorkeeper' is given by the commentator Mahīdhara, a sense which seems possible in other passages,[5] while Sāyaṇa ascribes to it in one passage of the Śatapatha Brāhmaṇa[6] the more dignified meaning of *antaḥpurādhyakṣa*, 'a chamberlain.' In other passages,[7] again, the sense of 'charioteer' is not unlikely. Later the Kṣattṛ was regarded as a man of mixed caste.[8]

[1] vi. 13, 2.
[2] iii. 24, 7; v. 17, 4.
[3] Śatapatha Brāhmaṇa, xiii. 5, 4, 6; Śāṅkhāyana Śrauta Sūtra, xvi. 9, 16.
[4] xxx. 13. *Cf.* Taittirīya Brāhmaṇa, i. 7, 3, 5.
[5] Taittirīya Saṃhitā, iv. 5, 4, 2; Maitrāyaṇi Saṃhitā, ii. 9, 4; Kāṭhaka Saṃhitā, xvii. 13; Chāndogya Upaniṣad, iv. 1, 5; Pañcaviṃśa Brāhmaṇa, xix. 1, 4.
[6] v. 3, 1, 7. *Cf.* on xiii. 4, 2, 5 (*āyavyayādhyakṣa*), and Harisvāmin on xiii. 5, 4, 6 (*kośādhyakṣa*). The scholiast on the Kātyāyana Śrauta Sūtra, xv. 3, 9, has *mantrī dūto vā;* on xx. 1, 16, *pratīhāro dūto vā*. Eggeling, *Sacred Books of the East*, 41, 61, etc., renders it 'chamberlain.'
[7] Vājasaneyi Saṃhitā, xvi. 26; Taittirīya Brāhmaṇa, iii. 4, 7, 1, with the scholiast's note, and *ibid.*, *anukṣattṛ*, rendered as *sārather anucara*, 'the attendant of the charioteer'; Śāṅkhāyana Śrauta Sūtra, xvi. 1, 20, with the scholiast's note.
[8] Muir, *Sanskrit Texts*, 1², 481.
*Cf.* Weber, *Indische Studien*, 2, 36; 17, 290; St. Petersburg Dictionary, *s.v.*

1. **Kṣatra**, in the general sense of 'dominion,' 'rule,' 'power,' as exercised by gods and men, occurs frequently from the Rigveda[1] onwards. The word is also found in the concrete sense of 'rulers' in the Rigveda[2] and later;[3] but in no case does it in the Rigveda certainly[4] mean what it regularly denotes in the later Saṃhitās,[5] the ruling class as opposed to the priests (**Brahman**), the subject people (**Viś, Vaiśya**), and the servile class (**Śūdra**). See also **Kṣatriya.** A Kṣatra-pati is several times mentioned[6] as an equivalent of 'king.'

[1] i. 24, 11; 136, 1. 3; iv. 17. 1; v. 62, 6, etc.; Av. iii. 5, 2; v. 18, 4, etc. So *kṣatra-śrī*, Rv. i. 25, 5; vi. 26. 8; *kṣatra-bhṛt*, 'bringers of lordship.' Taittirīya Saṃhitā, ii. 4, 7, 2; Taittirīya Brāhmaṇa, ii. 4, 6, 12; 7, 6, 3; Vājasaneyi Saṃhitā, xxvii. 7, etc.

[2] Singular: i. 157, 2; viii. 35, 17.

[3] Plural: Av. iv. 22, 2; Vājasaneyi Saṃhitā, x. 17; Taittirīya Brāhmaṇa, ii. 7, 6, 3.

[4] See Roth, St. Petersburg Dictionary, *s.v.*, and **Varṇa**.

[5] Av. ii. 15, 4; ix. 7, 9; xii. 5, 8; xv. 10, 5, etc.; Taittirīya Saṃhitā, i. 6, 1, 2; ii. 2, 11, 2, etc.; Vājasaneyi Saṃhitā, v. 27; xiv. 24; xviii. 38, etc. See other citations under **Varṇa**.

[6] Taittirīya Saṃhitā, i. 8, 14, 2; Vājasaneyi Saṃhitā, x. 17; Taittirīya Brāhmaṇa, i. 7, 8, 5; Śatapatha Brāhmaṇa, v. 4, 2, 2.

2. **Kṣatra** seems to be the name of a man mentioned with others, including **Manasa, Yajata,** and **Avatsāra,** in one quite obscure passage of the Rigveda.[1]

[1] v. 44, 10. *Cf.* Ludwig, Translation of the Rigveda, 3, 138.

**Kṣatra-vidyā**, 'the science of the ruling class,' is mentioned in the Chāndogya Upaniṣad.[1] Śaṅkara glosses the term with *dhanur-veda*, 'the science of the bow,' which is the most probable sense.[2]

[1] vii. 1, 2. 4; 2, 1; 7, 1.

[2] Hopkins, *Journal of the American Oriental Society*, 13, 104.

**Kṣatriya.**—As the origin of caste, the relation of the castes, intermarriage, and cognate matters may most conveniently be discussed under **Varṇa,** this article will be confined to determining, as far as possible, the real character of the class called Kṣatriyas, or collectively **Kṣatra.**

The evidence of the Jātakas[1] points to the word Khattiya

[1] See Fick, *Die sociale Gliederung im nordöstlichen Indien zu Buddhas Zeit*, 59 *et seq.*; Rhys Davids, *Dialogues of the Buddha*, 1, 95 *et seq.*; *Buddhist India*, 52 *et seq.*

denoting the members of the old Āryan nobility who had led the tribes to conquest, as well as those families of the aborigines who had managed to maintain their princely status in spite of the conquest. In the epic[2] also the term Kṣatriya seems to include these persons, but it has probably a wider signification than Khattiya, and would cover all the royal military vassals and feudal chiefs, expressing, in fact, pretty much the same as the *barones* of early English history. Neither in the Jātakas[3] nor in the epic[4] is the term co-extensive with all warriors; the army contains many besides the Kṣatriyas, who are the leaders or officers, rather than the rank and file.

In the later Saṃhitās[5] and the Brāhmaṇas[6] the Kṣatriya stands as a definite member of the social body, distinct from the priest, the subject people, and the slaves, **Brāhmaṇa, Vaiśya,** and **Śūdra.** It is significant that Rājanya is a variant to Kṣatriya, and an earlier one. Hence it is reasonable to suppose that the Kṣatriya and Rājanya are both of similar origin, being princely or connected with royalty. Moreover, the early use of Kṣatriya in the Rigveda[7] is exclusively connected with royal authority or divine authority.

It is impossible to say exactly what persons would be included in the term Kṣatriya. That it covered the royal house and the various branches of the royal family may be regarded as certain. It, no doubt, also included the nobles and their families: this would explain the occasional opposition of Rājanya and Kṣatriya, as in the Aitareya Brāhmaṇa,[8] where a Rājanya asks a Kṣatriya for a place for sacrifice (*deva-yajana*). Thus, when strictly applied, Kṣatriya would have a wider denotation than Rājanya. As a rule, however, the two expressions are identical, and both are used as evidence in what follows. That Kṣatriya ever included the mere fighting

[2] Hopkins, *Journal of the American Oriental Society*, 13, 73 *et seq.*

[3] Fick, *op. cit.*, 52, n. 2.

[4] Hopkins, *op. cit.*, 184 *et seq.*, 190.

[5] Av. vi. 76, 3. 4; xii. 5, 5. 44. 46, etc.; Vājasaneyi Saṃhitā, xxx. 5, etc. See **Varṇa** and **Rājanya.**

[6] Aitareya Brāhmaṇa, vii. 24, etc.; Śatapatha Brāhmaṇa, i. 3, 2, 15; iv. 1, 4, 5. 6, etc. See **Varṇa.**

[7] iv. 12, 3; 42, 1; v. 69, 1; vii. 64, 2; viii. 25, 8; 56, 1; x. 109, 3. *Cf.* Vājasaneyi Saṃhitā, iv. 19; x. 4; Taittirīya Brāhmaṇa, ii. 4, 7, 7.

[8] vii. 20. *Cf.* Pañcaviṃśa Brāhmaṇa, xxiv. 18, 2; Kāṭhaka Saṃhitā, xx. 1.

man has not been proved: in the Rigveda[9] and later[10] others than Kṣatriyas regularly fought; but possibly if the nobles had retinues as the kings had, Kṣatriya would embrace those retainers who had military functions. The term did not apply to all members of the royal entourage; for example, the **Grāmaṇī** was usually a Vaiśya.

The connexion of the Kṣatriyas with the Brahmins was very close. The prosperity of the two is repeatedly asserted[11] to be indissolubly associated, especially in the relation of king (**Rājan**) and domestic priest (**Purohita**). Sometimes there was feud between Kṣatriya and Brahmin.[12] His management of the sacrifice then gave the Brahmin power to ruin the Kṣatriya by embroiling him with the people[13] or with other Kṣatriyas.[14]

Towards the common people, on the other hand, the Kṣatriya stood in a relation of well-nigh unquestioned superiority.[15] There are, however, references to occasional feuds between

[9] In the following passages there is reference to the people (*viś*) fighting: i. 69, 3; 126, 5 (*cf.*, however, Pischel, *Vedische Studien*, 2, 121); iv. 24, 4; vi. 26, 1; vii. 79, 2; viii. 18, 18; 96, 15; probably also vii. 33, 6, where the *Tṛtsūnāṃ viśaḥ* means 'the subjects of the Tṛtsu princes,' as Geldner, *Vedische Studien*, 2, 136, thinks. In vi. 41, 5, on the other hand, the people and wars (*pṛtanāsu*) are contrasted, the normal rule of the common folk being peace.

[10] In Av. ix. 7, 9, the people are clearly designated as *balam*, or 'force,' a regular term later for an armed force. The later law books (*e.g.*, Gautama, vii. 6; Vasiṣṭha, ii. 22) allow even Brahmins to maintain themselves by the occupation of Kṣatriyas in case of need. For the Epic, *cf.* Hopkins, *op. cit.*, 94, 95; 184 *et seq.*

[11] Taittirīya Saṃhitā, v. 1, 10, 3; Maitrāyaṇī Saṃhitā, ii. 2, 3; iii. 1, 9; 2, 3; iv. 3, 9; Kāṭhaka Saṃhitā, xxix. 10; Vājasaneyi Saṃhitā, v. 27; vii. 21; xviii. 14; xix. 5; xxxviii. 14, etc.; Pañcaviṃśa Brāhmaṇa, xi. 11, 9; Aitareya Brāhmaṇa, vii. 22; Śatapatha Brāhmaṇa, i. 2, 1, 7; iii. 5, 2, 11; 6, 1, 17; vi. 6, 3, 14. The superiority of the Rājanya to all other castes is asserted in Taittirīya Saṃhitā, ii. 5, 10, 1, etc. The superiority of the Brahmin to the Kṣatriya is sometimes asserted — *e.g.*, in the Atharvaveda hymns, v. 18. 19; Maitrāyaṇī Saṃhitā, iv. 3, 8; Vājasaneyi Saṃhitā, xxi. 21; Śatapatha Brāhmaṇa, xiii. 1, 9, 1; 3, 7, 8. So the Rājasūya sacrifice of the king is inferior to the highest sacrifice (the Vājapeya) of the priest (*ibid.*, v. 1, 1, 12), and though the Brahmin goes after the king, he is yet stronger than he (v. 4, 2, 7, and v. 4, 4, 15). *Cf.* Hopkins, *op. cit.*, 76.

[12] Kāṭhaka Saṃhitā, xxviii. 5; Av. v. 18. 19.

[13] *E.g.*, Taittirīya Saṃhitā, ii. 2, 11, 2; Maitrāyaṇī Saṃhitā, i. 6, 5; ii. 1, 9; iii. 3, 10; Kāṭhaka Saṃhitā, xxix. 8, etc.

[14] Maitrāyaṇī Saṃhitā, iii. 3, 10, etc.

[15] Kāṭhaka Saṃhitā, xvi. 4; xxi. 10; xxii. 9; xxix. 9. 10; Aitareya Brāhmaṇa, ii. 33; Śatapatha Brāhmaṇa, xi. 2, 7, 15. 16, etc.; Maitrāyaṇī Saṃhitā, iv. 4, 9. 10; 6, 8, etc.

the people and the nobles,[16] in which no doubt the inferior numbers of the latter were compensated by their superior arms and prowess. In the Aitareya Brāhmaṇa[17] the Vaiśya is described as tributary to another (*anyasya bali-kṛt*), to be devoured by another (*anyasyādya*), and to be oppressed at will (*yathākāma-jyeya*). Probably these epithets apply most strictly to the relation of the king and his people, but the passage shows that the people were greatly at the mercy of the nobles. No doubt the king granted to them the right, which may have been hereditary, to be supported by the common people, whose feudal superiors they thus became. In return for these privileges the Kṣatriyas had probably duties of protection to perform, as well as some judicial functions, to judge from an obscure passage of the Kāṭhaka Saṃhitā.[18]

The main duty of the Kṣatriya in the small states[19] of the Vedic period was readiness for war. The bow is thus his special attribute,[20] just as the goad is that of the agriculturist; for the bow is the main weapon of the Veda. Whether the Kṣatriyas paid much attention to mental occupations is uncertain. In the latest stratum of the Brāhmaṇa literature there are references to learned princes like **Janaka** of **Videha**, who is said to have become a Brahmin (*brahmā*), apparently in the sense that he had the full knowledge which a Brahmin possessed.[21] Other learned Kṣatriyas of this period were

[16] *Cf.* note 13; Taittirīya Saṃhitā, v. 4, 6, 7; Maitrāyaṇī Saṃhitā, iv. 6, 7.

[17] vii. 29. *Cf.* **Rājan.**

[18] xxvii. 4 (*tasmād rājanyenādhyakṣeṇa vaiśyaṃ ghnanti*, 'so with a Rājanya as a supervisor [?] they smite a Vaiśya'). It is not clear whether *han* here means 'kill' or 'beat.'

[19] See Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30, n. 2.

[20] Av. xviii. 2, 60; Kāṭhaka Saṃhitā, xviii. 9; xxxvii. 1; Śatapatha Brāhmaṇa, v. 3, 5, 30; Taittirīya Āraṇyaka, vi. 1, 3. In the Aitareya Brāhmaṇa, vii. 19, the list is longer — chariot, breastplate (**Kavaca**), bow and arrow (*iṣu-dhanvan*)—and in the prayer for the prosperity of the Kṣatriya (called, as usual in the older texts, Rājanya), at the Aśvamedha, the Rājanya is to be an archer and a good chariot-fighter; Taittirīya Saṃhitā, vii. 5, 18, 1; Maitrāyaṇī Saṃhitā, iii. 12, 6; Kāṭhaka Saṃhitā, Aśvamedha, v. 14; Vājasaneyi Saṃhitā, xxii. 2. So Indra is the god of the Kṣatriyas, Maitrāyaṇī Saṃhitā, ii. 3, 1; iv. 5, 8, etc.

[21] Śatapatha Brāhmaṇa, xi. 6, 2, 1. *Cf.* Kauṣītaki Upaniṣad, iv. 1. See Max Müller, *Ancient Sanskrit Literature*, 421 *et seq.*; Muir, *Sanskrit Texts*, $1^2$, 426 *et seq.* Similarly at the Dīkṣā a Kṣatriya becomes temporarily a Brahmin, Aitareya Brāhmaṇa, vii. 23. *Cf.* Śatapatha Brāhmaṇa, iii. 4, 1, 3.

**Pravāhaṇa Jaivali,**[22] **Aśvapati Kaikeya,**[23] and **Ajātaśatru.**[24] Garbe,[25] Grierson,[26] and others believe they are justified in holding the view that the Kṣatriyas developed a special philosophy of their own as opposed to Brahminism, which appears later as Bhakti, or Faith. On the other hand, there is clear evidence[27] that the opinion of Kṣatriyas on such topics were held in little respect, and it must be remembered that to attribute wisdom to a king was a delicate and effective piece of flattery. There are earlier references to royal sages (*rājanyarṣi*),[28] but it is very doubtful if much stress can be laid on them, and none can be laid on the later tradition of Sāyaṇa.[29] Again, the Nirukta[30] gives a tradition relating how **Devāpi,** a king's son, became the Purohita of his younger brother **Śaṃtanu;** but it is very doubtful if the story can really be traced with Sieg[31] in the Rigveda[32] itself. In any case, the stories refer only to a few selected Kṣatriyas of high rank, while there is no evidence that the average Kṣatriya was concerned with intellectual pursuits. Nor is there any reference to Kṣatriyas engaging in agriculture or in trade or commerce. It may be assumed that the duties of administration and war were adequate to absorb his attention. On the other hand, we do hear of a Rājanya

[22] Bṛhadāraṇyaka Upaniṣad, vi. 1, 1; Chāndogya Upaniṣad, i. 8, 1; v. 3, 1; Muir, *op. cit.*, 433-435; 515; Weber, *Indische Studien*, 10, 117; Max Müller, *Sacred Books of the East*, 1, lxxv.

[23] Śatapatha Brāhmaṇa, x. 6, 1, 2 *et seq.*

[24] Bṛhadāraṇyaka Upaniṣad, ii. 1, 1; Kauṣītaki Upaniṣad, iv. 1.

[25] *Beiträge zur indischen Kulturgeschichte*, 1 *et seq.* *Cf.* Deussen, *Philosophy of the Upanishads*, 17 *et seq.*; Winterniz, *Geschichte der indischen Litteratur*, 1, 199.

[26] Article 'Bhakti' in *Encyclopædia of Religion and Ethics*; *Journal of the Royal Asiatic Society*, 1908, 843.

[27] Śatapatha Brāhmaṇa, viii. 1, 4, 10. *Cf.* Oldenberg, *Buddha*, 73, n. 1; Keith, *Aitareya Āraṇyaka*, 50, 257; *Journal of the Royal Asiatic Society*, 1908, 868, 883, 1140-1142. Professor Eggeling concurs in the view that the Kṣatriya share in the religious movement was not substantially real.

[28] *E.g.*, in Pañcavimśa Brāhmaṇa xii. 12, 6; but see on this Oldenberg *Zeitschrift der Deutschen Morgenländische Gesellschaft*, 42, 235, n., and **Varṇa.**

[29] Cited in Muir, *op. cit.*, 1², 265 *seq.*

[30] ii. 10.

[31] *Die Sagenstoffe des Ṛgveda*, 91 *seq.* See **Devāpi.**

[32] x. 98. The case of **Viśvāmitra** may also be cited; but his royal rank which is attested by the mention of him as a Rājaputra in the Aitarey Brāhmaṇa, vii. 17, is at most merely matter of descent, and is of very doubtful authenticity. See under **Varṇa.**

as a lute player and singer at the Aśvamedha or horse sacrifice.[33]

Of the training and education of a Kṣatriya we have no record; presumably, as in fact if not in theory later on, he was mainly instructed in the art of war, the science of the bow, and the rudimentary administrative functions which would devolve on him. At this early state of the development of the nobility which appears to be represented in the Ṛigveda, it was probably not unusual or impossible for a Vaiśya to become a Kṣatriya; at least, this assumption best explains the phrase[34] 'claiming falsely a Kṣatriya's rank' (*kṣatriyaṃ mithuyā dhārayantam*).

The king and the Kṣatriyas must have stood in a particularly close relation. The former being the Kṣatriya *par excellence*, it is to him rather than to the ordinary Kṣatriya that we must refer passages like that in the Śatapatha Brāhmaṇa,[35] where it is said that the Kṣatriya, with the consent of the clansmen, gives a settlement to a man: clearly a parallel to the rule found among many peoples that the chief, but only with the consent of the people, can make a grant of unoccupied land. In the same Brāhmaṇa[36] it is said that a Kṣatriya consecrates a Kṣatriya, a clear reference, as the commentator explains, to the practice of the old king consecrating the prince (*kumāra*) who is to succeed him; and again,[37] the Kṣatriya and the Purohita are regarded as alone complete in contrast with other people, the parallel with the Purohita here suggesting that the Kṣatriya *par excellence* is meant. On the other hand, the king is sometimes contrasted with the Rājanya.[38]

The Sūtra literature contains elaborate rules[39] for the educa-

[33] Śatapatha Brāhmaṇa, xiii. 4, 3, 5. This mention is proof of the existence of a class of Kṣatriya bards (as opposed to priestly reciters), from whose productions the Epic naturally grew up. *Cf.* Hopkins, *Journal of the American Oriental Society*, 15, 258.

[34] vii. 104, 13. *Cf.* for a similarly false claim to be a Brahmin, x. 71, 8.

[35] vii. 1, 1, 8.

[36] xii. 8, 3, 19; Eggeling, *Sacred Books of the East*, 44, 254, n. 1.

[37] *Cf.* Eggeling, *ibid.*, 41, 259.

[38] Śatapatha Brāhmaṇa, xiii. 4, 2, 17, and see **Rājanya.**

[39] See references in Bühler, *Sacred Books of the East*, 14, 395, 396.

*Cf.* Zimmer, *Altindisches Leben*, 212 *et seq.*; Ludwig, Translation of the Rigveda, 3, 231 *et seq.*; von Schroeder, *Indiens Literatur und Cultur*, 151 *et seq.*; Weber, *Indische Studien*, 10, 4 *et seq.* (where practically every passage on the subject is cited or referred to); Hopkins, *Journal of the American Oriental Society*, 13, 98 *et seq.* (for the Epic parallels).

tion and occupations of Kṣatriyas, but their contents cannot always be traced in the Brāhmaṇa literature, and their value is questionable.

**Kṣa-pāvan**, 'protector of the earth,'[1] is an epithet of a king,[2] or denotes a king[3] in the Rigveda. The word is significant, as showing the function of the king as the protector of the tribal territory.

[1] The word occurs only in the nominative singular as *kṣapāvān*, which would be the regular form from a stem *kṣapāvant*; but it is probably an irregularity for *kṣapāvā*. *Cf.* Oldenberg, *Rgveda-Noten*, 1, 72.

[2] iii. 55, 17.

[3] i. 70, 5; vii. 10, 5; viii. 71, 2; x. 29, 1.

*Cf. kṣiti-pa*, 'guardian of earth,' 'king,' in later Sanskrit.

**Kṣiti** is in the Rigveda[1] a regular word for 'dwelling,' and in particular the *kṣitir dhruvā*, 'the secure dwelling,' is mentioned[2] in a context that shows it to be equivalent to the **Vṛjana** or **Grāma** regarded as a stronghold. From this sense is developed that of the peoples occupying the settlements,[3] and in particular the five peoples[4] (for whom see **Pañca Janāsaḥ**).

[1] i. 65, 3; iii. 13, 4; v. 37, 4, etc.

[2] i. 73, 4 (*cf.* 2); vii. 88, 7. See Zimmer, *Altindisches Leben*, 142.

[3] Rv. iii. 38, 1; iv. 24, 4; 38, 5; v. 1, 10, etc.

[4] i. 7, 9; 176, 3; v. 35, 2; vi. 46, 7; vii. 75, 4; 79, 1.

**Kṣipta**, 'a wound' (caused by shooting), or 'bruise' (caused by throwing), is mentioned in the Atharvaveda,[1] together with a remedy for it, the **Pippalī**.

[1] vi. 109, 1. 3. *Cf.* Zimmer, *Altindisches Leben*, 389.

**Kṣipra-śyena**, 'swift falcon,' is the name of a bird in the Maitrāyaṇī Saṃhitā (iii. 14, 11) and the Śatapatha Brāhmaṇa x. 5, 2, 10).

**Kṣīra**, 'milk,' also called **Go** or **Payas**, played a large part in the economy of the Vedic Indians.[1] It was taken warm (*pakva*

[1] The word *kṣīra* does not occur in Rv. ii.-vii. It is found in i. 109, 3; 164, 7; viii. 2, 9; ix. 67, 32; x. 87, 16 (=Av. viii. 3, 15). See Hopkins, *Journal of the American Oriental Society*, 17, 64, 73 *et seq.* See also Av. ii. 26, 4; v. 19, 5; x. 9, 12, etc.; Taittirīya Saṃhitā, iii. 4, 8, 7, etc.

as it came from the cow,[2] or was used with grain to make a 'mess cooked with milk' (*kṣīra-pākam odanam*).[3] It was also used for mixing with Soma (**Abhiśrī, Āśir**). From it butter (**Ghṛta**) was made. Milk was also curdled, the **Pūtīkā** and **Kvala** plants, among others, being used for the purpose.[4] The curdled milk (**Dadhi**) was undoubtedly used for food; and a kind of cheese is perhaps referred to in one passage of the Rigveda.[5] Goat's milk (*aja-kṣīra*) is also mentioned.[6]

[2] i. 62, 9; 180, 3; iii. 30, 4.

[3] Rv. viii. 77, 10; Av. xiii. 2, 20. *Cf. kṣīra-śrī*, 'milk-mixed,' Taittirīya Saṃhitā, iv. 4, 9, 1; Vājasaneyi Saṃhitā, viii. 57, etc.

[4] Taittirīya Saṃhitā, ii. 5, 3, 5.

[5] vi. 48, 18.

[6] Śatapatha Brāhmaṇa, xiv. 1, 2, 13; see **Aja**.

*Cf.* Zimmer, *Altindisches Leben*, 63, 226, 226, 268.

**Kṣīraudana**, 'rice cooked with milk,' is mentioned frequently in the Śatapatha Brāhmaṇa (ii. 5, 3, 4; xi. 5, 7, 5, etc.).

**Kṣudra-sūktas**, 'makers of short hymns,' is the name given in the Aitareya Āraṇyaka[1] to the authors of certain hymns of the Rigveda. *Cf.* **Mahāsūkta**.

[1] ii. 2, 2. *Cf.* Keith, *Aitareya Āraṇyaka*, 212, and Macdonell, *Bṛhaddevatā*, notes on iii. 116.

**Kṣumpa** is a word occurring only in one passage of the Rigveda,[1] where it seems to mean a 'bush.' The Nirukta[2] identifies it with the Ahichatraka, a 'mushroom.'

[1] i. 84, 8.

[2] v. 16. *Cf.* Benfey, *Sāmaveda, Glossar*, 53.

**Kṣura** occurs three times in the Rigveda. The word appears to have the general sense of 'blade'[1] in one passage,[2] possibly also in another,[3] where it is said that the hare swallowed a

[1] Hopkins, *Journal of the American Oriental Society*, 17, 61, 69. *Cf.* 13, 292 (as 'knife' in the Epic).

[2] i. 166, 10 (*paviṣu kṣurāḥ* on the fellies of the Maruts' car; possibly 'razors' may be meant, as Max Müller says in his note on this passage, *Sacred Books of the East*, 32, 235, n. 4).

[3] x. 28, 9, where Sāyaṇa renders it as meaning 'having claws.' The later tradition ascribes the swallowing to a goat.

Kṣura, and where the sense 'blade' is adequate. In the third passage[4] there seems to be a reference to the sharpening of a razor on a grindstone[5] (*bhurijos*, the dual denoting precisely, as Pischel[6] points out, the two sides of the apparatus, between which the stone revolved like the modern grindstone). But Muir,[7] following another view of Roth,[8] adopts the sense 'the edge of scissors,' which, however, hardly suits the other passage, one in the Atharvaveda,[9] where a Kṣura is described as moving about on the *bhurijos*,[10] as the tongue on the lip. The meaning 'razor' is perfectly clear in the Atharvaveda,[11] where shaving by means of it is mentioned; in many other passages[12] either sense is adequate. A *kṣuro bhṛjvān* occurs in the Yajurveda:[13] it seems to denote, as Bloomfield[14] suggests, a razor with a strop (in the shape of a small grinding apparatus). Kṣura-dhārā[15] denotes 'the edge of a razor,' like *kṣurasya dhārā*.[16] In the Upaniṣads[17] a razor-case (Kṣura-dhāna) is mentioned. See also **Śmaśru**.

[4] viii. 4, 16 (*saṃ naḥ śiśīhi bhurijor iva kṣuram*, 'sharpen us like a razor on a grindstone or stropping apparatus').

[5] Roth, St. Petersburg Dictionary, *s.v.*

[6] *Vedische Studien*, 1, 243.

[7] *Sanskrit Texts*, 5, 466.

[8] St. Petersburg Dictionary, *s.v. bhurij*.

[9] xx. 127, 4.

[10] Bloomfield, *Hymns of the Atharvaveda*, 197, translates *bhurijos* by 'on a strop.'

[11] vi. 68, 1. 3; viii. 2, 7.

[12] Śatapatha Brāhmaṇa, ii. 6, 4, 5; iii. 1, 2, 7; *kṣura-pavi*, Av. xii. 5, 20. 55; Taittirīya Saṃhitā, ii. 1, 5, 7; 5, 5, 6; v. 6, 6, 1; Śatapatha Brāhmaṇa, iii. 6, 2, 9, etc.; Maitrāyaṇī Saṃhitā, i. 10, 14; Kāṭhaka Saṃhitā, xxxvi. 8; Nirukta, v. 5.

[13] Taittirīya Saṃhitā, iv. 3, 12, 3. *Cf.* Maitrāyaṇī Saṃhitā, ii. 8, 7; Vājasaneyi Saṃhitā, xv. 4; Śatapatha Brāhmaṇa, viii. 5, 2, 4.

[14] *American Journal of Philology*, 17, 418.

[15] Jaiminīya Upaniṣad Brāhmaṇa, iii. 13, 9.

[16] Bṛhadāraṇyaka Upaniṣad, iii. 3, 2.

[17] Kauṣītaki Upaniṣad, iv. 20.

*Cf.* Zimmer, *Altindisches Leben*, 266; Pischel, *Vedische Studien*, 1, 239-243; Schrader, *Prehistoric Antiquities*, 38 *et seq.*

**Kṣetra**, 'field.' The use of this word in the Rigveda points clearly to the existence of separate fields[1] carefully measured off,[2] though in some passages the meaning is less definite,

[1] x. 33, 6. *Cf.* iii. 31, 15; v. 62, 7.

[2] i. 110, 5.

indicating cultivated land generally.[3] In the Atharvaveda[4] and later the sense of a separate field is clearly marked, though the more general use is also found.[5] The deity Kṣetrasya Pati,[6] 'Lord of the Field,' should probably be understood as the god presiding over each field, just as Vāstoṣ Pati presides over each dwelling.[7] It is a fair conclusion from the evidence that the system of separate holdings already existed in early Vedic times.[8] See also **Urvarā, Khilya.**

[3] i. 100, 18; ix. 85, 4; 91, 6; *Kṣetrajeṣa*, i. 33, 15, 'acquisition of land'; *kṣetrā-sā*, iv. 38, 1, 'gaining land'; *kṣetraṃ-jaya*, 'conquering cultivated land,' Maitrāyaṇī Saṃhitā, ii. 2, 11. The wider sense of 'place' also occurs, v. 2, 3; 45, 9; vi. 47, 20, etc., and often later.

[4] iv. 18, 5; v. 31, 4; x. 1, 18; xi. 1, 22; Taittirīya Saṃhitā, ii. 2, 1, 2; Chāndogya Upaniṣad, vii. 24, 2, etc.

[5] Av. ii. 29, 3; xiv. 2, 7; Śatapatha Brāhmaṇa, i. 4, 1, 15. 16, etc.

[6] Rv. iv. 37, 1. 2; vii. 35, 10; x. 66, 13; Av. ii. 8, 5; *kṣetrasya patnī*, 'Mistress of the Field,' 12, 1; *kṣetrāṇāṃ patiḥ*, 'Lord of Fields,' Vājasaneyi Saṃhitā, xvi. 18.

[7] Macdonell, *Vedic Mythology*, p. 138. *Cf.* Zimmer, *Altindisches Leben*, 236; Śatapatha Brāhmaṇa, vii. 1, 1, 8, where the Kṣatriya, with the consent of the people, gives a settlement to a man: that is, presumably assigns to him a definite Kṣetra for his own, probably measured out as recorded in Rv. i. 110, 5.

**Kṣetriya** is a disease which is mentioned several times in the Atharvaveda, and against which three hymns are specially directed.[1] It is also mentioned in the Kāṭhaka Saṃhitā[2] and the Taittirīya Brāhmaṇa.[3] The commentators on the Atharvaveda agree in taking it to be a hereditary disease. The word may mean 'organic,'[4] or possibly 'produced in the field,' as a theory of its origin. What disease is really intended is quite uncertain. Weber[5] considered that the aim of the Atharvan hymns was to drive away injury threatening the fields, but this is improbable. Bloomfield[6] suggests 'scrofula' or 'syphilis.' The remedies mentioned throw no light on the symptoms.

[1] ii. 8. 10; iii. 7. *Cf.* ii. 14, 5; iv. 18, 7.

[2] xv. 1.

[3] ii. 5, 6, 1-3, where the form is Kṣetrī, explained as a demon causing illness, merely an incorrect version of Av. iii. 10.

[4] St. Petersburg Dictionary, *s.v.*

[5] *Indische Studien*, 5, 145; 13, 150 *et seq.*: 17, 208; *Naxatra*, 2, 292.

[6] *Atharvaveda*, 60. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 286 *et seq.*; Whitney, Translation of the Atharvaveda, 48, 49; Zimmer, *Altindisches Leben*, 391, 392; Speijer, *De ceremonia apud Indos quæ jātakarma vocatur*, 76-83; Pāṇini, v. 2, 92, with the Kāśikā Vṛtti.

**Kṣema-dhṛtvan Pauṇḍarīka** ('descendant of Puṇḍarīka') is mentioned in the Pañcaviṃśa Brāhmaṇa[1] as having sacrificed on the bank of the river **Sudāman.**

[1] xxii. 18, 7. *Cf.* Weber, *Indische Studien*, 1, 32. Later, the name is Kṣema-dhanvan, Harivaṃśa, 824, etc.

**Kṣaimi,** 'descendant of Kṣema,' is the patronymic of **Sudakṣiṇa** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 6, 3; 7, 1, etc.; 8, 6).

**Kṣoṇī.**—This word, when used in the plural, denotes, according to the St. Petersburg Dictionary and Ludwig,[1] in several passages of the Rigveda,[2] the free retainers of the king. Geldner[3] at one time thought it referred to the wives of the king, pointing to polygamy; but later[4] he concluded that it means certain divine wives.

[1] Translation of the Rigveda, 3, 247.
[2] i. 57, 4; 173, 7; viii. 3, 10; 13, 17; x. 95, 19. In ii. 34, 13; x. 22, 9, the sense is doubtful.
[3] Bezzenberger, *Beiträge*, 11, 327.
[4] *Vedische Studien*, 1, 279, 283.

**Kṣauma,** 'a linen garment,' is mentioned in the Maitrāyaṇī Saṃhitā (iii. 6, 7, etc.) and in the Sūtras.

**Kṣviṅkā** is mentioned once in the Rigveda[1] as a bird of prey. The word also occurs in the list of victims at the Aśvamedha, or horse sacrifice, in the Taittirīya Saṃhitā,[2] where the commentary absurdly explains it as 'a red-mouthed female ape' (*rakta-mukhī vānarī*).

[1] x. 87, 7. [2] v. 5, 15, 1.
*Cf.* Zimmer, *Altindisches Leben*, 93.

# KH.

**Kha** denotes in the Rigveda[1] and later[2] the hole in the nave of the wheel in which the axle is inserted. There was a difference, it seems, in the size of the hole in the wheel of a cart (**Anas**) and of a chariot (**Ratha**).[3] See also 1. **Yuga.**

[1] Rv. viii. 77, 3; 91, 7; x. 156, 3, where only the Kha is referred to. *Cf.* the adjective *su-kha*, 'having a good axle-hole,' 'running easily'; later, 'agreeable.'

[2] Bṛhadāraṇyaka Upaniṣad, v. 12, 1 (Mādhyaṃdina; v. 10, 1 Kāṇva).

[3] Jaiminīya Upaniṣad Brāhmaṇa, 1, 3, 6; Geldner, *Vedische Studien*, 2, 333. *Cf.* Zimmer, *Altindisches Leben*, 247.

**Khaṅga.** See **Khaḍga.**

**Khaḍga** is the reading in the Maitrāyaṇī Saṃhitā[1] of the name of an animal which, in the text of the Vājasaneyi Saṃhitā,[2] variously appears as Khaṅga and Khaḍga. The rhinoceros seems clearly to be meant.[3] In the Śāṅkhāyana Śrauta Sūtra[4] a rhinoceros hide is mentioned as the covering of a chariot.

[1] iii. 14, 21.

[2] xxiv. 40.

[3] Zimmer, *Altindisches Leben*, 86.

[4] xiv. 33, 26 (*khāḍga-kavaca aśvaratha*).

**Khaṇḍika Audbhāri** ('descendant of Udbhāra') is mentioned in the Śatapatha Brāhmaṇa[1] as a teacher of **Keśin**, and in the Maitrāyaṇī Saṃhitā[2] as having been defeated by Keśin as a sacrificer. A Khāṇḍika appears in the Baudhāyana Śrauta Sūtra[3] as an enemy of Keśin.

[1] xi. 8, 4, 1.

[2] i. 4, 12, where Ṣaṇḍika is the reading of the MSS.

[3] Caland, *Über das rituelle Sūtra des Baudhāyana*, 20.

**Khadira** is mentioned frequently from the Rigveda[1] onwards[2] as a tree with hard wood[3]—the *Acacia catechu*. The **Aśvattha** is referred to as engrafting itself upon it in the Atharvaveda,[4]

[1] iii. 53, 19.

[2] Av. iii. 6, 1; v. 5, 5; viii. 8, 3; x. 6, 6; Maitrāyaṇī Saṃhitā, iii. 9, 3, etc. So *khādira*, 'made of Khadira-wood,' Taittirīya Saṃhitā, iii. 5, 7, 1; Aitareya Brāhmaṇa, ii. 1; Śatapatha Brāhmaṇa, i. 3, 3, 20; iii. 6, 2, 12, etc.

[3] Av. x. 6, 6.

[4] iii. 6, 1. *Cf.* viii. 8, 3.

and from it the climbing plant **Arundhatī** is said to have sprung.[5] The *sruva* or sacrificial ladle is spoken of as having been made from it,[6] no doubt because of its hardness. It is in the same passage also said to have sprung from the sap (*rasa*) of the Gāyatrī. There is no clear reference to Catechu having been prepared from its core,[7] as it was later. The core (*sāra*) was used for making amulets.[8]

[5] Av. v. 5, 5.
[6] Taittirīya Saṃhitā, iii. 5, 7, 1.
[7] It is called *bahu-sāra*, 'of great strength,' in the Śatapatha Brāhmaṇa, xiii. 4, 4, 9.
[8] Śāṅkhāyana Āraṇyaka, xii. 8. *Cf.* Zimmer, *Altindisches Leben*, 58, 58.

**Kha-dyota** ('sky-illuminator'), 'the firefly,' is mentioned in the Chāndogya Upaniṣad (vi. 7, 3. 5).

**Khanitra**, a 'shovel' or 'spade' for digging, is mentioned in the Rigveda[1] and later.[2]

[1] i. 179, 6 (possibly metaphorical: see Oldenberg, *Ṛgveda-Noten*, 1, 172; the passage is obscure).
[2] Lāṭyāyana Śrauta Sūtra, viii. 2, 4, etc.

**Khanitrima**, 'produced by digging,' as an epithet of *āpaḥ*, 'waters,' clearly refers to artificial water channels used for irrigation, as practised in the times of the Rigveda[1] and the Atharvaveda.[2]

[1] vii. 49, 2.
[2] i. 6, 4; xix. 2, 2.
*Cf.* Zimmer, *Altindisches Leben*, 236; Muir, *Sanskrit Texts*, 5, 466.

**Khara**, 'ass,' is mentioned in the Aitareya Āraṇyaka,[1] where a team of asses is alluded to. Probably the passages in the Śatapatha Brāhmaṇa,[2] where the word is used to denote an earth mound on which the sacrificial vessels were placed, presuppose the sense of 'ass,' the mound being shaped in this form.[3]

[1] iii. 2, 4.
[2] v. 1, 2, 15; xiv. 1, 2, 17; 2, 2, 30.
[3] *Cf.* St. Petersburg Dictionary, *s.v.*

**Khargalā** is an 'owl' or other nocturnal bird mentioned in one passage of the Rigveda.[1]

[1] vii. 104, 17. *Cf.* Kauśika Sūtra, 107; Zimmer, *Altindisches Leben*, 93.

**Kharjūra** is the name of a tree (*Phœnix silvestris*) which is mentioned in the Yajurveda.[1]

[1] Taittirīya Saṃhitā, ii. 4, 9, 2; Kāṭhaka Saṃhitā, xi. 10; xxxvi. 7. *Cf.* Zimmer, *Altindisches Leben*, 63.

**Khala**, the 'threshing-floor,' is mentioned in the Rigveda[1] and the Atharvaveda.[2] See **Kṛṣi**.

[1] x. 48, 7; Nirukta, iii. 10.
[2] xi. 3, 9; *khala-ja*, 'produced on a threshing-floor,' viii. 6, 15; *khalya*, 'being on a threshing-floor,' Maitrāyaṇī Saṃhitā, ii. 9, 6.
*Cf.* Zimmer, *Altindisches Leben*, 238.

**Khala-kula** is a word occurring in the Bṛhadāraṇyaka Upaniṣad,[1] where Sāyaṇa glosses it by Kulattha, a kind of pulse (*Dolichos uniflorus*).

[1] vi. 3, 22 (Mādhyaṃdina = vi. 3, 13 Kāṇva). *Cf.* Weber, *Indische Studien*, 1, 355.

**Khalva** is some sort of grain or leguminous plant, perhaps, as Weber[1] thinks, the *Phaselus radiatus*. It is mentioned with other grains of all sorts in the Vājasaneyi Saṃhitā,[2] and as being crushed with the **Dṛṣad** in the Atharvaveda.[3] It occurs also in the Bṛhadāraṇyaka Upaniṣad,[4] where Śaṅkara glosses it with *niṣpāva*.

[1] *Indische Studien*, 1, 355.
[2] xviii. 12, where Mahīdhara glosses it by *caṇaka*, 'chick-pea.'
[3] ii. 31, 1; v. 23, 8.
[4] vi. 3, 22 (Mādhyaṃdina = vi. 3, 13 Kāṇva).
*Cf.* Zimmer, *Altindisches Leben*, 241.

**Khāṇḍava** is mentioned in the Taittirīya Āraṇyaka[1] as one of the boundaries of **Kurukṣetra**. There seems no reason to doubt its identity with the famous Khāṇḍava forest of the Mahābhārata. The name occurs also in the Pañcaviṃśa Brāhmaṇa[2] and the Śāṭyāyanaka.[3]

[1] v. 1, 1.
[2] xxv. 3, 6.
[3] Max Müller, *Ṛgveda*,[2] iv, ci.
*Cf.* Weber, *Indische Studien*, 1, 78.

**Khādi** occurs frequently in the Rigveda denoting either anklets[1] or armlets,[2] or sometimes rings on the hands.[3] Max Müller[4] considers that the word means quoits, the later Cakra.[5] The rings were sometimes of gold.[6]

[1] v. 54, 11, and perhaps 53, 4.

[2] This is what Khādis on the shoulders must mean, i. 166, 9; vii. 56, 13.

[3] i. 168, 3; *khādi-hasta*, 'with rings on the hands,' 5, 58, 2. So Roth takes Khādin in vi. 16, 40; St. Petersburg Dictionary, *s.v.* Khādin occurs also in ii. 34, 2; x. 38, 1.

[4] *Sacred Books of the East*, 32, 120, 230.

[5] *Cf. vṛṣa-khādi*, Rv. i. 64, 10.

[6] *Hiraṇya-khādi*, Śāṅkhāyana Śrauta Sūtra, iii. 5, 12; viii. 23, 6.

*Cf.* Zimmer, *Altindisches Leben*, 262; Muir, *Sanskrit Texts*, 5, 149.

**Khārī** designates a measure of Soma in one passage of the Rigveda.[1]

[1] iv. 32, 17. *Cf.* Zimmer, *Altindisches Leben*, 280.

**Khārgali**, 'descendant of Khargalā or Khṛgala,' is the metronymic or patronymic of Luśākapi.[1]

[1] Kāṭhaka Saṃhitā, xxx. 2; Pañcaviṃśa Brāhmaṇa, xvii. 4, 3.

1. **Khila**,[1] **Khilya**[2] appear to have the same meaning. According to Roth,[3] these terms denote the waste land lying between cultivated fields; but he admits that this sense does not suit the passage of the Rigveda[4] in which it is said that the god places the worshipper on an unbroken Khilya (*abhinne khilye*), and he accordingly conjectures the reading *akhilya-bhinne*, 'land unbroken by barren strips.' Pischel[5] thinks that the meaning intended is broad lands, which were used for the pasturing of the cattle of the community, and were not broken up by cultivated fields. Oldenberg,[6] however, points out that the sense is rather the land which lay between cultivated fields, but which need not be deemed to have been unfertile, as Roth thought. This agrees with the fact that in Vedic times separate fields were already known: see **Kṣetra.**

[1] Av. vii. 115, 4; Śatapatha Brāhmaṇa, viii. 3, 4, 1.

[2] Rv. vi. 28, 2; x. 142, 3.

[3] St. Petersburg Dictionary, *s.v.* So Whitney on Av., *loc. cit.*

[4] vi. 28, 2.

[5] *Vedische Studien*, 2, 205.

[6] *Rgveda-Noten*, 1, 385, 386.

*Cf.* Zimmer, *Altindisches Leben*, 236; Ludwig, Translation of the Rigveda, 3, 499; Keith, *Journal of the Royal Asiatic Society*, 1910, 228.

2. **Khila** as a designation of certain hymns appended to the received text of the Rigveda occurs only in the Sūtra period.[1] The term is a metaphorical application of the preceding word, 'a space not filled up,' 'a supplement.'

[1] See Scheftelowitz, *Die Apokryphen des Ṛgveda*, 16 *et seq.*

**Khṛgala**, or, as the Paippalāda recension of the Atharvaveda[1] has it, Khugila, is an obscure expression found in two passages only—once in the Rigveda,[2] and once in the Atharvaveda.[1] In the former the meaning 'crutch' seems required; in the latter Sāyaṇa glosses it by 'armour' (*tanu-trāṇa*), but the sense is quite uncertain.

[1] iii. 9, 3.
[2] ii. 39, 4.
*Cf.* Bloomfield, *Hymns of the Atharvaveda*, 340; Whitney, Translation of the Atharvaveda, 98.

**Khela** occurs in one passage of the Rigveda,[1] where Pischel[2] considers that a god, Vivasvant, is meant, and that races were run in his honour, explaining thus the phrase *ājā khelasya*, as 'in the race of Khela.' Roth[3] thinks that a man is meant, and Sieg,[4] following Sāyaṇa, sees in him a king whose Purohita was **Agastya.** See also **Aṃśu.**

[1] i. 116, 15.
[2] *Vedische Studien*, 1, 171-173.
[3] St. Petersburg Dictionary, *s.v.*
[4] *Die Sagenstoffe des Ṛgveda*, 127, 128.
*Cf.* Ludwig, Translation of the Rigveda, 4, 28.

## G.

**Gaṅgā**, the modern Ganges, is mentioned directly in the Rigveda only once, in the Nadī-stuti or 'Praise of Rivers.'[1] But it is also referred to in the derivative form *gāṅgyaḥ* as an epithet of **Urukakṣa.**[3] The name of this river does not occur

[1] x. 75, 5.
[2] vi. 45, 31.
[3] The reference to the Gaṅgā remains, even if with Oldenberg (*Ṛgveda-Noten*, 1, 396) we assume that a thicket is meant, and not a proper name (*cf.* Wackernagel, *Altindische Grammatik*, 2, 288). See also Weber, Proceedings of the Berlin Academy, 1898, 563, n. 1.

in the other Saṃhitās, but appears in the Śatapatha Brāhmaṇa,[4] where victories of **Bharata Dauḥṣanti** on both Gaṅgā and **Yamunā** are referred to, and in the Taittirīya Āraṇyaka[5] especial honour is assigned to those who dwell between the Gaṅgā and the Yamunā, this being, no doubt, the region in which that text originated. The identification of the Gaṅgā with the Apayā[6] made by Ludwig[7] must be rejected: see **Āpayā.**

[4] xiii. 5, 4, 11. The victory on the Gaṅgā represents the farthest extent of Bharata or Kuru rule. *Cf.* Aitareya Brāhmaṇa, viii. 23, and a verse in the Vaitāna Sūtra, xxxiv. 9, where the Sarasvatī is also referred to.

[5] ii. 20.

[6] Rv. iii. 23, 4.

[7] Translation of the Rigveda, 3, 200.

*Cf.* Zimmer, *Altindisches Leben*, 4, 5.

**Gaja**, the common name of the elephant in Epic[1] and later Sanskrit, is only found in the late Adbhuta Brāhmaṇa.[2] See **Hastin.**

[1] Hopkins, *Journal of the American Oriental Society*, 13, 265, 269.

[2] *Indische Studien*, 1, 39.

**Gaṇaka**, 'an astrologer,' occurs in the list of victims at the Puruṣamedha, or human sacrifice, in the Yajurveda.[1] See also **Nakṣatradarśa.**

[1] Vājasaneyi Saṃhitā, xxx. 20; Taittirīya Brāhmaṇa, iii. 4, 15, 1. *Cf.* Weber, *Indische Streifen*, 1, 78.

**Gandharvāyaṇa Bāleya** ('descendant of Bali') **Āgniveśya** is mentioned as a Pañcāla in the Baudhāyana Śrauta Sūtra (xx. 25).

**Gandhāra** is a later form of the name of the people called **Gandhāri** in the Rigveda and Atharvaveda. In the Chāndogya Upaniṣad[1] the Gandhāras are referred to as being distant from the writer. See also **Gāndhāra.**

[1] vi. 14, 1. 2. See Oldenberg, *Buddha*, 399, n.; Weber, *Indische Studien*, 1, 219, n. On the other hand, Max Müller, *Sacred Books of the East*, 15, 106, thought the passage meant that the Gandhāras were near the writer.

**Gandhārī** is the name of a people in the north-west of India. In the Rigveda[1] the good wool of the sheep of the Gandhāris is referred to. The Gandhāris are also mentioned with the **Mūjavants, Aṅgas,** and **Magadhas** in the Atharvaveda.[2] Gandhāris[3] or Gāndhāris[4] are also spoken of in the Śrauta Sūtras.[5] Zimmer[6] considers that they were settled in Vedic times on the south bank of the **Kubhā** up to its mouth in the Indus, and for some distance down the east side of the Indus itself. They later formed a portion of the Persian empire, and detachments of Gandarians accompanied Xerxes in his expedition against Greece.[7]

[1] i. 126, 7.
[2] v. 22, 14. The latter two tribes are apparently the Eastern limit of the poet's knowledge, the two former the Northern.
[3] Hiraṇyakeśi Śrauta Sūtra, xvii. 6; Āpastamba Śrauta Sūtra, xxii. 6, 18.
[4] Baudhāyana Śrauta Sūtra, xxi. 13.
[5] See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 553.
[6] *Altindisches Leben*, 30, 31.
[7] Keith, *Aitareya Āraṇyaka*, 23. *Cf.* Ludwig, Translation of the Rigveda, 3, 206.

**Gabhasti** denotes, according to Roth,[1] the pole of a chariot in the epithet *syūma-gabhasti*, 'having reins as a pole,' used of the car of the gods in the Rigveda,[2] and independently in the plural in the Taittirīya Brāhmaṇa.[3] The meaning is, however, doubtful.[4] Roth[5] himself suggests that *syūma-gabhasti* may refer to a sort of double reins.

[1] St. Petersburg Dictionary, *s.v.*
[2] i. 122, 5; vii. 71, 3.
[3] ii. 7, 13, 4.
[4] See Oldenberg, *Ṛgveda-Noten*, 1, 55.
[5] *Op. cit.*, *s.v.*

1. **Gaya,** 'house,' is a common word in the Rigveda,[1] and sometimes occurs later.[2] As its sense includes the inmates as well as their belongings, it is equivalent to 'household.'

[1] i. 74, 2; v. 10, 3; 44, 7; vi. 2, 8, etc.
[2] Av. vi. 3, 3; 84, 1; Vājasaneyi Saṃhitā, xxvii. 3.

2. **Gaya Plāta** ('son of Plati') is referred to in the Rigveda,[1] two hymns of which he clearly claims to have composed, and which are attributed to him in the Sarvānukramaṇī and the

[1] x. 63, 17; 64, 17 (as son of Plati).

Aitareya Brāhmaṇa.[2] In the Atharvaveda[3] he appears with **Asita** and **Kaśyapa** as a half-mythical magician.[4]

[2] v. 2.

[3] i. 14, 4. *Cf.* also the Khila after Rv. v. 51, 15; *Indische Studien*, 3, 214.

[4] Bloomfield, *American Journal of Philology*, 17, 403.

*Cf.* Ludwig, Translation of the Rigveda, 3, 133; Weber, *Indische Studien*, 3, 460.

1. **Gara**, 'poison,' is referred to in the Atharvaveda[1] in the compound *gara-gīrṇa*, 'poisoned.' In the Śatapatha Brāhmaṇa[2] it means simply a 'fluid.'

[1] v. 18, 13. *Cf. gara* alone, Pañcaviṃśa Brāhmaṇa, xix. 4, 2 (see *Indische Studien*, 1, 33); Taittirīya Āraṇyaka, i. 9, 10; *gara-gir*, 'poisoned,' Pañcaviṃśa Brāhmaṇa, xvii. 1, 9; xix. 4, 2. 10.

[2] xi. 5, 8, 6.

2. **Gara** is mentioned in the Pañcaviṃśa Brāhmaṇa[1] as the author of a Sāman or Chant, and as a friend of Indra.

[1] ix. 2, 16. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 52.

**Garga** is the name of a sage who is not mentioned in any of the Saṃhitās,[1] but his descendants, the *Gargāḥ Prāvareyāḥ*, are referred to in the Kāṭhaka Saṃhitā.[2] Garga himself does not occur till the Sūtra period.[3]

[1] The authorship of Rv. vi. 47 is attributed to Garga Bhāradvāja in the Anukramaṇī.

[2] xiii. 12. *Cf.* Weber, *Indische Studien*, 3, 374.

[3] Garga-trirātra, Garga-tryaha, a three-night or three-day feast of Garga. See Āśvalāyana Srauta Sūtra, x. 2; Śāṅkhāyana Śrauta Sūtra, xvi. 22, 2; Kātyāyana Śrauta Sūtra, xxiii. 2, 8.

**Gargara**, apparently the designation of a musical instrument, is mentioned once in the Rigveda.[1]

[1] viii. 69, 9. *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 144, n. 1; Zimmer, *Altindisches Leben*, 289.

**Garta** in the Rigveda[1] primarily denotes the seat of the chariot on which the archer sat. It seems to have been of considerable

[1] vi. 20, 9. Zimmer, *Altindisches Leben*, 246, 247. Zimmer wrongly takes this passage to refer to standing in the car. See Hopkins, *Journal of the American Oriental Society*, 13, 238, 239; Geldner, *Vedische Studien*, 3, 48, and *cf. garta-sad*, 'sitting on the car seat,' in Rv. ii. 33, 11.

size, being described as *bṛhant*,[2] 'large.' The word then comes to denote the chariot[3] itself, either really or metaphorically.[4]

[2] v. 62, 8; 68, 5.

[3] So probably in v. 62, 5; *gartā-ruh*, 'mounting the chariot,' in Rv. i. 124, 7; Nirukta, iii. 5, may refer merely to mounting the seat. The passage is obscure; see Geldner, *Rigveda, Kommentar*, 22.

[4] vii. 64, 4 (of the hymn).

**Gardabha**, 'the ass,' is mentioned in the Rigveda[1] as inferior to the horse. In the Taittirīya Saṃhitā he again appears as inferior to the horse,[2] but at the same time as the best bearer of burdens (*bhāra-bhāritama*) among animals.[3] The same authority styles the ass *dvi-retas*, 'having double seed,'[4] in allusion to his breeding with the mare as well as the she-ass. The smallness of the young of the ass, and his capacity for eating, are both referred to.[5] The disagreeable cry of the animal is mentioned in the Atharvaveda,[6] and in allusion to this the term 'ass' is applied opprobriously to a singer in the Rigveda.[7] A hundred asses are spoken of as a gift to a singer in a Vālakhilya hymn.[8] The mule (*aśvatara*) is the offspring of an ass and a mare, the latter, like the ass, being called *dvi-retas*,[9] 'receiving double seed,' for similar reasons. The male ass is often also termed **Rāsabha.** The female ass, Gardabhī, is mentioned in the Atharvaveda[10] and the Bṛhadāraṇyaka Upaniṣad.[11]

[1] iii. 53, 23. A car drawn by asses is referred to in the Aitareya Brāhmaṇa, iv. 9; see also **Khara.**

[2] v. 1, 2, 1. 2.

[3] v. 1, 5, 5.

[4] v. 1, 5, 5; vii. 1, 1, 2; Jaiminīya Brāhmaṇa, i. 57, 4 (Oertel, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 177-180): of the Rāsabha, Śatapatha Brāhmaṇa, vi. 3, 1, 23.

[5] Taittirīya Saṃhitā, v. 1, 5, 5.

[6] viii. 6, 10.

[7] i. 29, 5.

[8] viii. 56, 3.

[9] Taittirīya Saṃhitā, vii. 1, 1, 2. 3; Pañcaviṃśa Brāhmaṇa, vi. 1, 6; Jaiminīya Brāhmaṇa, i. 57, 4.

[10] x. 1, 4.

[11] i. 4, 8. For other references to the ass as Gardabha, see Av. v. 31, 3; Aitareya Brāhmaṇa, iii. 34; Śatapatha Brāhmaṇa, iv. 5, 1, 9; xii. 7, 1, 5.

*Cf.* Zimmer, *Altindisches Leben*, 232, 233.

**Gardabhī-mukha** is mentioned as a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 384.

**Gardabhī-vipīta**, or **Gardabhī-vibhīta**, is the name of a teacher who was a Bhāradvāja and a contemporary of **Janaka**, mentioned in the Bṛhadāraṇyaka Upaniṣad.

[1] iv. 1, 11 (Mādhyaṃdina=iv. 1, 5 Kāṇva).

**Garmut** is the name of a kind of wild bean mentioned in the Taittirīya Saṃhitā.[1] The Kāṭhaka Saṃhitā[2] has the form Ganmut, which is probably a false reading. The adjective *gārmuta*, 'made from the Garmut bean,' is found in the Maitrāyaṇī Saṃhitā.[3]

[1] ii. 4, 4, 1. 2.
[2] x. 11.
[3] ii. 2, 4.

*Cf.* St. Petersburg Dictionary, *s.v.*; Zimmer, *Altindisches Leben*, 71.

**Galunta** is a word occurring only once in the Atharvaveda,[1] apparently in the sense of 'swelling,'[2] but Whitney[3] translates it by 'neck.'

[1] vi. 83, 3.
[2] Bloomfield, *Proceedings of the American Oriental Society*, October, 1887, xvi; *Hymns of the Atharvaveda*, 505.
[3] Translation of the Atharvaveda, 343.

**Galūnasa Ārkṣākāyaṇa** ('descendant of Ṛkṣāka') is mentioned as a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (i. 38, 4).

**Gavaya**, the name of a species of ox (*Bos gavaeus*) occurs frequently from the Rigveda[1] onwards.[2] It is mentioned with **Gaura** and **Mahiṣa** in the Vājasaneyi Saṃhitā,[3] where also a wild Gavaya is spoken of.[4]

[1] iv. 21, 8.
[2] Maitrāyaṇī Saṃhitā, iii. 14, 10; Kāṭhaka Saṃhitā, xvi. 17; Vājasaneyi Saṃhitā, xxiv. 28; Aitareya Brāhmaṇa, ii. 8; iii. 34; Śatapatha Brāhmaṇa, i. 2, 3, 9; Śāṅkhāyana Śrauta Sūtra, xvi. 3, 14, etc.
[3] xxiv. 28.
[4] xiii. 49; Taittirīya Saṃhitā, iv. 2, 10, 3; Maitrāyaṇī Saṃhitā, ii. 7, 17; Kāṭhaka Saṃhitā, xvi. 17.
*Cf.* Zimmer, *Altindisches Leben*, 83, 84.

**Gavāśir**, 'mixed with milk,' is a frequent epithet of **Soma** in the Rigveda.[1]

[1] i. 137, 1; 187, 9; ii. 41, 3; iii. 32, 2; 42, 1. 7; viii. 52, 10; 101, 10. *Cf.* Zimmer, *Altindisches Leben*, 279.

**Gav-iṣṭi** (lit. 'desire of cows') in several passages of the Rigveda[1] denotes 'conflict' or 'battle,' evidently with reference to cattle raids. Gavyā[2] is similarly used.

[1] i. 91, 23; iii. 47, 4; v. 63, 5; vi. 31, 3; 47, 20; 59, 7; viii. 24, 2; ix. 76, 2. So Av. iv. 24, 5.
[2] Rv. vii. 18, 7.

**Gavi-ṣṭhira Ātreya** ('descendant of **Atri**') is mentioned as a **Ṛṣi**, or seer, in the Rigveda[1] and the Atharvaveda.[2]

[1] v. 1, 12; x. 150, 5.
[2] iv. 29, 5. See also Āśvalāyana Srauta Sūtra, xii. 14, 1.

*Cf.* Ludwig, Translation of the Rigveda, 3, 126.

**Gavīdhukā,**[1] **Gavedhukā,**[2] is the name of a species of grass (*Coix barbata*). It is also referred to in the adjectival forms *gāvīdhuka*[3] and *gāvedhuka.*[4] It was boiled with rice[5] (*gavīdhukā-yavāgū*) or barley[6] (*gavedhukā-saktavaḥ*) in preparing gruel.

[1] Taittirīya Saṃhitā, v. 4, 3, 2.
[2] Śatapatha Brāhmaṇa, v. 2, 4, 13; 3, 1, 10; xiv. 1, 2, 19.
[3] Taittirīya Saṃhitā, i. 8, 7, 1; 9, 2; Taittirīya Brāhmaṇa, i. 7, 3, 6; Maitrāyaṇī Saṃhitā, ii. 6, 5; iv. 3, 8; Vājasaneyi Saṃhitā, xv. 5.
[4] Śatapatha Brāhmaṇa, v. 2, 4, 11. 13; 3, 1, 10; 3, 7.
[5] Taittirīya Saṃhitā, v. 4, 3, 2.
[6] Śatapatha Brāhmaṇa, ix. 1, 1, 8.

**Gavya.** See **Gavyūti.**

**Gavyā.** See **Gaviṣṭi.**

**Gavyūti** in the Rigveda[1] means, according to Roth,[2] grass land for the pasturing of cattle, in which sense Gavya is also found.[3] Thence it derives the sense of a measure of distance found in the Pañcaviṃśa Brāhmaṇa.[4] Geldner, on the other hand, takes the original meaning to be 'road,' real[6] or metaphorical,[7] thence a measure of distance,[8] and finally 'land.'[9]

[1] i. 25, 16; iii. 62, 16; v. 66, 3; vii. 77, 4, etc.
[2] St. Petersburg Dictionary, *s.v.*
[3] Aitareya Brāhmaṇa, iv. 28; St. Petersburg Dictionary, *s.v.* 3b.
[4] Pañcaviṃśa Brāhmaṇa, xvi. 13, 12.
[5] *Vedische Studien*, 2, 290, 291.
[6] Rv. i. 25, 16.
[7] Rv. vi. 47, 20; x. 14, 2.
[8] Rv. viii. 60, 20, and n. 4.
[9] Rv. iii. 62, 16; vii. 62, 5; 65, 4; viii. 5, 6.

**Gāṅgya**, 'being on the Ganges,' is the epithet of **Urukakṣa**[1] or of a thicket[2] in the Rigveda.[3]

[1] Roth, St. Petersburg Dictionary, *s.v.* *Cf.* Wackernagel, *Altindische Grammatik*, 2, 288; Weber, *Episches im vedischen Ritual*, 28.

[2] Oldenberg, *Ṛgveda-Noten*, 1, 398.

[3] vi. 45, 31. *Cf.* Weber, *Indische Studien*, 2, 291, n.

**Gāṅgyāyani**, 'descendant of Gāṅgya,' occurs as the patronymic of **Citra** in the Kauṣītaki Upaniṣad.[1]

[1] i. 1. There is a *v.l.* Gārgyāyaṇi. *Cf.* Weber, *Indische Studien*, 1, 395.

**Gātu.** See **Gāthā.**

**Gāthā** in the Rigveda[1] usually means only 'song,' 'verse,' like Gātu.[2] In one passage,[3] however, it already has a more special sense, as it is classed with **Nārāśaṃsī** and **Raibhī**, a collocation repeatedly found later.[4] The commentators identify the three terms with certain verses of the Atharvaveda,[5] but Oldenberg[6] has shown that this identification is incorrect for the Rigveda. Gāthās are often mentioned elsewhere,[7] and are referred to as metrical in the Aitareya Āraṇyaka,[8] where the **Ṛc, Kumbyā**, and Gāthā are classed as forms of verse. The Aitareya Brāhmaṇa[9] distinguishes between Ṛc and Gāthā as divine and human respectively. According to the usage of the

[1] viii. 32, 1; 71, 14; 98, 9; ix. 99, 4; *gātha*, i. 167, 6; ix. 11, 4; *gātha-pati*, 'lord of song,' i. 43, 4; *gāthā-nī*, 'leading a song,' i. 190, 1; viii. 92, 2; *ṛju-gātha*, 'singing correctly,' v. 44, 5; *gāthin*, 'singer,' i. 7, 1. *Cf.* Hopkins, *Journal of the American Oriental Society*, 17, 65.

[2] i. 151, 2; ii. 20, 5; iii. 4, 4; iv. 4, 6; v. 87, 8; x. 20, 4; 122, 2.

[3] x. 85, 6.

[4] Taittirīya Saṃhitā, vii. 5, 11, 2; Kāṭhaka Saṃhitā, Aśvamedha, v. 2; Aitareya Brāhmaṇa, vi. 32; Kauṣītaki Brāhmaṇa, xxx. 5; Śatapatha Brāhmaṇa, xi. 5, 6, 8, where Raibhī does not occur; Gopatha Brāhmaṇa, ii. 6, 12.

[5] Viz., Gāthā = Av. xx. 127, 12 *et seq.*; Nārāśaṃsī = Av. xx. 127, 1-3; Raibhī = Av. xx. 127, 4-6; while *ibid.*, 7-10, are known as Pārikṣityaḥ (*scil.*, *ṛcaḥ*).

[6] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 238. Bloomfield, *Hymns of the Atharvaveda*, 689 *et seq.*, seems to accept the identification even for the Rigveda.

[7] Av. x. 10, 20; xv. 6, 4 (distinct from Nārāśaṃsī); Śatapatha Brāhmaṇa, iii. 2, 4, 16; xi. 5, 7, 10; xiii. 1, 5, 6; 4, 2, 8; 5, 4, 2; Taittirīya Āraṇyaka, ii. 10 (distinct from Nārāśaṃsī); Chāndogya Upaniṣad, iv. 17, 9, etc.

[8] ii. 3, 6, with Keith's note; Satapatha Brāhmaṇa, xi. 5, 7, 10.

[9] vii. 18. The story of Śunaḥśepa is described as *śata-gātham*, 'told in a hundred Gāthās.'

Brāhmaṇas and the liturgical literature, as stated by the St. Petersburg Dictionary, the Gāthās are, though religious in content, distinguished from Ṛc, Yajus, and Sāman as non-Vedic—that is, are not Mantras. This view is consistent with the fact that the phrase **Yajña-gāthā**, meaning a verse summarizing a sacrificial usage, is not rare. The Śatapatha Brāhmaṇa[10] preserves several Gāthās, which generally accord with this description as epitomizing the sacrifices of famous kings, and the Maitrāyaṇī Saṃhitā[11] states that a Gāthā is sung at a wedding. Sometimes[12] Gāthā is qualified as Nārāśaṃsī, where it must be a eulogy of a generous donor.

[10] xiii. 5, 4, etc., and see xiii. 4, 2, 8, where the Gāthās are plainly Dānastutis, or 'praises of gifts,' just as the Nārāśaṃsī verses are declared to be in the Bṛhaddevatā, iii. 154.

[11] iii. 7, 3.

[12] Taittirīya Brāhmaṇa, i. 3, 2, 6. So Eggeling, *Sacred Books of the East*, 44, 98, takes Śatapatha Brāhmaṇa, xi. 5, 6, 8, where Sāyaṇa hesitates between identifying the two and distinguishing them. It seems reasonable to regard Gāthā as the wider term which covers, but is not coextensive with, Nārāśaṃsī. *Cf.* Sāyaṇa's example of a Gāthā in his commentary on Aitareya Āraṇyaka, ii. 3, 6: *prātaḥ prātar anṛtaṃ te vadanti*, 'they every morning tell an untruth,' which is clearly not a Nārāśaṃsī.

*Cf.* Bloomfield, *Hymns of the Atharvaveda*, 689 *et seq.*; Weber, *Episches im Vedischen Ritual*, 4 *et seq.*; Max Müller, *Ancient Sanskrit Literature*, 493.

**Gāthin** is mentioned as the son of **Kuśika** and father of **Viśvāmitra** in the Sarvānukramaṇī. It is difficult to say whether this tradition is correct; it derives some support from the Aitareya Brāhmaṇa (vii. 18), where reference is made to the divine lore (*daiva veda*) of the Gāthins, which is said to be shared by **Śunaḥśepa** as a result of his adoption by **Viśvāmitra**. See **Gāthina**.

**Gāthina.**—The sons of Viśvāmitra are described in the Aitareya Brāhmaṇa[1] as Gāthinas, or descendants of Gāthin, who, according to tradition, was their grandfather;[2] and **Viśvāmitra** himself is styled Gāthina in the Sarvānukramaṇī.

[1] vii. 18. *Cf.* Āśvalāyana Śrauta Sūtra, vii. 18; Weber, *Episches im Vedischen Ritual*, 16, n. 3.

[2] *Cf.* Muir, *Sanskrit Texts*, 1², 348 *et seq.*; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 32 *et seq.*

**Gāṃ-dama** is the form in the Pañcaviṃśa Brāhmaṇa[1] of the name of **Ekayāvan**, which in the Taittirīya Brāhmaṇa[2] is read as Kāṃdama.

[1] xxi. 14, 20.
[2] ii. 7, 11, 2. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 69.

**Gāndhāra**, 'a king of Gandhāra' named **Nagnajit**, is mentioned in the Aitareya Brāhmaṇa.[1] In the Śatapatha Brāhmaṇa[2] he or some descendant figures as **Svarjit Nāgnajita** or Nagnajit, and as giving an opinion on the ritual, which is rejected with the observation that the author was merely a princely person (*rājanya-bandhu*).

[1] vii. 34, in the list of teachers who handed down the knowledge of the substitute for Soma.
[2] viii. 1, 4, 10.

**Gārgī Vācaknavī** is referred to in the Bṛhadāraṇyaka Upaniṣad[1] as a female contemporary and rival of **Yājñavalkya**.

[1] iii. 6, 1; 8, 1. *Cf.* Weber, *Indische Studien*, 10, 118.

**Gārgī-putra**, 'son of Gargī,' occurs as the name of three teachers in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30). The earliest of these three was the pupil of **Bāḍeyīputra** and the teacher of the second Gārgīputra. The latter was the teacher of **Pārāśarīkauṇḍinīputra**, the teacher of the third Gārgīputra.

**Gārgya**, 'descendant of Garga,' is the patronymic of **Bālāki** in the Bṛhadāraṇyaka[1] and the Kauṣītaki[2] Upaniṣads. Two Gārgyas are mentioned in the second Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad[3]: one of them is the pupil of Gārgya, who again is the pupil of Gautama. Others occur in the Taittirīya Āraṇyaka[4] and in the Nirukta,[5] as well as later in the ritual Sūtras. Thus the family was evidently long connected with the development of liturgy and grammar.

[1] ii. 1, 1.
[2] iv. 1.
[3] iv. 6, 2 (Kāṇva).
[4] i. 7, 3.
[5] i. 3. 12; iii. 13.

**Gārgyāyaṇa**, 'descendant of Gārgya,' is mentioned as a pupil of **Uddālakāyana** in the second Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad (iv. 6, 2 Kāṇva).

**Gārgyāyaṇi**, 'descendant of Gārgya,' is a variant reading for **Gāṅgyāyani** as the patronymic of **Citra** in the Kauṣītaki Upaniṣad (i. 1).

**Gālava** is mentioned as a pupil of **Vidarbhīkauṇḍinya** in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.[1] It is possibly the same man that is referred to regarding a point of ritual in the Aitareya Āraṇyaka.[2] A grammarian of this name is mentioned in the Nirukta.[3]

[1] ii. 5, 22; iv. 5, 28 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva).
[2] v. 3, 3.
[3] iv. 3. *Cf.* Pāṇini, vi. 3, 61; vii. 1, 74; 3, 99; viii. 4, 67.

**Giri**, 'mountain' or 'height,' is a word that occurs repeatedly in the Rigveda.[1] Thus reference is made to the trees on the hills, hence called 'tree-haired' (*vṛkṣa-keśāḥ*),[2] and to the streams proceeding from the hills to the sea (*samudra*).[3] The term is frequently coupled with the adjectival *parvata*.[4] The Rigveda mentions the waters from the hills,[5] and the Atharvaveda[6] refers to the snowy mountains. Actual names of mountains, as **Mūjavant, Trikakud, Himavant,** are very rare. References to **Krauñca, Mahāmeru,** and **Maināga,** are confined to the Taittirīya Āraṇyaka, while **Nāvaprabhraṃśana** can no longer be considered a proper name.[7]

[1] i. 56, 3; 61, 14; 63, 1; iv. 20, 6; vi. 24, 8, etc.
[2] Rv. v. 41, 11.
[3] Rv. vii. 95, 2.
[4] Rv. i. 56, 4; viii. 64, 5; Av. iv. 7, 8; vi. 12, 3; 17, 3; ix. 1, 18, etc.
[5] Rv. vi. 66, 11, on which passage, see Oldenberg, *Rgveda-Noten*, 1, 411; viii. 32, 4; x. 68, 1, etc.
[6] xii. 1, 11. See **Himavant**.
[7] Av. xix. 37, 8, with Whitney's note in his Translation; Macdonell, *Journal of the Royal Asiatic Society*, 1909, 1107. *Cf.* Zimmer, *Altindisches Leben*, 47.

**Giri-kṣit Auccā-manyava**, 'descendant of Uccāmanyu,' is mentioned in the Pañcaviṃśa Brāhmaṇa (x. 5, 7) as a contemporary of **Abhipratārin Kākṣaseni.**

**Giri-ja Bābhravya**, 'descendant of Babhru,' is mentioned in the Aitareya Brāhmaṇa (vii. 1) as having been taught by Śrauta the method of dividing the sacrificial animal (*paśor vibhakti*).

**Guggulu**, 'bdellium,' is referred to in one passage of the Atharvaveda[1] as produced by the Sindhu[2] and by the sea. The latter source presumably alludes, as Zimmer[3] assumes, to sea-borne trade, bdellium being the gum of a tree, not a product of the sea. It is, however, possible that in this passage some other substance may be meant. The word in this form also occurs elsewhere in the Atharvaveda[4] and later;[5] it is often[6] mentioned in the older form of **Gulgulu**, between which and Guggulu the manuscripts constantly vary.

[1] xix, 38, 2.
[2] Or 'from streams' (*saindhava*), as Roth, St. Petersburg Dictionary, *s.v. guggulu*, suggests.
[3] *Altindisches Leben*, 28.
[4] ii. 36, 7.
[5] Aitareya Brāhmaṇa, i. 28.
[6] Taittirīya Saṃhitā, vi. 2, 8, 6; Maitrāyaṇī Saṃhitā, iii. 8, 5; Pañcaviṃśa Brāhmaṇa, xxiv. 13; Śatapatha Brāhmaṇa, iii. 5, 2, 16.
*Cf.* Bloomfield, *Hymns of the Atharvaveda*, 675; Lassen, *Indische Alterthumskunde*, $1^2$, 339; Whitney, Translation of the Atharvaveda, 957, 958.

**Guṅgu.**—The descendants of Guṅgu are referred to as Guṅgus in a hymn of the Rigveda,[1] apparently as friends of **Atithigva**. Possibly a people may be meant.

[1] x. 48, 8. *Cf.* Ludwig, Translation of the Rigveda, 3, 165.

**Gupta** is the name in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42) of **Vaipaścita Dārḍhajayanti Gupta Lauhitya.** All the three other names being patronymics show that he was descended from the families of Vipaścit, Dṛḍhajayanta, and Lohita.

**Gulgulu.** See **Guggulu.**

**Gṛtsa-mada** is the name of a seer to whom the Sarvānukramaṇī attributes the authorship of the second Maṇḍala of the Rigveda. This tradition is supported by the Aitareya Brāh-

maṇa[1] and the Aitareya Āraṇyaka.[2] The Kauṣītaki Brāhmaṇa[3] speaks of him as a **Bhārgava**, 'descendant of Bhṛgu,' with a variant **Bābhrava**, 'descendant of Babhru,' but the later tradition keeps to the former patronymic.[4] The Gṛtsamadas are often mentioned in the second Maṇḍala of the Rigveda,[5] and are also called Śunahotras,[6] but never Gārtsamadas or Śaunahotras, and Gṛtsamada himself never occurs there.[7]

[1] v. 4, 4.
[2] ii. 2, 1.
[3] xxii. 4. *Cf.* Gārtsamadī, xxviii. 2.
[4] Muir, *Sanskrit Texts*, 1², 226 *et seq.*
[5] ii. 4, 9; 19, 8; 39, 8; 41, 18.
[6] ii. 18, 6; 41, 14. 17.
[7] Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 200, 201.
*Cf.* Ludwig, Translation of the Rigveda, 3, 118; Hillebrandt, *Vedische Mythologie*, 3, 287.

**Gṛdhra**, 'the vulture,' is often mentioned from the Rigveda[1] downwards.[2] The swiftness of its flight[3] and its fondness for devouring carrion are especially noticed.[4] More generally the word is used to designate any bird of prey, the eagle (**Śyena**) being classed as the chief of the Gṛdhras.[5]

[1] i. 118, 4; ii. 39, 1; vii. 104, 22; x. 123, 8.
[2] Av. vii. 95, 1; xi. 2, 2; 9, 9; 10. 8. 24; Taittirīya Saṃhitā, iv. 4, 7, 1; v. 5, 20, 1; Maitrāyaṇī Saṃhitā, iv. 9, 19; Taittirīya Āraṇyaka, iv. 29; Adbhuta Brāhmaṇa in *Indische Studien*, 1, 40; etc.
[3] Rv. ii. 39, 1.
[4] Av. xi. 10, 8. 24; Maitrāyaṇī Saṃhitā, *loc. cit.*
[5] Rv. ix. 96, 6.
*Cf.* Zimmer, *Altindisches Leben*, 88; Hillebrandt, *Vedische Mythologie*, 1, 225.

**Gṛṣṭi**, 'a young cow,' which has only calved once, occurs in the Rigveda[1] and the Atharvaveda,[2] as well as in the later Sūtra literature.[3]

[1] iv. 18, 10.
[2] ii. 13, 3; viii. 9, 24; xix. 24, 5.
[3] Kauśika Sūtra, 19. 24, etc.

**Gṛha** is used in the singular,[1] or oftener in the plural,[2] to denote the 'house' of the Vedic Indian. **Dama** or **Dam** has

[1] Rv. iii. 53, 6; iv. 49, 6; viii. 10, 1, etc.; Av. vii. 83, 1; x. 6, 4; Aitareya Brāhmaṇa, viii. 21.
[2] Rv. ii. 42, 3; v. 76, 4; x. 18, 12; 85, 26; 142, 4; 165, 2; Av. i. 27, 4; iii. 10, 11; vi. 137, 1; Aitareya Brāhmaṇa, ii. 31; viii. 26; Vājasaneyi Saṃhitā, ii. 32; iv. 33; viii. 44; Śatapatha Brāhmaṇa, i. 1, 2, 22; 6, 1, 19, etc.

the same sense, while **Pastyā** and **Harmya** denote more especially the home with its surroundings, the family settlement. The house held not only the family, which might be of considerable size, but also the cattle[3] and the sheep[4] at night. It was composed of several rooms, as the use of the plural indicates, and it could be securely shut up.[5] The door (**Dvār, Dvāra**) is often referred to, and from it the house is called **Duroṇa.** In every house the fire was kept burning.[6]

Very little is known of the structure of the house. Presumably stone was not used,[7] and houses were, as in Megasthenes' time,[8] built of wood. The hymns of the Atharvaveda[9] give some information about the construction of a house, but the details are extremely obscure, for most of the expressions used do not recur in any context in which their sense is clear. According to Zimmer,[10] four pillars (**Upamit**) were set up on a good site, and against them beams were leant at an angle as props (**Pratimit**). The upright pillars were connected by cross beams (**Parimit**) resting upon them. The roof was formed of ribs of bamboo cane (*vaṃśa*),[11] a ridge called **Viṣūvant,** and a net (**Akṣu**), which may mean a thatched covering[12] over the bamboo ribs. The walls were filled up with grass in bundles (*palada*), and the whole structure was held together with ties of

[3] Rv. vii. 56, 16; Av. i. 3, 4; ix. 3, 13.

[4] Rv. x. 106, 5; Av. iii. 3.

[5] Rv. vii. 85, 6.

[6] Rv. i. 69, 2. *Cf.* the Gārhapatya Agni, Av. v. 31, 5; vi. 120, 1; 121, 2; viii. 10[2]; ix. 6, 30; xii. 2, 34; xviii. 4, 8; Vājasaneyi Saṃhitā, iii. 39; xix. 18; Aitareya Brāhmaṇa, vii. 6. 12; Kauṣītaki Brāhmaṇa, ii. 1; Śatapatha Brāhmaṇa, iii. 6, 1, 28; vii. 1, 1, 6, etc.

[7] Zimmer, *Altindisches Leben*, 153. Muir's view, *Sanskrit Texts*, 5. 461, that clay was used can only apply to the minor finishing of the walls of a house.

[8] Arrian, *Indica*, x. 2.

[9] iii. 12; ix. 3. See Bloomfield, *Hymns of the Atharvaveda*, 343 *et seq.*; Weber, *Indische Studien*, 17, 234 *et seq.*; Whitney, Translation of the Atharvaveda, 525 *et seq.*

[10] *Op. cit.*, 153. No certainty can attach to the rendering of the words.

[11] It seems likely that, as the ribs were of bamboo and were probably fixed in the ridge, the roof was wagon-headed, like the huts of the Todas at the present day (see illustrations in Rivers, *The Todas*, pp. 25, 27, 28, 51), and the rock-cut Chaityas, or Assembly Halls, of the Buddhists in Western India, in some of the earliest of which the wooden ribs of the arched roof are still preserved. See Fergusson, *History of Indian Architecture*,[2] 2, 135, *cf.* 126.

[12] Av. ix. 3, 8, where Bloomfield, *op. cit.*, 598, thinks of a wickerwork roof; Geldner, *Vedische Studien*, 1, 136, of a pole with countless holes.

various sorts (*nahana, prāṇāha, saṃdaṃśa, pariṣvañjalya*).[13] In connexion with the house, mention is made of four terms which, though primarily sacrificial in meaning, seem to designate parts of the building: Havirdhāna, 'oblation-holder'; Agniśāla,[14] 'fire-place'; Patnīnāṃ Sadana, 'wives' room'; and Sadas, 'sitting room.' Slings or hanging vessels (**Śikya**) are also mentioned.[15] Reedwork (*iṭa*) is spoken of, no doubt as part of the finishing of the walls of the house.[16] The sides are called **Pakṣa.** The door with its framework was named **Ātā.**

[13] Av. ix. 3, 4. 5.

[14] Zimmer conjecturally identifies the Agniśāla with the central room, the Havirdhāna with a place for keeping the grain, etc. (*e.g.*, Av. iii. 3, 4), the Patnīnāṃ Sadana with the women's apartments, and the Sadas with the subsidiary buildings.

[15] Av. ix. 3, 6. See Whitney, *op. cit.*, 526; Bloomfield, *op. cit.*, 597.

[16] Av. ix. 3, 17.

*Cf.* Zimmer, *Altindisches Leben*, 148-156.

**Gṛha-pa**[1] or **Gṛha-pati**[2] is the regular name, from the Rigveda onwards, of the householder as master of the house. Similarly the mistress is called Gṛha-patnī.[3] For the powers and position of the Gṛhapati see **Pitṛ.**

[1] Vājasaneyi Saṃhitā, xxx. 11.

[2] Rv. vi. 53, 2; Av. xiv. 1, 51; xix. 31, 13; Śatapatha Brāhmaṇa, iv. 6, 8, 5; viii. 6, 1, 11, and repeatedly as an epithet of Agni, Rv. i. 12, 6; 36, 5; 60, 4; vi. 48, 8; Vājasaneyi Saṃhitā, ii. 27; iii. 39; ix. 39; xxiv. 24, etc.

[3] Rv. x. 85, 26; Av. iii. 24, 6. *Cf.* Gārhapatya, Rv. i. 15, 12; vi. 15, 19; x. 85, 27. 36.

**Gṛhya** denotes the members of the house or family in the Śatapatha Brāhmaṇa.

[1] ii. 5, 2, 14; 3, 16; 6, 2, 4; iii. 4, 1, 6; xii. 4, 1, 4. *Cf. gṛhāḥ*, i. 7, 4, 12.

**Gairi-kṣita,** 'descendant of **Girikṣit**,' is the patronymic of **Trasadasyu** in the Rigveda,[1] and of the **Yaskas** in the Kāṭhaka Saṃhitā.[2]

[1] v. 33, 8; Ludwig, Translation of the Rigveda, 3, 155, 174.

[2] xiii. 12; Weber, *Indische Studien*, 3, 474, 475.

1. **Go** (*a*), 'ox' or 'cow.'[1] These were among the chief sources of wealth to the Vedic Indian, and are repeatedly

[1] i. 83, 1; 135, 8; ii. 23, 18, etc.; *gāva ukṣaṇaḥ*, i. 168, 2; Av. iii. 11, 8; Vājasaneyi Saṃhitā, xxi. 20; *gāvo dhenavaḥ*, Rv. i. 173, 1; vi. 45, 28; x. 95, 6; Vājasaneyi Saṃhitā, xxi. 19, etc.

referred to from the Rigveda onwards.[2] The milk (**Kṣīra**) was either drunk fresh or made into butter (**Ghṛta**) or curds (**Dadhi**), or was mixed with **Soma** or used for cooking with grain (**Kṣīraudana**). The cows were milked thrice a day, early (*prātar-doha*), in the forenoon (**Saṃgava**), and in the evening (*sāyaṃ-doha*).[3] Thrice a day they were driven out to graze, according to the Taittirīya Brāhmaṇa[4] (*prātaḥ, saṃgave, sāyam*). The first milking was productive, the last two scanty.[3] According to the Aitareya Brāhmaṇa,[5] among the Bharatas the herds in the evening are in the **Goṣṭha**, at midday in the **Saṃgavinī**. This passage Sāyaṇa expands by saying that the herds go home to the Śālā, or house for animals, at night so far as they consist of animals giving milk, while the others stayed out in the Goṣṭha, or open pasturage; but both were together in the cattle-shed during the heat of the day. The time before the Saṃgava, when the cows were grazing freely on the pastureland, was called **Svasara**.[6] When the cows were out feeding they were separated from the calves, which were, however, allowed to join them at the Saṃgava,[7] and sometimes in the evening.[8]

While grazing the cattle were under the care of a herdsman (**Gopā, Gopāla**) armed with a goad,[9] but they were liable to all sorts of dangers, such as being lost, falling into pits, breaking limbs,[10]

[2] The five sacrificial animals are man, goat, sheep, ox, horse, Śāṅkhāyana Śrauta Sūtra, ix. 23, 4; Śatapatha Brāhmaṇa, ii. 4, 3, 13; iii. 1, 2, 13; iv. 5, 5, 10; xiv. 1, 1, 32.

[3] Taittirīya Saṃhitā, vii. 5, 3, 1.

[4] i. 4, 9, 2. The exact sense of this notice is obscure. Strictly speaking, the cows were driven out from the cattle-shed in the morning, spent the heat of the day in the Saṃgavinī, were then driven out during the evening to graze, and finally came or were driven home, as is often mentioned: Rv. i. 66, 5; 149, 4; Vājasaneyi Saṃhitā, xv. 4.

[5] iii. 18, 14.

[6] Rv. ii. 2, 2; 34, 8; v. 62, 2; viii. 88, 1; ix. 94, 2. The going of the cows to their pasture in the morning is often referred to—*e.g.*, Rv. i. 25, 16; x. 97, 8.

[7] Rv. ii. 2, 2; viii. 88, 1; Taittirīya Brāhmaṇa, ii. 1, 1, 3; Śaṅkara on Chāndogya Upaniṣad, ii. 9, 4; Jaiminīya Upaniṣad Brāhmaṇa, i. 12, 4; Nārāyaṇa on Āśvalāyana Śrauta Sūtra, iii. 12, 2.

[8] Gobhila Gṛhya Sūtra, iii. 8, 7; Rv. ii. 2, 2. See Geldner, *Vedische Studien*, 2, 111-114.

[9] *Pavīravān*, Rv. x. 60, 3, is probably so meant. The usual name was **Aṣṭrā**, the significant mark of a **Vaiśya**. *Cf.* Rv. vii. 33, 6.

[10] Rv. i. 120, 8; vi. 54, 5-7. Also Pūṣan was the special deity expected to guard cattle, and hence is called *anaṣṭa-paśu*, 'losing no kine.' See Rv. x. 17, 2, and Macdonell, *Vedic Mythology*, p. 36.

and being stolen. The marking of the ears of cattle was repeatedly adopted, no doubt, to indicate ownership.[11]

Large herds of cattle were well-known, as is shown by the Dānastutis, or 'praises of gifts,' in the Rigveda,[12] even when allowances are made for the exaggeration of priestly gratitude. The importance attached to the possession of cattle is shown[13] by the numerous passages in which the gods are asked to prosper them, and by the repeated prayers[14] for wealth in kine. Hence, too, forays for cattle (**Gaviṣṭi**) were well known; the Bharata host is called the 'horde desiring cows' (*gavyan grāmaḥ*) in the Rigveda;[15] and a verbal root *gup*,[16] 'to protect,' was evolved as early as the Rigveda from the denominative *go-pāya*, 'to guard cows.' The Vedic poets[17] do not hesitate to compare their songs with the lowing of cows, or to liken the choir of the singing Apsarases to cows.[18]

The cattle of the Vedic period were of many colours: red (*rohita*), light (*śukra*), dappled (*pṛśni*), even black (*kṛṣṇa*).[19] Zimmer[20] sees a reference to cows with blazes on the face in one passage of the Rigveda,[21] but this is uncertain.

Oxen were regularly used for ploughing or for drawing wagons (*anaḍvāh*), in which case they were, it seems, usually castrated.[22] Cows were not properly used for drawing carts, though they at times did so.[23] The flesh of both cows and bulls was sometimes eaten (**Māṃsa**). Cattle were certainly the

[11] Rv. vi. 28, 3; Maitrāyaṇī Saṃhitā, iv. 2, 9, and *cf.* **Aṣṭakarṇī** and **Svadhiti**.

[12] Rv. viii. 5, 37, etc. *Cf.* Pañcaviṃśa Brāhmaṇa, xvii. 14, 2; Aitareya Brāhmaṇa, viii. 21. 23; Śatapatha Brāhmaṇa, xiii. 5, 4, 8 *et seq.*

[13] Rv. i. 43, 2; 162, 22; v. 4, 11; ix. 9, 9, etc.; Av. i. 31, 4; ii. 26, 4; v. 29, 2; vi. 68, 3; viii. 7, 11; x. 1, 17. 29; xi. 2, 9. 21, etc.; Taittirīya Saṃhitā, iii. 2, 3, 1; v. 5, 5, 1; vi. 5, 10, 1; Vājasaneyi Saṃhitā, iii. 59.

[14] Rv. i. 83, 1; iv. 32, 17; v. 4, 11; viii. 89, 2, etc.

[15] iii. 33, 11.

[16] Rv. vii. 103, 9; Av. x. 9, 7, 8; xix. 27, 9. *Cf.* Macdonell, *Vedic Grammar*, p. 358, n. 13.

[17] Rv. vii. 32, 22; viii. 95, 1; 106, 1; ix. 12, 2, etc.

[18] Rv. x. 95, 6. It is, however, uncertain whether the names of Apsarases are meant in this passage. *Cf.* Ludwig, Translation of the Rigveda, 5, 517.

[19] Rv. i. 62, 9. Various other colours are mentioned in the lists of animals at the Aśvamedha, or human sacrifice, in the Yajurveda, but apparently as exceptional.

[20] *Altindisches Leben*, 226.

[21] i. 87, 1. It is also rendered as 'the heavens with stars.'

[22] Av. iii. 9, 2; vi. 138, 2; Taittirīya Saṃhitā, i. 8. 9, 1; Weber, *Indische Studien*, 13, 151, n. See **Mahāniraṣṭa**.

[23] Śatapatha Brāhmaṇa, v. 2, 4, 13.

objects of individual ownership, and they formed one of the standards of exchange and valuation (see **Kraya**).

(*b*) The term **Go** is often applied to express the products of the cow. It frequently means the milk,[1] but rarely the flesh[2] of the animal. In many passages it designates leather used as the material of various objects, as a bowstring,[3] or a sling,[4] or thongs to fasten part of the chariot,[5] or reins,[6] or the lash of a whip.[7] See also **Carman**, with which Go is sometimes synonymous.[8]

[1] Rv. i. 33, 10; 151, 8; 181, 8; ii. 30, 7; iv. 27, 5; ix. 46, 4; 71, 5.
[2] Rv. x. 16, 7 (in the funeral ritual).
[3] Rv. vi. 75, 11; x. 27, 22; Av. i. 2, 3.
[4] Rv. i. 121, 9.
[5] Rv. vi. 47, 26; viii. 59, 5.
[6] Rv. vi. 46, 14.
[7] Rv. vi. 53, 9.
[8] Rv. x. 94, 9.
*Cf.* Zimmer, *Altindisches Leben*, 228.

(*c*) **Gāvaḥ** means the stars of heaven in two passages of the Rigveda,[1] according to Roth.[2]

[1] i. 154, 6; vii. 36, 1.
[2] St. Petersburg Dictionary, *s.v.* 5.

2. **Go Āṅgirasa** ('descendant of **Aṅgiras**') is the reputed author of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.[1] There is little doubt that he is mythical.[2]

[1] xvi. 7, 7. *Cf.* Lāṭyāyana Śrauta Sūtra, vi. 11, 3.
[2] Hillebrandt, *Vedische Mythologie*, 2, 160; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 68.

**Go-ghāta**, 'a cow-killer,' is enumerated in the list of victims at the Puruṣamedha, or human sacrifice, in the Yajurveda.[1] See **Māṃsa**.

[1] Vājasaneyi Saṃhitā, xxx. 18; Taittirīya Brāhmaṇa, iii. 4, 16, 1.

**Gotama** is mentioned several times in the Rigveda,[1] but never in such a way as to denote personal authorship of any hymn.[2] It seems clear that he was closely connected with the

[1] Rv. i. 62, 13; 78, 2; 84, 5; 85, 11; iv. 4, 11.
[2] Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

Aṅgirases, for the Gotamas frequently refer to **Aṅgiras.**[3] That he bore the patronymic Rāhūgaṇa is rendered probable by one hymn of the Rigveda,[4] and is assumed in the Śatapatha Brāhmaṇa,[5] where he appears as the Purohita, or domestic priest, of **Māthava Videgha,** and as a bearer of Vedic civilization. He is also mentioned in the same Brāhmaṇa[6] as a contemporary of **Janaka** of **Videha,** and **Yājñavalkya,** and as the author of a Stoma.[7] He occurs, moreover, in two passages of the Atharvaveda.[8]

The Gotamas are mentioned in several passages of the Rigveda,[9] **Vāmadeva** and **Nodhas** being specified as sons of Gotama. They include the **Vājaśravases.** See also **Gautama.**

[3] *Cf.* Rv. i. 62, 1; 71, 2; 74, 5; 75, 2; 78, 3; iv. 2, 5; 16, 8, etc.

[4] Rv. i. 78, 5. *Cf.* Oldenberg, *loc. cit.*, 236, n. 1.

[5] i. 4, 1, 10 *et seq.*; xi. 4, 3, 20. The former passage is wrongly cited by Sāyaṇa on Rv. i. 81, 3. See Weber, *Indische Studien*, 2, 9, n.

[6] xi. 4, 3, 20.

[7] xiii. 5, 1, 1; Āśvalāyana Śrauta Sūtra, ix. 5, 6; 10, 8, etc.

[8] iv. 29, 6; xviii. 3, 16. See also Ṣaḍviṃśa Brāhmaṇa in *Indische Studien*, 1, 38; Bṛhadāraṇyaka Upaniṣad, ii. 2, 6.

[9] i. 60, 5; 61, 16; 63, 9; 77, 5; 78, 1; 88, 4; 92, 7; iv. 32, 9. 12; viii. 88, 4. *Cf.* Āśvalāyana Śrauta Sūtra, xii. 10.

*Cf.* Ludwig, Translation of the Rigveda, 3, 110, 123; Weber, *Indische Studien*, 1, 170, 180; Geldner, *Vedische Studien*, 3, 151, 152.

**Gotamī-putra,** 'son of Gotamī,' is mentioned as a pupil of **Bhāradvājī-putra** in the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 1). See also **Gautamī-putra.**

**Gotra** occurs several times in the Rigveda[1] in the account of the mythic exploits of Indra. Roth[2] interprets the word as 'cowstall,' while Geldner[3] thinks 'herd' is meant. The latter sense seems to explain best the employment which the term shows in the later literature as denoting the 'family' or 'clan,' and which is found in the Chāndogya Upaniṣad.[4]

In the Gṛhya Sūtras[5] stress is laid on the prohibition of

[1] i. 51, 3; ii. 17, 1; 23, 18; iii. 39, 4; 43, 7; viii. 74, 5; x. 48, 2; 103, 7.

[2] St. Petersburg Dictionary, *s.v.*

[3] *Vedische Studien*, 2, 275, 276, where he divides the passages according as real or mythical herds are meant.

[4] iv. 4, 1. So Śāṅkhāyana Śrauta Sūtra, i. 4, 16, etc.; Āśvalāyana Gṛhya Sūtra, iv. 4, etc.; Kauṣītaki Brāhmaṇa, xxv. 15.

[5] Gobhila Gṛhya Sūtra, iii. 4, 4; Āpastamba Dharma Sūtra, ii. 5, 11, 15. 16, in Max Müller, *Ancient Sanskrit Literature*, 387. For *sapiṇḍa*, see Gautama Dharma Sūtra, xiv. 13; Vasiṣṭha Dharma Sūtra, iv. 17-19.

marriage within a Gotra, or with a Sapiṇḍa of the mother of the bridegroom—that is to say, roughly, with agnates and cognates. Senart[6] has emphasized this fact as a basis of caste, on the ground that marriage within a *curia*, *phratria*, or caste (**Varṇa**) was Indo-European, as was marriage outside the circle of agnates and cognates. But there is no evidence at all[7] to prove that this practice was Indo-European, while in India the Śatapatha[8] expressly recognizes marriage within the third or fourth degree on either side. According to Sāyaṇa, the Kāṇvas accepted marriage in the third degree, the Saurāṣṭras only in the fourth, while the scholiast on the Vajrasūcī[9] adds to the Kāṇvas the Andhras and the Dākṣiṇātyas, and remarks that the Vājasaneyins forbade marriage with the daughter of the mother's brother. All apparently allowed marriage with the daughter of a paternal uncle, which later was quite excluded. Change of Gotra was quite possible, as in the case of **Śunaḥśepa** and **Gṛtsamada**, who, once an Aṅgirasa, became a Bhārgava.[10]

[6] *Les Castes dans l'Inde*, 210 *et seq.* *Cf.* De la Vallée Poussin, *Le Védisme*, 15.

[7] Keith, *Journal of the Royal Asiatic Society*, 1909, 471, 472.

[8] i. 8, 3, 6.

[9] See Weber, *Indische Studien*, 10, 73-76.

[10] Hillebrandt, *Vedische Mythologie*, 2, 157; *Festgruss an Roth*, 108. *Cf.* Jolly, *Recht und Sitte*, 61 *et seq.*; Zimmer, *Altindisches Leben*, 323.

**Go-dāna** appears to mean 'the whiskers' in the Śatapatha Brāhmaṇa,[1] where the person, being consecrated, first shaves off the right and then the left 'whisker.' Later on the Godāna-vidhi, or ceremony of shaving the head, is a regular part of the initiation of a youth on the attainment of manhood and on marriage;[2] but though the ceremony is recognized in the Atharvaveda,[3] the name[4] does not occur there.

[1] iii. 1, 2, 5. 6.

[2] Āśvalāyana Gṛhya Sūtra, i. 19; Śāṅkhāyana Gṛhya Sūtra, i. 28, etc.

[3] vi. 68. See Kauśika Sūtra, liii. 17-20. But Av. ii. 13 is not to be classed here as in the Kauśika; it refers to the giving of a new garment to a child, and the removal of its first wrap. See Whitney, Translation of the Atharvaveda, 56, 57, correcting Weber, *Indische Studien*, 13, 173, and Zimmer, *Altindisches Leben*, 322, 323. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 306, 574, 665.

[4] The meaning 'whisker' is a secondary one, derived, doubtless, from the 'gift of a cow' (*go-dāna*), accompanying the ceremony of shaving the whiskers or hair.

**Godhā.**—(*a*) The sense of 'bowstring' seems certain in one passage of the Rigveda,[1] and possible in another.[2] Roth[3] also adopts this meaning in the only passage of the Atharvaveda[4] where the word occurs.

[1] x. 28, 10. 11.
[2] viii. 69, 9. See Hopkins, *Journal of the American Oriental Society*, 17, 53.
[3] St. Petersburg Dictionary, *s.v.* 1.
[4] iv. 3, 6.

(*b*) In one passage of the Rigveda[1] the sense of 'musical instrument' is recognized by Roth and by Hillebrandt[2] for this word.

[1] viii. 69, 9.
[2] *Vedische Mythologie*, 1, 144, n. 1.

(*c*) Elsewhere[1] an animal seems to be meant, perhaps the 'crocodile,' as Ludwig[2] and Weber[3] think; perhaps a large 'lizard,' as Roth and Zimmer[4] assume. An animal is probably also meant in the Atharvaveda.[5]

[1] Taittirīya Saṃhitā, v. 5, 15, 1; Vājasaneyi Saṃhitā, xxiv. 35; Pañcaviṃśa Brāhmaṇa, ix. 2, 14; Baudhāyana Śrauta Sūtra, ii. 5; Jaiminīya Brāhmaṇa, i. 221; Śāṭyāyanaka in Sāyaṇa on Rv. viii. 91; *Journal of the American Oriental Society*, 18, 29.
[2] Translation of the Rigveda, 3, 499.
[3] *Indische Studien*, 18, 15, 16. Bloomfield, *Hymns of the Atharvaveda*, 368, renders the word vaguely by 'dragon.'
[4] *Altindisches Leben*, 95.
[5] iv. 3, 6, where Whitney offers no rendering at all.

**Go-dhūma,** 'wheat,' is frequently referred to in the plural in the Yajurveda Saṃhitās[1] and Brāhmaṇas,[2] and is expressly distinguished from 'rice' (**Vrīhi**) or 'barley' (**Yava**).[3] 'Groats' (*saktavaḥ*) made of this grain are also mentioned.[4] The word occurs in the singular in the Śatapatha Brāhmaṇa.[5]

[1] Maitrāyaṇī Saṃhitā, i. 2, 8; Vājasaneyi Saṃhitā, xviii. 12; xix. 22. 89; xxi. 29, etc.
[2] Śatapatha Brāhmaṇa, xii. 7, 1, 2; 2, 9; Bṛhadāraṇyaka Upaniṣad, vi. 3, 22 (Mādhyaṃdina=vi. 3, 13 Kāṇva), etc.
[3] Taittirīya Brāhmaṇa, i. 3, 7, 2.
[4] Śatapatha Brāhmaṇa, xii. 9, 1, 5.
[5] v. 2, 1, 6.
*Cf.* Zimmer, *Altindisches Leben*, 241.

**Go-pati,** 'lord of cows,' is freely used in the Rigveda[1] to denote any lord or master, a natural usage considering that cattle formed the main species of wealth.

[1] i. 101, 4; iv. 24, 1; vii. 45, 21; vii. 18, 4, etc. Av. iii. 14, 6, etc.

**Gopa-vana** is the name of a poet of the race of Atri in the Rigveda.[1] See **Gaupavana.**

[1] viii. 74, 11. *Cf.* Weber, *Indische Studien*, 1, 215; Ludwig, Translation of the Rigveda, 3, 107.

**Go-pā** and **Go-pāla**, 'protector of cows,' occur in the Rigveda[1] and later, but the former is usually metaphorical in sense, applying to any protector, while the latter has the literal force of 'cow-herd.'

[1] *Gopā:* Rv. i. 164, 21; ii. 23, 6; iii. 10, 2; v. 12, 4, etc.; *Gopāla:* Vājasaneyi Saṃhitā, xxx. 11; Śatapatha Brāhmaṇa, iv. 1, 5, 4. *Gopā*, in the sense of 'guardian,' occurs in the Pañcaviṃśa Brāhmaṇa, xxiv. 18, in a compound. *Gopītha*, in the sense of 'protection,' occurs in Rv. v. 65, 6; x. 35, 14, etc. *Goptṛ*, 'protector,' first occurs in Av. x. 10, 5, and is thereafter common.

**Go-bala** ('ox-strength') **Vārṣṇa** ('descendant of Vṛṣṇi') is mentioned as a teacher in the Taittirīya Saṃhitā (iii. 11, 9, 3) and the Jaiminīya Upaniṣad Brāhmaṇa (i. 6, 1).

**Go-matī**, 'possessing cows,' is mentioned as a river in the Nadī-stuti, or 'Praise of Rivers,' in the tenth Maṇḍala of the Rigveda.[1] In that hymn a river flowing into the Indus must be meant, and its identification[2] with the Gomal, a western tributary of the Indus, cannot be doubted. In one other passage of the Rigveda[3] the accentuation of Gomatī shows that a river is meant. It is possible that in a third passage[4] the reading should be changed to *gomatīr* from *gómatīr*. Geldner[5] suggests that in the two last passages the Gumti, or rather its four upper arms (hence the use of the plural) is meant: this accords well with the later use of the name and with the general probability of the river here intended being in **Kurukṣetra**, as the centre of Vedic civilization.[6]

[1] x. 75, 6.

[2] Zimmer, *Altindisches Leben*, 14; Ludwig, Translation of the Rigveda, 3, 200.

[3] viii. 24, 30.

[4] v. 61, 19. See Oldenberg, *Ṛgveda-Noten*, 1, 355, 356.

[5] *Vedische Studien*, 3, 152, n. 2.

[6] Pischel, *Vedische Studien*, 2, 218; Hopkins, *Journal of the American Oriental Society*, 19, 19 *et seq.*; Macdonell, *Sanskrit Literature*, 174; Keith, *Journal of the Royal Asiatic Society*, 1908, 1141.

**Go-māyu**, 'lowing like a cow,' does not occur as the name of the 'jackal' till the late Adbhuta Brāhmaṇa.[1]

[1] *Indische Studien*, 1, 40.

**Go-mṛga**, a species of ox, now called Gayal (*Bos gavaeus*), is mentioned in the list of victims at the Aśvamedha, or horse sacrifice, in the Yajurveda Saṃhitās[1] and Brāhmaṇas.[2] In the Taittirīya Saṃhitā[3] it is declared to be neither a wild nor a tame animal; this presumably means that it was semi-domesticated, or perhaps that it was both tamed and found wild. With the name of this animal may be compared the Mṛga Mahiṣa, which is clearly mentioned as wild in the Rigveda.[4] See also **Gayava.**

[1] Maitrāyaṇī Saṃhitā, iii. 14, 11; Vājasaneyi Saṃhitā, xxiv. 1. 30.
[2] Śatapatha Brāhmaṇa, xiii. 3, 4, 3; 5, 2, 10; Taittirīya Brāhmaṇa, iii. 8, 20, 5.
[3] ii. 1, 10, 2.
[4] ix. 92, 6.
*Cf.* Zimmer, *Altindisches Leben*, 83, 84; Eggeling, *Sacred Books of the East*, 44, 338, n. 1.

**Golattikā** is the name of some unknown animal in the list of victims at the Aśvamedha, or horse sacrifice, in the Yajurveda.[1]

[1] Taittirīya Saṃhitā, v. 5, 16, 1; Maitrāyaṇī Saṃhitā, iii. 14, 18; Vājasaneyi Saṃhitā, xxiv. 37. *Cf.* Zimmer, *Altindisches Leben*, 99.

**Go-vikartana** ('cow-butcher') designates the 'huntsman' in the Śatapatha Brāhmaṇa (v. 3, 1, 10).[1] See **Goghāta.**

[1] *Cf.* Taittirīya Brāhmaṇa, iii. 4, 16, 1; Vājasaneyi Saṃhitā, xxx. 18; Weber, *Indische Streifen*, 1, 82.

**Go-vyaca.** See **Vyaca.**

**Gośarya** is the name of a protégé of the Aśvins in the Rigveda (viii. 8, 20; 49, 1; 50, 10).

**Go-śru Jābāla** is mentioned as a sage in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 7, 7).

**Go-śruti Vaiyāghra-padya** ('descendant of Vyāghrapad') is mentioned as a pupil of **Satyakāma** in the Chāndogya Upaniṣad (v. 2, 3). In the Śāṅkhāyana Āraṇyaka (ix. 7) the name appears as Gośruta.

**Go-ṣādī** ('sitting on a cow') is the name of a bird in the list of victims at the Aśvamedha, or horse sacrifice, in the Yajurveda.[1]

[1] Maitrāyaṇī Saṃhitā, iii. 14, 5; Vājasaneyi Saṃhitā, xxiv. 24. *Cf.* Zimmer, *Altindisches Leben*, 94.

**Go-ṣūktin** is mentioned in the Sarvānukramaṇī as the author of Rigveda viii. 14 and 15, and a Sāman or Chant of his seems to be referred to in the Pañcaviṃśa Brāhmaṇa (xix. 4, 9), under the title of Gauṣūkta. But see **Gauṣūkti**.

**Go-ṣṭha**, 'standing-place for cows,' denotes not so much a 'cowstall' as the 'grazing ground of cows,' as Geldner[1] shows from a passage of the Aitareya Brāhmaṇa[2] and from a note of Mahīdhara on the Vājasaneyi Saṃhitā.[3] This sense suits adequately all the passages of the Rigveda[4] where it occurs, and it greatly improves the interpretation of a hymn of the Atharvaveda,[5] besides being acceptable elsewhere.[6] See also **Go**.

[1] *Vedische Studien*, 3, 112, 113.
[2] iii. 18, 14.
[3] iii. 21.
[4] i. 191, 4; vi. 28, 1; viii. 43, 17.
[5] iii. 14, 1. 5. 6, where Whitney's rendering 'stall' is very unsatisfactory, and Bloomfield's 'stable' is no better.
[6] Av. ii. 26, 2; Vājasaneyi Saṃhitā, iii. 21; v. 17; Śatapatha Brāhmaṇa, xi. 8, 3, 2, etc.; Kāṭhaka Saṃhitā, vii. 7; Maitrāyaṇī Saṃhitā, iv. 2, 11.

**Gautama**, 'descendant of Gotama,' is a common patronymic, being applied to **Aruṇa**,[1] **Uddālaka Āruṇi**,[2] **Kuśri**,[3] **Sāti**,[4] **Hāridrumata**.[5]

Several Gautamas are mentioned in the Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad as pupils of **Āgniveśya**,[6] of **Saitava** and **Prācīnayogya**,[7] of **Saitava**,[8] of **Bhārad-**

[1] Śatapatha Brāhmaṇa, x. 6, 1, 4.
[2] *Ibid.*, xi. 4, 1, 3; 5, 1, 2; Bṛhadāraṇyaka Upaniṣad, vi. 1, 7; Chāndogya Upaniṣad, v. 3, 6 *et seq.*; Kauṣītaki Upaniṣad, i. 1; Jaiminīya Upaniṣad Brāhmaṇa, i. 42, 1.
[3] Satapatha Brāhmaṇa, x. 5, 5, 1.
[4] Vaṃśa Brāhmaṇa in *Indische Studien*, 4, 373.
[5] Chāndogya Upaniṣad, iv. 4, 3.
[6] Bṛhadāraṇyaka Upaniṣad, ii. 6, 1 (Kāṇva).
[7] *Ibid.*, ii. 6, 2.
[8] *Ibid.*, iv. 6, 2.

**vāja,**[9] of **Gautama,**[10] and of **Vātsya.**[11] A Gautama is also referred to elsewhere.

[9] *Ibid.*, ii. 6, 2 (Kāṇva = ii. 5, 22; iv. 5, 27 Mādhyaṃdina).
[10] *Ibid.*, ii. 6, 3; iv. 6, 3 (Kāṇva = ii. 5, 22; iv. 5, 28 Mādhyaṃdina).
[11] *Ibid.*, ii. 6, 3; iv. 6, 3 (Kāṇva = ii. 5, 20. 22; iv. 5, 26 Mādhyaṃdina). The Mādhyaṃdina, ii. 5, 20; iv. 5, 26, knows a Gautama, pupil of **Vaijavāpāyana** and **Vaiṣṭhapureya**.

**Gautamī-putra** ('son of a female descendant of Gotama') is mentioned in the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 2) as a pupil of **Bhāradvājīputra.** In the Mādhyaṃdina (vi. 4, 31) a Gautamīputra is a pupil of **Ātreyīputra,** pupil of a Gautamīputra, pupil of **Vātsīputra.** See also **Gotamīputra.**

**Gaupa-vana** ('descendant of **Gopavana**') is mentioned as a pupil of **Pautimāṣya** in the first two Vaṃśas (lists of teachers) in the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (ii. 6, 1; iv. 6, 1).

**Gaupāyana** ('descendant of Gopa'). The Gaupāyanas appear in the legend of **Asamāti, Kirāta,** and **Ākuli,** which is first met with in the Brāhmaṇas.[1]

[1] Pañcaviṃśa Brāhmaṇa, xiii. 12, 5; Jaiminīya Brāhmaṇa, iii. 167 (*Journal of the American Oriental Society*, 18, 41); Śāṭyāyanaka in Sāyaṇa on Rv. x. 57 (Max Müller's edition, $4^2$,c *et seq.*); Bṛhaddevatā, vii. 83 *et seq.*, with Macdonell's notes.

**Gaupālāyana** ('descendant of Gopāla') is the patronymic of **Śucivṛkṣa** in the Maitrāyaṇī Saṃhitā.[1] It is also the patronymic of **Aupoditi,** Sthapati of the **Kurus,** in the Baudhāyana Śrauta Sūtra,[2] and, as Gaupāleya, of Upoditi or Aupoditi in the Pañcaviṃśa Brāhmaṇa.[3]

[1] iii. 10, 4 (p. 135, line 9). *Cf.* Aitareya Brāhmaṇa, iii. 48, 9, where Aufrecht reads *Gaupalāyana*.
[2] xx. 25.
[3] xii. 13, 11, where the edition has *Upoditi*.

**Gaura,** a species of ox (*Bos gaurus*), is frequently mentioned with the **Gavaya** from the Rigveda[1] onwards.[2] As the Vājasaneyi Saṃhitā[3] expressly mentions wild (*āraṇya*) Gauras, they

[1] i. 16, 5; iv. 21, 8; 58, 2; v. 78, 2; vii. 69, 6; 98, 1, etc.
[2] Maitrāyaṇī Saṃhitā, iii. 14, 10; Vājasaneyi Saṃhitā, xxiv. 28; Aitareya Brāhmaṇa, iii. 34, etc.
[3] xiii. 48.

must usually have been tame. The female, Gaurī, is also often referred to.[4] The compound term Gaura-mṛga ('the Gaura wild beast') is sometimes met with.[5]

[4] Rv. i. 84, 10; iv. 12, 6; ix. 12, 3; and in the obscure verse i. 164, 11.

[5] Vājasaneyi Saṃhitā, xxiv. 32; Aitareya Brāhmaṇa, ii. 8.
*Cf.* Zimmer, *Altindisches Leben*, 83, 224.

**Gauri-vīti Śāktya** ('descendant of **Śakti**') or **Gaurīviti**, as the name is also spelt,[1] is the Ṛṣi, or Seer, of a hymn of the Rigveda,[2] and is frequently mentioned in the Brāhmaṇas.[3] According to the Jaiminīya Brāhmaṇa,[4] he was Prastotṛ at the Sattra, or sacrificial session, celebrated by the **Vibhindukīyas** and mentioned in that Brāhmaṇa.

[1] Satapatha Brāhmaṇa, xii. 8, 3, 7; Pañcaviṃśa Brāhmaṇa, xi. 5; xii. 13; xxv. 7.
[2] v. 29, 11.
[3] Aitareya Brāhmaṇa, iii, 19; viii. 2; and see n. 1.

[4] ii. 233 (*Journal of the American Oriental Society*, 18, 38).
*Cf.* Ludwig, Translation of the Rigveda, 3, 126; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

**Gauśra** ('descendant of Guśri') is the name of a teacher mentioned in the Kauṣītaki Brāhmaṇa (xvi. 9; xxiii. 5). See **Gauśla.**

**Gauśrāyaṇi** ('descendant of Gauśra') is the patronymic of a teacher, **Citra**, in the Kauṣītaki Brāhmaṇa (xxiii. 5).

**Gauśla**, a variant of **Gauśra**, is the name of a teacher represented as in disagreement with **Budila Āśvatara Āśvi** in the Aitareya Brāhmaṇa.[1]

[1] vi. 30. *Cf.* Gopatha Brāhmaṇa, ii. 6, 9 (Gośla).

**Gau-ṣūkti** is the name of a pupil of **Iṣa Śyāvāśvi** according to the Jaiminīya Upaniṣad Brāhmaṇa[1] in a Vaṃśa (list of teachers). It is also the name, in the Pañcaviṃśa Brāhmaṇa,[2]

[1] iv. 16, 1.
[2] xix. 4, 9. *Cf.* St. Petersburg Dictionary, *s.v.*; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30.

of a teacher who appears to have been needlessly invented to explain the Gauṣūkta Sāman (chant), which is really the Sāman of **Goṣūktin.**'

**Graha** ('seizing') is a term applied to the sun in the Śatapatha Brāhmaṇa,[1] most probably not in the later sense of 'planet,' but to denote a power exercising magical influence.[2] The sense of 'planet' seems first to occur in the later literature, as in the Maitrāyaṇī Upaniṣad.[3] The question whether the planets were known to the Vedic Indians is involved in obscurity. Oldenberg[4] recognizes them in the Ādityas, whose number is, he believes, seven: sun, moon, and the five planets. But this view, though it cannot be said to be impossible or even unlikely, is not susceptible of proof, and has been rejected by Hillebrandt,[5] Pischel,[6] von Schroeder,[7] Macdonell,[8] and Bloomfield,[9] among others. Hillebrandt[10] sees the planets in the five Adhvaryus mentioned in the Rigveda,[11] but this is a mere conjecture. The five bulls (*ukṣāṇaḥ*) in another passage of the Rigveda[12] have received a similar interpretation with equal uncertainty,[13] and Durga, in his commentary on the Nirukta,[14] even explains the term *bhūmija*, 'earth-born,' which is only mentioned by Yāska, as meaning the planet Mars.[15] Thibaut,[16] who is generally sceptical as to the mention of planets in the Veda, thinks that Bṛhaspati there refers to Jupiter; but this is extremely improbable, though in the Taittirīya Saṃhitā[17] Bṛhaspati is made the regent of Tiṣya. A reference to the

[1] iv. 6, 5, 1.

[2] St. Petersburg Dictionary, *s.v.*; Eggeling, *Sacred Books of the East*, 26, 432, n. 2.

[3] vi. 16. See Weber, *Indian Literature*, 98, n.

[4] *Religion des Veda*, 185 *et seq.*; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 56 *et seq.*

[5] *Vedische Mythologie*, 3, 102 *et seq.*

[6] *Göttingische Gelehrte Anzeigen*, 1895, 447.

[7] *Vienna Oriental Journal*, 9, 169.

[8] *Vedic Mythology*, p. 44.

[9] *Religion of the Veda*, 133 *et seq.*

[10] *Vedische Mythologie*, 3, 423.

[11] iii. 7, 7.

[12] i. 105, 10. *Cf.* also i. 105, 16, with Oldenberg's note.

[13] Hopkins, *Journal of the American Oriental Society*, 24, 36.

[14] i. 14.

[15] See Weber, *Jyotiṣa*, 10, n. 2.

[16] *Astronomie, Astrologie, und Mathematik*, 6.

[17] iv. 4 10, 1. *Cf.* Macdonell, *Vedic Mythology*, pp. 102-104.

planets is much more probable in the seven suns (*sapta sūryāḥ*) of the late Taittirīya Āraṇyaka.[18] On the other hand, Ludwig's efforts to find the five planets with the sun, the moon, and the twenty-seven Nakṣatras (lunar mansions) in the Rigveda, as corresponding to the number thirty-four used in connexion with light[19] (*jyotis*) and the ribs of the sacrificial horse,[20] is far-fetched. See also **Śukra, Manthin, Vena.**

[18] i. 7. See on them Weber, *Omina und Portenta*, 339; *Indische Studien*, 2, 238; 9, 363; 10, 240, 271; *Jyotiṣa*, 10; *Rāmāyaṇa*, 28, n. 2.

[19] x. 55, 3. [20] i. 162, 18. *Cf.* Ludwig, Translation of the Rigveda, 3, 183 *et seq.*; Zimmer, *Altindisches Leben*, 354 *et seq.*; Max Müller, *Rgveda*, iv.[2], xxx. *et seq.*; Whitney, *Oriental and Linguistic Essays*, 2, 412, n. *Journal of the American Oriental Society* 16, lxxxviii.

**Grābha** (lit. 'grasping') designates the 'throw' of dice in the Rigveda.[1] See also **Glaha.**

[1] viii. 81, 1; ix. 106, 3. *Cf.* Lüders, *Das Würfelspiel im alten Indien*, 49, 50.

**Grāma.**—The primitive sense of this word, which occurs frequently from the Rigveda[1] onwards, appears to have been 'village.' The Vedic Indians must have dwelt in villages which were scattered over the country, some close together,[2] some far apart, and were connected by roads.[3] The village is regularly contrasted with the forest (*araṇya*), and its animals and plants with those that lived or grew wild in the woods.[4] The villages contained cattle, horses, and other domestic animals, as well as men.[5] Grain was also stored in them.[6] In the evening the cattle regularly returned thither from the forest.[7] The villages were probably open, though perhaps a fort (**Pur**) might on

[1] i. 44, 10; 114, 1; ii. 12, 7 (perhaps to be taken as in n. 10); x. 146, 1; 149, 4, etc.; Av. iv. 36, 7. 8; v. 17, 4; vi. 40, 2, etc.; Vājasaneyi Saṃhitā, iii. 45; xx. 17, etc.

[2] Śatapatha Brāhmaṇa, xiii. 2, 4, 2; Aitareya Brāhmaṇa, iii. 44.

[3] Chāndogya Upaniṣad, viii. 6, 2.

[4] Animals: Rv. x. 90, 8; Av. ii. 34, 4; iii. 10, 6; 31, 3; Taittirīya Saṃhitā, vii. 2, 2, 1; Kāṭhaka Saṃhitā, vii. 7; xiii. 1; Vājasaneyi Saṃhitā, ix. 32; Pañcaviṃśa Brāhmaṇa, xvi. 1, 9; Śatapatha Brāhmaṇa, iii. 8. 4, 16, etc. Plants: Taittirīya Saṃhitā, v. 2, 5, 5; vii. 3, 4, 1, etc.

[5] Av. iv. 22, 2; viii. 7, 11, etc.

[6] Bṛhadāraṇyaka Upaniṣad, vi. 3, 13 (Kāṇva=22, Mādhyaṃdina).

[7] Rv. x. 149, 4; Maitrāyaṇī Saṃhitā, iv. 1, 1.

occasion be built inside.[8] Presumably they consisted of detached houses with enclosures, but no details are to be found in Vedic literature. Large villages (*mahāgrāmāḥ*) were known.[9]

The relation of the villagers is difficult to ascertain with precision. In several passages[10] the word occurs with what appears to be the derivative sense of 'body of men.' This sense presumably started from the use of the word to denote the 'village folk,' as when **Śaryāta Mānava** is said in the Śatapatha Brāhmaṇa[11] to have wandered about with his 'village' (*grāmeṇa*); but, as Zimmer[12] observes, this restricted sense nowhere appears clearly in the Rigveda,[13] where indeed the 'folk' (*jana*)[14] of the Bharatas is in one passage[15] called the 'horde seeking cows' (*gavyan grāmaḥ*). Zimmer[16] tends to regard the Grāma as a clan, and as standing midway between the family and the tribe (**Viś**). The Grāma may, however, perhaps be regarded more correctly[17] as an aggregate of several families, not necessarily forming a clan, but only part of a clan (**Viś**), as is often the case at the present day.[18]

Vedic literature tells us very little about the social economy of the village. There is nothing to show that the community as such held land. What little evidence there is indicates that individual tenure of land was known (see **Urvarā, Kṣetra**), but this, in effect though not in law, presumably meant tenure by a family rather than by an individual person. The expression

[8] As nowadays. See Zimmer, *Altindisches Leben*, 144, citing Hügel, Kashmir, 2, 45.

[9] Jaiminīya Upaniṣad Brāhmaṇa, iii. 13, 4.

[10] Rv. i. 100, 10; iii. 33, 11; x. 27, 1; 127, 5; Av. iv. 7, 5; v. 20, 3 (where, however, 'villages' is quite probable); Śatapatha Brāhmaṇa, iv. 1, 5, 2; vi. 7, 4, 9; xii. 4, 1, 3. *Cf.* n. 1.

[11] iv. 1, 5, 2. 7.

[12] *Altindisches Leben*, 161.

[13] See passages cited in n. 10.

[14] Rv. iii. 53, 12.

[15] Rv. iii. 33, 11.

[16] *Op. cit.*, 159, 160, where, however, his language is not very clear. *Cf.* Hopkins, *Religions of India*, 27, who points out that Zimmer is inaccurate in identifying the tribe with Viś. It is the clan, a division below that of the tribe (**Jana**).

[17] A village might contain a whole clan, but probably it contained at most a section of a clan. By family is meant a Hindu joint family; but the extent to which such families existed, and the number of persons included, cannot even be conjectured from the available evidence. *Cf.* Schrader, *Prehistoric Antiquities*, 393; Leist, *Altarisches Jus Gentium*, 34.

[18] *Cf.* Baden Powell, *Village Communities in India*, 85 *et seq.*

'desirous of a village' (*grāma-kāma*), which occurs frequently in the later Saṃhitās,[19] points, however, to the practice of the king's granting to his favourites his royal prerogatives over villages so far as fiscal matters were concerned. Later[20] the idea developed that the king was owner of all the land, and parallel with that idea the view that the holders of such grants were landlords. But of either idea there is no vestige in Vedic literature beyond the word *grāma-kāma*, which much more probably refers to the grant of regalia than to the grant of land, as Teutonic parallels show.[21] Such grants probably tended to depress the position of the actual cultivators, and to turn them into tenants, but they can hardly have had this effect to any appreciable extent in early times.

The village does not appear to have been a unit for legal purposes in early days,[22] and it can hardly be said to have been a political unit. The village no doubt, as later, included in its members various menials, besides the cultivating owners, and also the Brāhmaṇas and Kṣatriyas who might hold interest in it by royal grant or usage without actually cultivating land, such as chariot-makers (**Ratha-kāra**), carpenters (**Takṣan**), smiths (**Karmāra**), and others, but they did not presumably, in any sense, form part of the brotherhood.[23] All alike were politically subject to the king, and bound to render him food or service or other tribute, unless he had transferred his rights to

[19] Taittirīya Saṃhitā, ii. 1, 1, 2; 3, 2; 3, 9, 2; Maitrāyaṇī Saṃhitā, ii. 1, 9; 2, 3; iv. 2, 7, etc.; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 32, thinks that *grāma* here means 'herd' (of cattle).

[20] *Cf.* Baden Powell, *Indian Village Community*, 207 *et seq.* Whether or not the idea is already found in Manu, ix. 34, is disputed and uncertain. See **Rājan.** The germ of it lies in a different sphere—the right of the **Kṣatriya**, with the consent of the clan, to apportion land (Śatapatha Brāhmaṇa, vii. 1, 1, 8).

[21] *Cf.* Pollock and Maitland, *History of English Law*, 2, 237 *et seq.*; Baden Powell, *Village Communities in India*, 83; Rhys Davids, *Buddhist India*, 48. It may be mentioned that we have no Vedic evidence as to the non-sale of land by the members of a family, except the indications mentioned under **Urvarā.** The later evidence is overwhelming for *grāma*, meaning 'village.' *Cf.* Chāndogya Upaniṣad, iv. 2, 4; Śāṅkhāyana Gṛhya Sūtra, i. 14; Kauśika Sūtra, 94.

[22] *Cf.* Foy, *Die königliche Gewalt*, 20, n.; Jolly, *Recht und Sitte*, 93; Hopkins, *Journal of the American Oriental Society*, 13, 78, 128.

[23] *Cf.* Baden Powell, *Indian Village Community*, 17, 18.

others of the royal family or household, as was no doubt often the case, either in whole or part. The king's share in a village is referred to as early as the Atharvaveda.[24]

At the head of the village was the Grāma-ṇī, or 'leader of the village,' who is referred to in the Rigveda,[25] and often in the later Saṃhitās and in the Brāhmaṇas.[26] The exact meaning of the title is not certain. By Zimmer[27] the Grāmaṇī is regarded as having had military functions only, and he is certainly often connected with the **Senānī**, or 'leader of an army.' But there is no reason so to restrict the sense: presumably the Grāmaṇī was the head of the village both for civil purposes and for military operations. He is ranked in the Śatapatha Brāhmaṇa[28] as inferior to the **Sūta**, or 'charioteer,' with whom, however, he is associated[29] as one of the **Ratnins**, the 'jewels' of the royal establishment. The post was especially valuable to a Vaiśya, who, if he attained it, was at the summit of prosperity (*gataśrī*).[30] The Grāmaṇī's connexion with the royal person seems to point to his having been a nominee of the king rather than a popularly elected officer. But the post may have been sometimes hereditary, and sometimes nominated or elective: there is no decisive evidence available. The use of the singular presents difficulties: possibly the Grāmaṇī of the village or city where the royal residence was situated was specially honoured and influential.[31]

[24] iv. 22, 2. *Cf.* n. 20.

[25] x. 62, 11; 107, 5.

[26] Av. iii. 5, 7; xix. 31, 12; Taittirīya Saṃhitā, ii. 5, 4, 4; Maitrāyaṇī Saṃhitā, i. 6, 5 (*grāma-ṇīthya*, 'the rank of Grāmaṇī': *cf.* Taittirīya Saṃhitā, vii. 4, 5, 2); Kāṭhaka Saṃhitā, viii. 4; x. 3; Vājasaneyi Saṃhitā, xv. 15; xxx. 20; Taittirīya Brāhmaṇa, i. 1, 4, 8; 7, 3, 4; ii. 7, 18, 4; Śatapatha Brāhmaṇa, iii. 4, 1, 7; v. 4, 4, 8; viii. 6, 2, 1 (*grāma-ṇīthya*); Bṛhadāraṇyaka Upaniṣad, iv. 3, 37. 38, etc.

[27] *Altindisches Leben*, 171.

[28] v. 4, 4, 18.

[29] Śatapatha Brāhmaṇa, v. 3, 1, 5.

[30] Taittirīya Saṃhitā, ii. 5, 4, 4; Maitrāyaṇī Saṃhitā, i. 6, 5. *Cf.* Weber, *Indische Studien*, 10, 20, n. 2.

[31] Presumably, there must have been many Grāmaṇīs in a kingdom, but the texts seem to contemplate only one as in the royal entourage. *Cf.* also Eggeling, *Sacred Books of the East*, 41, 60, n.; Hopkins, *Journal of the American Oriental Society*, 13, 96; Rhys Davids, *op. cit.*, 48, thinks that he was elected by the village council or a hereditary officer, because the appointment is only claimed for the king in late authorities like Manu, vii. 115. But there is not even so much authority for election or heredity, and we really cannot say how far the power of the early princes extended: it probably varied very much. *Cf.* **Rājan** and **Citraratha**.

**Grāmya-vādin** apparently means a 'village judge' in the Yajurveda.[1] His **Sabhā**, 'court,' is mentioned in the Maitrāyaṇī Saṃhitā.

[1] Taittirīya Saṃhitā, ii. 3, 1, 3; Kāṭhaka Saṃhitā, xi. 4; Maitrāyaṇī Saṃhitā, ii. 2, 1.

**Grāha**, 'the seizer,' is the name of a disease in the Śatapatha Brāhmaṇa.[1] In the Atharvaveda[2] it perhaps means 'paralysis' of the thigh.[3]

[1] iii. 5, 3, 25; 6, 1, 25.
[2] xi. 9, 12.
[3] If the reading of the commentary *ūru-grāhaiḥ* be adopted; but Whitney, Translation of the Atharvaveda, 653, retaining the reading of the text *uru-grāhaiḥ*, renders the compound as an adjective, 'wide-gripping.' *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 635.

**Grāhi**, 'the seizer,' appears in the Rigveda[1] and the Atharvaveda[2] as a female demon of disease. Her son is sleep (*svapna*).[3]

[1] x. 161, 1.
[2] ii. 9, 1; 10, 6. 8; vi. 112, 1; 113, 1; viii. 2, 12; 3, 18; xvi. 7, 1; 8, 1; xix. 45, 5.
[3] xvi. 5, 1; or perhaps 'dream' is meant.
*Cf.* Weber, *Indische Studien*, 13, 154.

**Grīṣma.** See **Ṛtu.**

**Graivya**, in the Atharvaveda,[1] appears to denote 'tumours on the neck' (*grīvāḥ*).

[1] vi. 25, 2; vii. 76, 2. *Cf.* Bloomfield, *Proceedings of the American Oriental Society*, October, 1887, xix.; *Hymns of the Atharvaveda*, 472.

**Glaha** denotes the 'throw' at dice, like **Grābha**, of which it is a later form, occurring in the Atharvaveda.[1]

[1] iv. 28, 1 *et seq.* *Cf.* Lüders, *Das Würfelspiel im alten Indien*, 49.

**Glāva Maitreya** ('descendant of Maitrī') is mentioned in the Chāndogya Upaniṣad,[1] where he is said to be the same as **Vaka Dālbhya.** He appears as Pratistotṛ at the snake festival of the Pañcaviṃśa Brāhmaṇa,[2] and is referred to in the Ṣaḍviṃśa Brāhmaṇa.[3]

[1] i. 12, 1. 3. *Cf.* Gopatha Brāhmaṇa, i. 1, 31.
[2] xxv. 15, 3.
[3] i. 4.
*Cf.* Weber, *Indische Studien*, 1, 35, 38.

**Glau** occurs in the Atharvaveda[1] and in the Aitareya Brāhmaṇa[2] as the name of some symptom of a disease, probably, as Bloomfield[3] thinks, 'boils.' In the one passage of the Vājasaneyi Saṃhita,[4] where it is found the sense is obscure, some part of the sacrificial victim being perhaps meant.[5] *Cf.* **Galunta.**

[1] vi. 83, 3.
[2] i. 25.
[3] *Proceedings of the American Oriental Society*, October, 1887, xv.; *Hymns of the Atharvaveda*, 17, 503; Whitney, Translation of the Atharvaveda, 343.
[4] xxv. 8; Maitrāyaṇī Saṃhitā, iii. 15, 7.
[5] St. Petersburg Dictionary, *s.v.*; Ludwig, Translation of the Rigveda, 3, 500, takes *glau* as 'owl.'

## GH.

**Gharma** denotes in the Rigveda[1] and later[2] the pot used for heating milk, especially for the offering to the Aśvins. It hence often[3] denotes the hot milk itself, or some other hot drink.

[1] iii. 53, 14; v. 30, 15; 43, 7; 76, 1, etc.
[2] Av. vii. 73, 6; Vājasaneyi Saṃhitā, viii. 61; Aitareya Brāhmaṇa, i. 18. 22, etc.
[3] Rv. i. 119, 2; 180, 4; vii. 70, 2; viii. 9, 4, etc.; Av. iv. 1, 2; Vājasaneyi Saṃhitā, xxxviii. 6, etc.
*Cf.* Nirukta, vi. 32; xi. 42; Zimmer, *Altindisches Leben*, 271; St. Petersburg Dictionary, *s.v.*

**Ghāsa** means 'fodder' in the Atharvaveda[1] and later.[2] In the Rigveda[3] Ghāsi is used of the fodder of the horse victim at the Aśvamedha.

[1] Av. iv. 38, 7; viii. 7, 8; xi. 5, 18, etc.
[2] Vājasaneyi Saṃhitā, xi. 75; xxi. 43; Taittirīya Saṃhitā, vi. 5, 9, 3; Taittirīya Brāhmaṇa, i. 6, 3, 10, etc.
[3] i. 162, 14.

**Ghṛṇīvant** is the name of some animal in the list of victims at the Aśvamedha, or horse sacrifice, in the Vājasaneyi Saṃhitā.[1] In the parallel passage of the Maitrāyaṇī Saṃhitā[2] Ghṛṇāvant is the reading. Elsewhere the word is adjectival.[3]

[1] xxiv. 39.
[2] iii. 14, 20.
[3] Rv. x. 176, 3.
*Cf.* Zimmer, *Altindisches Leben*, 99.

**Ghṛta**, the modern Ghee or 'clarified butter,' is repeatedly mentioned in the Rigveda[1] and later[2] both as in ordinary use and as a customary form of sacrifice. According to a citation in Sāyaṇa's commentary on the Aitareya Brāhmaṇa,[3] the distinction between Ghṛta and **Sarpis** consisted in the latter being butter fully melted, while the former was butter melted and hardened (*ghanī-bhūta*), but this distinction cannot be pressed. Because the butter was thrown into the fire, Agni is styled 'butter-faced' (*ghṛta-pratīka*),[4] 'butter-backed' (*ghṛta-pṛṣṭha*),[5] and 'propitiated with butter' (*ghṛta-prasatta*),[6] and 'fond of butter' (*ghṛta-prī*[7]). Water was used to purify the butter: the waters were therefore called 'butter-cleansing' (*ghṛta-pū*).[8] In the Aitareya Brāhmaṇa[9] it is said that Ājya, Ghṛta, Āyuta, and Navanīta pertain to gods, men, Pitṛs, and embryos respectively.

[1] i. 134, 6; ii. 10, 4; iv. 10, 6; 58, 5. 7. 9; v. 12, 1, etc.
[2] Vājasaneyi Saṃhitā, ii. 22, etc.; Av. iii. 13, 5, etc.; Śatapatha Brāhmaṇa, i. 8, 1, 7 (with **Dadhi, Mastu, Amikṣā**); ix. 2, 1, 1 (**Dadhi, Madhu, Ghṛta**), etc.
[3] i. 3 (p. 240, edition Aufrecht).
[4] Rv. i. 143, 7; iii. 1, 18; v. 11, 1; x. 21, 7, etc.
[5] Rv. i. 164, 1; v. 4, 3; 37, 1; vii. 2, 4, etc.
[6] Rv. v. 15, 1.
[7] Av. xii. 1, 20; xviii. 4, 41.
[8] i. 3.
*Cf.* Zimmer, *Altindisches Leben*, 227.

**Ghṛta-kauśika** is mentioned in the first two Vaṃśas (lists of teachers) of the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of **Pārāśaryāyaṇa.**

[1] ii. 5, 21; iv. 5, 27. *Cf.* Weber, *Indische Studien*, 4, 384.

**Ghora Āṅgirasa** is the name of a mythical teacher in the Kauṣītaki Brāhmaṇa[1] and the Chāndogya Upaniṣad,[2] where he is teacher of the strange **Kṛṣṇa Devakīputra.** That the name is certainly a mere figment is shown by the fact that this 'dread descendant of the Aṅgirases' has a counterpart in **Bhiṣaj Ātharvaṇa,**[3] 'the healing descendant of the Atharvans,' while in the Rigveda Sūtras[4] the *Atharvāṇo vedaḥ* is connected

[1] xxx. 6. *Cf.* Āśvalāyana Śrauta Sūtra, xii. 10.
[2] iii. 17, 6.
[3] Weber, *Indische Studien*, 3, 459.
[4] Āśvalāyana Śrauta Sūtra, x. 7; Śāṅkhāyana Śrauta Sūtra, xvi. 2; *Journal of the American Oriental Society*, 17, 181.

with *bheṣajam* and the *Āṅgiraso vedaḥ* with *ghoram*. He is accordingly a personification of the dark side of the practice of the Atharvaveda.[5] He is also mentioned in the Aśvamedha section of the Kāṭhaka Saṃhitā.[6]

[5] Bloomfield, *Hymns of the Atharvaveda*, xx, xxi, xxxviii; *Atharvaveda*, 8, 23; Macdonell, *Sanskrit Literature*, 189, 190; Hillebrandt, *Vedische Mythologie*, 2, 160, n. 4.

[6] i. 1.

**Ghoṣa.** See **Ghoṣā.**

**Ghoṣavant.** See **Svara.**

**Ghoṣā** is mentioned as a protégée of the Aśvins in two passages of the Rigveda,[1] probably as the recipient of a husband, who is perhaps referred to in another passage[2] as Arjuna, though this is not likely. Sāyaṇa finds a reference there to a skin disease, which is considered in the later tradition of the Bṛhaddevatā[3] to have been the cause of her remaining unwed, but this view is not tenable. According to Sāyaṇa, her son, Suhastya, is alluded to in an obscure verse of the Rigveda[4]; Oldenberg,[5] however, here sees a reference to Ghoṣā herself, while Pischel[6] thinks that the form (*ghoṣe*) is not a noun at all, but verbal.

[1] i. 117, 7; x. 40, 5. *Cf.* x. 39, 3. 6.

[2] i. 122, 5. See Oldenberg, *Ṛgveda-Noten*, 1, 123.

[3] vii. 41-48, with Macdonell's notes.

[4] i. 120, 5.

[5] *Op. cit.*, 119. Suhastya is apparently invented from x. 41, 3, probably assisted by the fact that Vadhrimatī was given a son, **Hiraṇyahasta**, by the Aśvins (Rv. i. 117, 24).

[6] *Vedische Studien*, 1, 4; 2, 92.

*Cf.* Ludwig, Translation of the Rigveda, 3, 143; *Über Methode bei Interpretation des Rigveda*, 43; Muir, *Sanskrit Texts*, 5, 247; Macdonell, *Vedic Mythology*, p. 52.

## C.

**Caka** is mentioned with Piśaṅga as one of the two Unnetṛ priests at the snake festival in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 35, who reads *Cakka;* 10, 142, n. 3, 144

**Cakra**, the 'wheel' of a chariot or wagon, is repeatedly mentioned from the Rigveda[1] onwards, often in a metaphorical sense. The wheel was fixed on the axle (**Akṣa**) when the chariot was required for use; this required considerable strength, as is shown by a reference in the Rigveda.[2] The wheel consisted normally of spokes (**Ara**), and a nave (**Nābhi**),[3] in the opening (**Kha**) of which the end of the axle (**Āṇi**) was inserted. An indication of the importance attached to the strength of the wheel is the celebration of the car of the god Pūṣan as having a wheel that suffers no damage.[4] The usual number of wheels was two,[5] but in seven passages of the Rigveda[6] a chariot is called 'three-wheeled,' in a few others 'seven-wheeled,'[7] while in one of the Atharvaveda[8] it is styled 'eight-wheeled.' Zimmer[9] argues that these epithets do not refer to real chariots, pointing out that in all the passages where *tri-cakra*, 'three-wheeled,' occurs there is a mythical reference. On the other hand, Weber[10] thinks that there might have been chariots with three wheels, one being in the centre between the two occupants. This is not very conclusive; at any rate, the seven-wheeled and the eight-wheeled chariots can hardly be regarded as indicating the existence of real vehicles with that number of wheels.

In the Śatapatha Brāhmaṇa[11] the potter's wheel (*kaulāla-cakra*) is referred to.

[1] i. 130, 9; 155, 6; 164, 2. 11. 14; 174, 5; iv. 1, 3, etc.

[2] Av. xi. 7, 4; xix. 53, 1. 2, etc.

[3] Rv. viii. 41, 6.

[4] Rv. vi. 54, 3.

[5] Rv. viii. 5, 29; Chāndogya Upaniṣad, iv. 16, 5; Kauṣītaki Upaniṣad, i. 4.

[6] i. 118, 2; 157, 3; 183, 1; viii. 58, 3; x. 41, 1; 85, 14 (all of the Aśvins' chariot); iv. 36, 1 (of a chariot made by the Ṛbhus, who are three in number).

[7] Rv. i. 164, 3. 12; ii. 40, 3.

[8] xi. 4, 22.

[9] *Altindisches Leben*, viii., ix.

[10] *Proceedings of the Berlin Academy*, 1898, 564, quoting Virchow, *Zeitschrift für Ethnologie*, 5, 200.

[11] xi. 8, 1, 1.

*Cf.* Zimmer, *op. cit.*, 247.

**Cakra-vāka** is the name, apparently derived from the nature of its cry, of a species of gander (*Anas casarca*), the modern Chakwā, as it is called in Hindī, or Brahmany duck in English.[1] It is mentioned in the Rigveda[2] and in the list of victims at the

[1] Griffith, *Hymns of the Rigveda*, 1, 309, n. 4.

[2] ii. 39, 3.

Aśvamedha, or horse sacrifice, in the Yajurveda,[3] while in the Atharvaveda[4] it already appears as the type of conjugal fidelity, its characteristic in the classical literature.

[3] Maitrāyaṇī Saṃhitā, iii. 14, 3. 13; Vājasaneyi Saṃhitā, xxiv. 22. 32; xxv. 8.

[4] xiv. 2, 64.
*Cf.* Zimmer, *Altindisches Leben*, 89.

**Cakṣus**, 'eye.' The 'evil eye' (*ghoraṃ cakṣus*) was well known in the Atharvaveda, which contains spells to counteract its influence.[1] As remedies against it are mentioned salve from Mount **Trikakubh**[2] and the **Jaṅgiḍa** plant.[3] In the wedding ceremony the wife is entreated not to have the evil eye (*aghoracakṣus*).[4] The structure of the eye, and its division into white (*śukla*), dark (*kṛṣṇa*), and the pupil (*kanīnakā*) are repeatedly referred to in the later Brāhmaṇas.[5] The disease **Alaji** appears to have been an affection of the eyes.

[1] ii. 7; xix. 45, are so employed in the ritual.

[2] Av. iv. 9, 6.

[3] Av. xix. 35, 3.

[4] Pāraskara Gṛhya Sūtra, i. 4; Śāṅkhāyana Gṛhya Sūtra, i. 16.

[5] Śatapatha Brāhmaṇa, xii. 8, 2, 26; Jaiminīya Brāhmaṇa, i. 254. 324; Jaiminīya Upaniṣad Brāhmaṇa, i. 26, 1; 34, 1; Bṛhadāraṇyaka Upaniṣad, ii. 2, 2; Aitareya Āraṇyaka, ii. 1, 5, etc. So the man (*puruṣa*) in the eye is repeatedly mentioned: Chāndogya Upaniṣad, i. 7, 5; iv. 15, 1; Bṛhadāraṇyaka Upaniṣad, ii. 3, 5; iv. 2, 2; v. 5, 2. 4, etc.; Jaiminīya Upaniṣad Brāhmaṇa, i. 27, 2. The Bṛhadāraṇyaka Upaniṣad, ii. 2, 3, adds the water (*āpaḥ*) in the eye, the upper and the lower lids (*vartanī*), and seven red lines (*lohinyo rājayaḥ*).
*Cf.* Weber, *Indische Studien*, 13, 149.

**Caṇḍāla,**[1] **Cāṇḍāla,**[2] are the variant forms of the name of a despised caste, which in origin was probably a tribal body,[3] but which in the Brahminical theory was the offspring of Śūdra fathers and Brahmin mothers.[4] The references to the caste in the Yajurveda Saṃhitās and in the Upaniṣads show clearly that it was a degraded one, but they yield no particulars.

[1] Chāndogya Upaniṣad, v. 10, 7; 24, 4; Āśvalāyana Gṛhya Sūtra, iv. 9; Śāṅkhāyana Gṛhya Sūtra, ii. 12; vi. 1, etc.

[2] Vājasaneyi Saṃhitā, xxx. 21; Taittirīya Brāhmaṇa, iii. 4, 17, 1; Bṛhadāraṇyaka Upaniṣad, iv. 1, 22.

[3] Fick, *Die sociale Gliederung*, 204 *et seq.*

[4] Apparently accepted for the Vedic period by Zimmer, *Altindisches Leben*, 217.
*Cf.* von Schroeder, *Indiens Literatur und Cultur*, 433.

**Catuṣ-pad,** 'quadruped,' is a regular name for animals from the Rigveda[1] onwards, being frequently contrasted with **Dvipad,** 'biped.'[2] Catuṣ-pāda, as an adjective applying to *paśavaḥ*, 'animals,' is also found.[3]

[1] Rv. i. 49, 3; 94, 5; 119, 1; iii. 62, 14, etc.; Av. iv. 11, 5; x. 8, 21; Vājasaneyi Saṃhitā, viii. 30; ix. 31; xiv. 8. 25, etc.; Aitareya Brāhmaṇa, vi. 2; viii. 20, etc.

[2] Rv. x. 117, 8; Av. vi. 107, 1, etc.

[3] Aitareya Brāhmaṇa, ii. 18; vi. 2; Śatapatha Brāhmaṇa, iii. 7, 3, 2; vi. 8, 2, 17, etc.

1. **Candra,**[1] **Candra-mas,**[2] are the names of the 'moon,' the latter occurring from the Rigveda onwards, but the former being first used in this sense by the Atharvaveda. Very little is said about the moon in Vedic literature, except as identified with **Soma,**[3] both alike being described as waxing and waning. Reference is, however, made to the regular changes of the moon, and to its alternation with the sun,[5] to which it, as Soma, is declared in the Rigveda to be married.[6] Mention is also made of its disappearance at the time of new moon,[7] and of its birth from the light of the sun.[8] In the Atharvaveda[9] reference is made to demons eclipsing the moon (*grahāś cāndramāsāḥ*).

For the phases of the moon, and the month as a measure of time, see **Māsa.** For the moon and its mansions, see **Nakṣatra.**

[1] Av. ii. 15, 2; 22, 1; iii. 31, 6, etc.; Vājasaneyi Saṃhitā, xxii. 28; xxxix. 2; Śatapatha Brāhmaṇa, vi. 2, 2, 16, etc.

[2] Rv. i. 105, 1; viii. 82, 8; x. 64, 3; 85, 19; Av. xi, 6, 7; Vājasaneyi Saṃhitā, i. 28; xxiii. 10. 59, etc.

[3] See Macdonell, *Vedic Mythology*, pp. 112, 113. The identification is clearly found in the later parts of the Rigveda.

[4] Rv. x. 55, 5. *Cf.* Av. x. 8, 32.

[5] Rv. x. 68, 10. *Cf.* i. 62, 8; 72, 10.

[6] x. 85, 18. 19.

[7] Śatapatha Brāhmaṇa, i. 6, 4, 18; iv. 6, 7, 12; xi. 1, 6, 19; xiv. 4, 2, 13; Aitareya Brāhmaṇa, viii. 28, 8; perhaps Rv. x. 138, 4.

[8] Rv. ix. 71, 9; 76, 4; 86, 32; Sāmaveda, ii. 9, 2, 12, 1; Hillebrandt, *Vedische Mythologie*, i, 463 *et seq.* *Cf.* **Sūrya.**

[9] xix. 9, 10. Av. vi. 128 is also regarded by the Kauśika Sūtra, c. 3, as referring to an eclipse of the moon. See Bloomfield, *Hymns of the Atharvaveda*, 533.

*Cf.* Zimmer, *Altindisches Leben*, 349, 350, 352.

2. **Candra** appears to denote 'gold' in a certain number of passages from the Rigveda onwards.[1]

[1] Rv. ii. 2, 4; iii. 31, 5; Av. xii. 2, 53; Jaittirīya Saṃhitā, i. 2, 7, 1; Kāṭhaka Saṃhitā, ii. 6; Vājasaneyi Saṃhitā, iv. 26; xix. 93; Pañcaviṃśa Brāhmaṇa, vi. 6; Śatapatha Brāhmaṇa, iii. 3, 3, 4, etc. *Cf.* the adjective *candrin* in Vājasaneyi Saṃhitā, xx. 37; xxxi. 31.

**Capya** is found in the Vājasaneyi Saṃhitā[1] and the Śatapatha Brāhmaṇa[2] as the name of a sacrificial vessel.

[1] xix. 88; Maitrāyaṇī Saṃhitā, iii. 2, 9; Kāṭhaka Saṃhitā, xxxviii. 3.

[2] xii. 7, 2, 13; 9, 1, 3.

**Camasa** denotes a 'drinking vessel,' usually as employed for holding **Soma** at the sacrifice. It is frequently mentioned from the Rigveda onwards.[1] It was made of wood (*vṛkṣa*),[2] and is hence called *dru*.[3] According to the Śatapatha Brāhmaṇa,[4] it was made of **Udumbara** wood.

[1] Rv. i. 20, 6; 110, 3; viii. 82, 7; x. 16, 8; 68, 8; 96, 9, etc.; Av. vii. 73, 3; xviii. 3, 54; Vājasaneyi Saṃhitā, xxiii. 13, etc.; Nirukta, xi. 2; xii. 38.

[2] Rv. x. 68, 8.

[3] Rv. i. 161, 1.

[4] vii. 2, 11, 2.

*Cf.* Zimmer, *Altindisches Leben*, 280; Hillebrandt, *Vedische Mythologie*, 1, 167, 168.

**Camū** is a term of somewhat doubtful sense occurring repeatedly in the Rigveda, and connected with the preparation of Soma. Zimmer[1] considers that in the dual it denotes the two boards between which, in his opinion, the Soma was crushed (*cf.* **Adhiṣavaṇa**). Roth,[2] however, appears to be right in taking the normal sense to designate a vessel into which the Soma was poured from the press, and Hillebrandt[3] shows clearly that when it occurs in the plural[4] it always has this sense, corresponding to the Graha-pātras of the later ritual, and that sometimes it is so used in the singular[5] or dual[6] also. In some cases,[7] however, he recognizes its use as denoting the mortar in which the Soma was pressed: he may be right here, as this mode of preparation was probably Indo-Iranian.[8]

In a derivative sense Camū appears in the Śatapatha Brāhmaṇa[9] to denote a trough, either of solid stone or consisting of

[1] *Altindisches Leben*, 277, 278.

[2] St. Petersburg Dictionary, *s.v.* *Cf.* Grassmann, *Rigveda*, 1, 15.

[3] *Vedische Mythologie*, 1, 164-175.

[4] Rv. iii. 48, 5; viii. 2, 8; 82, 7. 8; ix. 20, 6; 62, 16; 63, 2; 92, 2; 93, 3; 97, 21. 37. 46; 99, 6. 8.

[5] Rv. ix. 107, 18; x. 91, 15.

[6] Rv. ix. 69, 5; 71, 1; 72, 5; 86, 47; 96, 20. 21; 97. 2. 48; 103, 4; 107, 10; 108, 10.

[7] Singular: Rv. v. 51, 4; viii. 4, 4; 76, 10; ix. 46, 3; x. 24, 1. Dual: i. 28, 9; iv. 18, 3; vi. 57, 2; ix. 36, 1.

[8] Hillebrandt, *op. cit.*, 1, 158-164.

[9] xiii. 8, 2, 1; Eggeling, *Sacred Books of the East*, 44, 430, n. 1. In Śāṅkhāyana Śrauta Sūtra, xiv. 22, 19, the sense is doubtful.

*Cf.* Macdonell, *Vedic Mythology*, pp. 105 *et seq.*

bricks, used by the Eastern people to protect the body of the dead from contact with the earth, like modern stone-lined graves or vaults.

**Caraka** primarily denotes a 'wandering student,' a sense actually found in the Bṛhadāraṇyaka Upaniṣad.[1] More especially it denotes the members of a school of the Black Yajurveda, the practices of which are several times referred to with disapproval in the Śatapatha Brāhmaṇa.[2] In the Vājasaneyi Saṃhitā[3] the Caraka teacher (*Carakācārya*) is enumerated among the sacrificial victims at the Puruṣamedha, or human sacrifice. His dedication there to ill-doing is a clear hint of a ritual feud.

[1] iii. 3, 1.

[2] iii. 8, 2, 24 (where the reference is to Taittirīya Saṃhitā vi. 3, 9, 6; 10, 2, or some parallel passage); iv. 1, 2, 19; 2, 3, 15; 4, 1. 10; vi. 2, 2, 1. 10; viii. 1, 3, 7; 7, 1, 14. 24.

[3] xxx. 18; Taittirīya Brāhmaṇa, iii. 4, 16, 1. Its occurrence in the latter text renders improbable von Schroeder's view, *Indiens Literatur und Cultur*, 188, that Caraka included all the Black Yajurveda schools.

*Cf.* Weber, *Indische Studien*, 2, 287, n. 2; 3, 256, 257, 454; *Indian Literature*, 87; Zimmer, *Altindisches Leben*, 212.

**Caraka-brāhmaṇa** is the name of a work from which Sāyaṇa quotes in his commentary on the Rigveda.[1]

[1] viii. 66, 10; Macdonell, *Vedic Mythology*, p. 41.

**Carācara** ('running about'), a term found classed with **Sarīsṛpa** in the Yajurveda Saṃhitās,[1] must apparently denote some kind of animal.

[1] Taittirīya Saṃhitā, i. 8, 13, 3; Kāṭhaka Saṃhitā, xv. 3; Maitrāyaṇī Saṃhitā, iii. 12, 10; Vājasaneyi Saṃhitā, xxii. 29.

**Caru** designates a 'kettle' or 'pot' from the Rigveda onwards.[1] It had a lid (*apidhāna*) and hooks (*aṅka*) by which it could be hung over a fire.[2] It was made of iron or bronze[3]

[1] Rv. i. 7, 6; vii. 104, 2; ix. 52, 3; x. 86, 18; 167, 4; Av. iv. 7, 4; ix. 5, 6; xi. 1, 16; 3, 18; xviii. 4, 16 *et seq.*, etc. It is called *pañca-bila*, 'with five openings,' in the Taittirīya Saṃhitā, i. 6, 1, 2; Kāṭhaka Saṃhitā, v. 6; xxxii. 6; Maitrāyaṇī Saṃhitā, i. 4, 4. 9, etc.

[2] Rv. i. 162, 13; Av. xviii. 4, 53.

[3] Śatapatha Brāhmaṇa, xiii. 3, 4, 5. *Cf.* Zimmer, *Altindisches Leben*, 271.

(*ayasmaya*). The word is also secondarily used[4] to denote the contents of the pot, the mess of grain which was cooked in it.

[4] Taittirīya Saṃhitā, i. 8, 10, 1; Aitareya Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, i. 7, 4, 7; ii. 5, 3, 4; iii. 2, 3, 1, etc. *Cf.* Weber, *Indische Studien*, 9, 216.

**Carman**, denoting 'hide' in general, is a common expression from the Rigveda onwards.[1] The oxhide was turned to many uses, such as the manufacture of bowstrings, slings, and reins (see **Go**). It was especially often employed to place above the boards[2] on which the Soma was pressed with the stones.[3] It was possibly also used for making skin bags.[4] Carmaṇya denotes leather-work generally in the Aitareya Brāhmaṇa.[5]

The art of tanning hides (*mlā*) was known as early as the Rigveda,[6] where also the word for 'tanner' (*carmamna*) occurs.[7] Details of the process are lacking, but the Śatapatha Brāhmaṇa[8] refers to stretching out a hide with pegs (*śaṅkubhiḥ*), and the Rigveda[9] mentions the wetting of the hide.

[1] Rv. i. 85, 5; 110, 8; 161, 7; iii. 60, 2; iv. 13, 4, etc.; Av. v. 8, 13; x. 9, 2; xi. 1, 9, etc.; Taittirīya Saṃhitā, iii. 1, 7, 1; vi. 1, 9, 2, etc. The stem *carma*, neuter (loc., *carme*), is found in the Taittirīya Brāhmaṇa, ii. 7, 2, 2.

[2] Hillebrandt, *Vedische Mythologie*, 1, 148-150; 181-183.

[3] Rv. x. 94, 9; 116, 4.

[4] Rv. x. 106, 10, is so taken by Zimmer, *Altindisches Leben*, 228, who compares *Odyssey*, x. 19.

[5] v. 32. *Cf. paricarmaṇya*, Sāṅkhāyana Āraṇyaka, ii. 1.

[6] viii. 55, 3 (a late hymn).

[7] viii. 5, 38; Vājasaneyi Saṃhitā, xxx. 15; Taittirīya Brāhmaṇa, iii. 4, 13, 1. For the form, *cf.* Macdonell, *Vedic Grammar*, p. 38, n. 1; p. 249, n. 4.

[8] i. 1, 1, 9.

[9] i. 85, 5.

*Cf.* Zimmer, *Altindisches Leben*, 228, 253.

**Carṣaṇi**, used in the plural, denotes in the Rigveda[1] 'men in general or 'people,' conceived either as active beings[2] or as cultivators[3] in opposition to nomads. The expression 'king of men' (*rājā carṣaṇīnām*) is frequently found.[4] The 'people' are

[1] Rv. i. 86, 5; 184, 4; iii. 43, 2; iv. 7, 4; v. 23, 1; vi. 2, 2; x. 180, 3, etc.

[2] If derived from *car*, 'move,' which is probable.

[3] If derived from *kṛṣ*, 'plough' or 'till.'

[4] Rv. iii. 10, 1; v. 39, 4; vi. 30, 5; viii. 70, 1; x. 139, 1, etc.

also mentioned in connexion with war.[5] In the Atharvaveda[6] 'animals' (*paśu*) and 'men' (*carṣaṇi*) are spoken of together.

For the five *carṣaṇayaḥ*,[7] see **Pañca Janāsaḥ.**

[5] Rv. i. 55, 1; 109, 6; iv. 31, 4; 37, 8; vi. 31, 1, etc.
[6] xiii. 1, 38.
[7] Rv. v. 86, 2; vii. 15, 2; ix. 101, 9. For the derivation, see Macdonell, *Vedic Grammar*, 185, and especially 122, 2*a* (from *car*, 'move'); Monier Williams, Dictionary, *s.v.* (from *kṛṣ*, 'plough').

**Caṣāla,** the mortar-shaped top-piece of the sacrificial post (**Yūpa**), is mentioned from the Rigveda onwards.[1] In one passage of the Śatapatha Brāhmaṇa[2] it is directed to be made of wheaten dough (*gaudhūma*).

[1] Rv. i. 162, 6; Taittirīya Saṃhitā, vi. 3, 4, 2. 7; Kāṭhaka Saṃhitā, xxvi. 4, etc.; Maitrāyaṇī Saṃhitā, i. 11, 8, etc.
[2] v. 2, 1, 6. *Cf.* Eggeling, *Sacred Books of the East*, 26, 168, n. 1; 41, 31, n. 1.

**Cākra** is the name of a man, variously styled Revottaras Sthapati Pāṭava Cākra[1] and Revottaras Pāṭava Cākra Sthapati,[2] who is mentioned in the Śatapatha Brāhmaṇa only. He is there said to have been expelled by the **Sṛñjayas,** but to have restored to them their prince **Duṣṭarītu** despite the opposition of the Kauravya king **Balhika Prātipīya.**[2] He must have been a sage rather than a warrior, as the first passage of the Śatapatha Brāhmaṇa[1] shows him in the capacity of a teacher only. *Cf.* **Sthapati.**

[1] Śatapatha Brāhmaṇa, xii. 8, 1, 17.
[2] *Ibid.*, xii. 9, 3, 1 *et seq.* *Cf.* Weber, *Indische Studien*, 1, 205-207; 10, 85, n. 1; *Indian Literature*, 123; Eggeling, *Sacred Books of the East*, 44, 269 *et seq.*, whose version is followed above.

**Cākrāyaṇa,** 'descendant of Cakra,' is the patronymic of **Uṣasta** or **Uṣasti.**[1]

[1] Bṛhadāraṇyaka Upaniṣad, iii. 5, 1; Chāndogya Upaniṣad, i. 10, 1; 11, 1.

**Cāṇḍāla.** See **Caṇḍāla.**

**Cākṣuṣa,** a word occurring once only in the Atharvaveda,[1] is, according to the St. Petersburg Dictionary, a patronymic (of Suyāman, a personification). Whitney[2] treats it as probably a simple adjective ('of sight').

[1] xvi. 7, 7.
[2] Translation of the Atharvaveda, 800.

**Cātur-māsya,** 'four-monthly,' denotes the festival of the Vedic ritual held at the beginning of the three seasons of four months each, into which the Vedic year was artificially divided.[1] It is clear that the sacrifices commenced with the beginning of each season,[2] and it is certain that the first of them, the Vaiśvadeva, coincided with the Phālgunī full moon,[3] the second, the Varuṇa-praghāsas, with the Āṣāḍhī full moon,[4] and the third, the Sāka-medha, with the Kārttikī full moon.[5] There were, however, two alternative datings: the festivals could also be held in the Caitrī, the Śrāvaṇī, and Āgrahāyaṇī (Mārgaśīrṣī) full moons,[6] or in the Vaiśākhī, Bhādrapadī, and Pauṣī full moons.[7] Neither of the later datings is found in a Brāhmaṇa text, but each may well have been known early, since the Taittirīya Saṃhitā[8] and the Pañcaviṃśa Brāhmaṇa[9] both recognize the full moon in the month Caitra as an alternative to the full moon in the month Phālguna, for the beginning of the year.

Jacobi considers that the commencement of the year with the full moon in the asterism Phalgunī, which is supported by other evidence,[10] indicates that the year at one time began with the winter solstice with the moon in Phalgunī, corresponding to the summer solstice when the sun was in Phalgunī. These astronomical conditions, he believes, existed in the time of the Rigveda,[11] and prevailed in the fourth millennium B.C. The alternative

[1] Taittirīya Saṃhitā, i. 6, 10, 3; Taittirīya Brāhmaṇa, i. 4, 9, 5; ii. 2, 2, 2; Śatapatha Brāhmaṇa, i. 6, 3, 36; ii. 5, 2, 48; 6, 4, 1; v. 2, 3, 10; xiii. 2, 5, 2; Kauṣītaki Brāhmaṇa, v. 1, etc.

[2] Śatapatha Brāhmaṇa, i. 6, 3, 36 (*cf.* xiv. 1, 1, 28); Kauṣītaki Brāhmaṇa, v. 1.

[3] In the month Phālguna, or February-March.

[4] In the month Āṣāḍha, or June-July.

[5] That is, in the month Kārttika, when the moon is in the asterism Kṛttikā: Śatapatha Brāhmaṇa, ii. 6, 3, 13; Kauṣītaki Brāhmaṇa, v. 1, etc.

[6] Śāṅkhāyana Śrauta Sūtra, iii. 13, 1; 14, 1. 2; 15, 1. These are the full-moon days in the months Caitra (March-April), Śrāvaṇa (July-August), and Mārgaśīrṣa (November-December) respectively.

[7] Deva's Paddhati on Kātyāyana Srauta Sūtra, pp. 430, 450, 497. These are the full-moon days in the months Vaiśākha (April-May), Bhādrapada (August-September), and Pauṣa (December-January) respectively.

[8] vii. 4, 8, 1. 2.

[9] v. 9, 8. 11.

[10] *Indian Antiquary*, 23, 156 *et seq.*; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 223 *et seq.*; 50, 72-81.

[11] vii. 103, 9; x. 85, 13. *Cf. Festgruss an Rudolf von Roth*, 68 *et seq.*

dates would then indicate periods when the winter solstice coincided with the Caitrī or the Vaiśākhī full moon. But Oldenberg[12] and Thibaut[13] seem clearly right in holding that the coincidence of Phālgunī with the beginning of spring,[14] which is certain, is fatal to this view, and that there is no difficulty in regarding this date as consistent with the date of the winter solstice in the new moon of Māgha, which is given by the Kauṣītaki Brāhmaṇa,[15] and which forms the basis of the calculations of the Jyotiṣa.[16] The full moon in Phālguna would be placed about one month and a half after the winter solstice, or, say, in the first week of February, which date, according to Thibaut, may reasonably be deemed to mark the beginning of a new season in India about 800 B.C. At the same time it must be remembered that the date was necessarily artificial, inasmuch as the year was divided into three seasons, each of four months, and the Indian year does not in fact consist of three equal seasons. The variations of the other datings would then not be unnatural if any school wished to defer its spring festival, the Vaiśvadeva, to the time when spring had really manifested itself. See also **Saṃvatsara.**

[12] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 630 *et seq.*; 49, 475, 476; 50, 453-457.

[13] *Indian Antiquary*, 24, 86 *et seq.*

[14] See Taittirīya Brāhmaṇa, i. 1, 2, 6. 8; Śatapatha Brāhmaṇa, xiii. 4, 1, 2-4. So the Phālgunī full moon is called 'the mouth of the seasons (*ṛtūnāṃ mukham*) — *e.g.*, Pañcaviṃśa Brāhmaṇa, xxi. 15, 2; Kāṭhaka Saṃhitā, viii. 1; Maitrāyaṇī Saṃhitā, i. 6, 9; and the first season is always spring: Śatapatha Brāhmaṇa, i. 5, 3, 8-14; ii. 1, 3, 1; vii. 2, 4, 26; xi. 2, 7, 32; xii. 8, 2, 34; xiii. 5, 4, 28; Taittirīya Saṃhitā, ii. 1, 2, 5; Kāṭhaka Saṃhitā, xiii. 1. 7, etc. See Weber, *Naxatra*, 2, 352.

[15] xix. 3.

[16] Thibaut, *Astronomie, Astrologie, und Mathematik*, 17, 18.

*Cf.* Weber, *Naxatra*, 2, 329 *et seq.*; Whitney, *Journal of the American Oriental Society*, 16, lxxxvi., lxxxvii.; Keith, *Journal of the Royal Asiatic Society*, 1909, 1101-1104.

**Cāndhanāyana** is the patronymic of **Ānandaja** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372, 383.

**Cāyamāna** is the patronymic in the Rigveda (vi. 27, 5. 8) of **Abhyāvartin.**

**Cāṣa**, the 'blue woodpecker' (*Coracias indica*), is mentioned in the Rigveda,[1] as well as in the list of victims at the Aśvamedha, or horse sacrifice, in the Yajurveda.[2]

[1] x. 97, 13.
[2] Maitrāyaṇī Saṃhitā, iii. 14, 4; 15, 9; Vājasaneyi Saṃhitā, xxiv. 23; xxv. 7. *Cf.* Zimmer, *Altindisches Leben*, 92.

**Ciccika** is a bird mentioned with the equally unknown **Vṛṣārava** in one hymn of the Rigveda.[1] It may perhaps be compared with the Ciṭaka mentioned by Dārila in his commentary on the Kauśika Sūtra.[2]

[1] x. 146, 2.
[2] xxvi. 20; Bloomfield, *Hymns of the Atharvaveda*, 266. *Cf.* Zimmer, *Altindisches Leben*, 90; Griffith, *Hymns of the Rigveda*, 2, 589.

**Citra** is the name of several persons. (*a*) The Rigveda[1] contains a Dānastuti ('Praise of Gifts') of a prince Citra. The later legend[2] attributes this panegyric to Sobhari, and describes Citra as king of the rats.

[1] viii. 21, 18.
[2] Bṛhaddevatā, vii. 58 *et seq.*, with Macdonell's notes.

(*b*) Citra Gāṅgyāyani or Gārgyāyaṇi is mentioned in the Kauṣītaki Upaniṣad[1] as a contemporary of **Āruṇi** and **Śvetaketu.**

[1] i. 1. *Cf.* Weber, *Indische Studien*, 1, 395; Keith, *Śāṅkhāyana Āraṇyaka*, 16, n. 1.

(*c*) Citra Gauśrāyaṇi is mentioned as a teacher in the Kauṣītaki Brāhmaṇa.[1]

[1] xxiii. 5. *Cf.* Weber, *loc. cit.*

**Citra-ratha** ('having a brilliant car') is the name of two persons.

(*a*) It designates an Āryan prince, who, with Arṇa, was defeated by Indra for the Turvaśa-Yadus on the **Sarayu** (perhaps the modern Sarju in Oudh), according to the Rigveda (iv. 30, 18). The locality would accord with the close connexion of Turvaśa and **Kṛivi** or **Pañcāla.**

(*b*) Citraratha is also the name of a king for whom the **Kāpeyas** performed a special kind of sacrifice (*dvirātra*), with the result, according to the Pañcaviṃśa Brāhmaṇa,[1] that in the Caitrarathi family only one member was a Kṣatra-pati, the rest dependents. Apparently this must mean that the Caitrarathis were distinguished from other families of princes by the fact that the chief of the clan received a markedly higher position than in most cases, in which probably the heads of the family were rather an oligarchy than a monarch and his dependents. See **Rājan.**

[1] xx. 12, 5. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 52, 53; Weber, *Indische Studien*, 1, 32; *Indian Literature*, 68, n.

**Citrā.** See **Nakṣatra.**

**Cilvaṭi** is the name of an unknown animal in the Gopatha Brāhmaṇa (i. 2, 7).

**Cīpudru** designates some substance mentioned in a hymn of the Atharvaveda[1] as of use in healing. The commentator Sāyaṇa reads Cīpadru, and explains the word as a kind of tree. This interpretation is supported by the fact that the Kauśika Sūtra[2] refers to the employment of splinters of Palāśa wood in the ritual application of this hymn.[3] Whitney[4] suggests that the form of the word should be Cīpuḍu.

[1] vi. 127, 2.
[2] xxvi. 34.
[3] Av. vi. 127.
[4] Translation of the Atharvaveda, 376. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 350 - 352; *Atharvaveda*, 62; Zimmer, *Altindisches Leben*, 386. The text of Roth and Whitney reads by error *Śīpudru*.

**Cumuri** is the name of an enemy of **Dabhīti**, for whom he, along with his friend **Dhuni**, is mentioned in the Rigveda[1] as having been defeated by Indra. Elsewhere[2] the two are spoken of, along with **Śambara**, **Pipru**, and Śuṣṇa, as having been crushed by Indra, who destroyed their castles. It is impossible to say whether real men or demons are meant, but in favour of

[1] vi. 20, 13; x. 113, 9. In vi. 26, 6, Cumuri alone is mentioned, and Dāsas or Dasyus generally are stated to have been subdued for Dabhīti in iv. 30, 21; ii. 13, 9. See also ii. 15, 9; vii. 19, 4.
[2] Rv. vi. 18, 8.

a man being denoted by Cumuri is the form of the name, which seems not to be Āryan.[3]

[3] Wackernagel, *Altindische Grammatik*, I, xxii.
*Cf.* Hillebrandt, *Vedische Mythologie*, 3, 275; Macdonell, *Vedic Mythology*, p. 162.

**Cūḍa Bhāgavitti** ('descendant of Bhagavitta') is mentioned in the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of **Madhuka Paiṅgya**.

[1] vi. 3, 9 (Kāṇva=vi. 3, 17. 18 Mādhyaṃdina). The text of the Kāṇva has, as usual, Cūla.

**Cūrṇa** appears to denote an aromatic powder in the phrase *cūrṇa-hasta*, used of the Apsarases in the Kauṣītaki Upaniṣad (i. 4).

**Cedi** is the name of a people who, with their king **Kaśu**, the Caidya, are mentioned only in a Dānastuti ('Praise of Gifts'), occurring at the end of one hymn of the Rigveda,[1] where their generosity is celebrated as unsurpassed. They occur later in the Epic with the **Matsyas**, and lived in Bandela Khaṇḍa (Bundelkhand).[2] In Vedic times they were probably situated in much the same locality.

[1] viii. 5, 37-39.
[2] Lassen, *Indische Alterthumskunde*, I², 688, n. 3; Zimmer, *Altindisches Leben*, 129; Pargiter, *Journal of the Royal Asiatic Society*, 1908, 332; Oldenberg, *Buddha*, 402.

**Celaka Śāṇḍilyāyana** ('descendant of **Śāṇḍilya**') is mentioned as a teacher in the Śatapatha Brāhmana (x. 4, 5, 3).

**Caikitāneya** ('descendant of Cekitāna') is mentioned as a teacher in the Jaiminīya Upaniṣad Brāhmaṇa.[1] The Caikitāneyas are also referred to there[2] in connexion with the Sāman which they worshipped. **Brahmadatta** Caikitāneya is brought into connexion with the Sāman in the Bṛhadāraṇyaka Upaniṣad,[3] and **Vāsiṣṭha** Caikitāneya is known to the Ṣaḍviṃśa[4] and Vaṃśa Brāhmaṇas.[5] The word is a patronymic, formed from

[1] i. 37, 7; ii. 5, 2.
[2] i. 42, 1.
[3] i. 3, 24.
[4] iv. 1.
[5] *Indische Studien*, 4, 373, 384.

Caikitāna, according to Śaṅkara,[6] but more probably from Cekitāna,[7] a name found in the Epic.

[6] On Bṛhadāraṇyaka Upaniṣad, *loc. cit.*

[7] St. Petersburg Dictionary, *s.v.*

**Caikitāyana,** 'descendant of Cikitāyana[1] or Cekita,'[2] is the patronymic of **Dālbhya** in the Chāndogya Upaniṣad.[3]

[1] Śaṅkara on Chāndogya Upaniṣad, i. 8, 1.

[2] St. Petersburg Dictionary, *s.v.*

[3] i. 8, 1.

**Caitra** is the patronymic of **Yajñasena** in the Kāṭhaka Saṃhitā (xxi. 4).

**Caitra-rathi.** See **Citraratha** and **Satyādhivāka.**

**Caitriyāyaṇa** is the patronymic or metronymic of the teacher **Yajñasena** in the Taittirīya Saṃhitā (v. 3, 8, 1).

**Caidya.** See **Cedi.**

**Cailaki,** 'descendant of **Celaka,**' is the patronymic of Jīvala in the Śatapatha Brāhmaṇa (ii. 3, 1, 34).

**Cora,** 'thief,' is only found in the Taittirīya Āraṇyaka, a late work, in its last book (x. 65). The Vedic terms are **Taskara Tāyu, Stena,** and **Paripanthin.**

**Cyavatāna Mārutāśva** ('descendant of Marutāśva') is apparently the name of a prince in a Dānastuti ('Praise of Gifts'), in the Rigveda.[1] Two distinct persons may, however, be meant.

[1] v. 33, 9. *Cf.* Ludwig, Translation of the Rigveda, 3.

**Cyavana,**[1] **Cyavāna,**[2] are variant forms of the name of an ancient Ṛṣi, or seer. The Rigveda[3] represents him as an old decrepit man, to whom the Aśvins restored youth and strength, making him acceptable to his wife, and a husband of maidens.

[1] This form is found even in the Nirukta (iv. 19), regularly in all the Vedic texts other than the Rigveda, and in the Epic.

[2] The Rv. has this form throughout.

[3] i. 116, 10; 117, 13; 118, 6; v. 74, 5; vii. 68, 6; 71, 5; x. 39, 4.

The legend is given in another form in the Śatapatha Brāhmaṇa,[4] where Cyavana is described as wedding Sukanyā, the daughter of **Śaryāta.** He is there called a Bhṛgu or Āṅgirasa, and is represented as having been rejuvenated by immersion in a pond—the first occurrence of a motive, later very common in Oriental literature. Another legend about Cyavāna is apparently alluded to in an obscure hymn of the Rigveda,[5] where he seems to be opposed to the **Paktha** prince **Tūrvayāṇa,** an Indra worshipper, while Cyavāna seems to have been specially connected with the Aśvins. This explanation of the hymn, suggested by Pischel,[6] is corroborated by the Jaiminīya Brāhmaṇa,[7] which relates that **Vidanvant,** another son of Bhṛgu, supported Cyavana against Indra, who was angry with him for sacrificing to the Aśvins; it is also noteworthy that the Aśvins appear in the Śatapatha Brāhmaṇa[8] as obtaining a share in the sacrifice on the suggestion of Sukanyā. But a reconciliation of Indra and Cyavana must have taken place, because the Aitareya Brāhmaṇa[9] relates the inauguration of **Śāryāta** by Cyavana with the great Indra consecration (*aindreṇa mahābhiṣekeṇa*). In the Pañcaviṃśa Brāhmaṇa[10] Cyavana is mentioned as a seer of Sāmans or Chants.

[4] iv. 1, 5, 1 *et seq.*

[5] x. 61, 1-3.

[6] *Vedische Studien*, 1, 71-77; accepted by Griffith, *Hymns of the Rigveda*, 2, 465.

[7] iii. 121-128; *Journal of the American Oriental Society*, 11, cxlvi; 26, 43 *et seq.*

[8] iv. 1, 5, 13 *et seq.*

[9] viii. 21, 4; Pischel, *op. cit.*, 1, 75.

[10] xiii. 5, 12; xix. 3, 6; xiv. 6, 10; xi. 8, 11.

*Cf.* Muir, *Sanskrit Texts*, 5, 243, 250-254; Ludwig, Translation of the Rigveda, 3, 156; Macdonell, *Vedic Mythology*, pp. 51, 52; Hopkins, *Journal of the American Oriental Society*, 26, 43 *et seq.*; *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 56, 57.

## CH.

**Chaga** is the name of the 'goat' in the Taittirīya Saṃhitā (v. 6, 22, 1). *Cf.* **Aja** and **Chāga.**

**Chadis** is used once in the Rigveda,[1] and not rarely later,[2] to denote the covering of a wagon or the thatch of a house, or

[1] x. 85, 10 (of Sūryā's bridal car).

[2] Taittirīya Saṃhitā, vi. 2, 9, 4; 10, 5. 7; Vājasaneyi Saṃhitā, v. 28; Aitareya Brāhmaṇa, i. 29; Śatapatha Brāhmaṇa, iii. 5, 3, 9, etc.

something analogous to these. Weber[3] thinks that in one passage of the Atharvaveda[4] the word designates a constellation, and Whitney,[5] who does not decide whether that interpretation is necessary, suggests that the constellation $\gamma$, $\xi$, $\eta$, $\pi$ Aquarii may be meant, since the next verse mentions **Vicṛtau,** which is the constellation $\lambda$ and $\nu$ Scorpionis, and is not far from Aquarius. See also **Chardis.**

[3] *Indische Studien*, 17, 208.
[4] iii. 7, 3.
[5] Translation of the Atharvaveda, 95. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 336.

1. **Chandas** in the Rigveda usually denotes a 'song of praise' or 'hymn.'[1] The original sense of the word, as derived from the verb *chand*, 'to please,' was probably 'attractive spell,' 'magic hymn,'[2] which prevailed on the gods. In a very late hymn of the Rigveda,[3] as well as in one of the Atharvaveda,[4] the word is mentioned in the plural (*chandāṃsi*), beside Ṛc (*ṛcaḥ*), Sāman (*sāmāni*), and Yajus, and seems to retain its original meaning, not improbably with reference to the magical subject-matter of the Atharvaveda. From denoting a (metrical) hymn it comes to mean 'metre' in a very late verse of the Rigveda,[5] in which the 'Gāyatrī, the Triṣṭubh, and all (*sarvā*) the metres (*chandāṃsi*) are mentioned. In the later Saṃhitās three[6] or seven[7] metres are enumerated, and in the Śatapatha Brāhmaṇa[8] eight. By the time of the Rigveda Prātiśākhya[9] the metres were subjected to a detailed examination, though much earlier references are found to the number of syllables in the several metres.[10] Later the word definitely denotes a Vedic text generally, as in the Śatapatha Brāhmaṇa.[11]

[1] Rv. x. 85, 8 (an obscure verse); 114, 5; Av. iv. 34, 1; v. 26, 5; vi. 124, 1; xi. 7, 8, etc.
[2] *Cf.* Roth in St. Petersburg Dictionary, *s.v.*
[3] Rv. x. 90, 9.
[4] Av. xi. 7, 24.
[5] x. 14, 16.
[6] Av. xviii. 1, 17; Vājasaneyi Saṃhitā, i. 27, etc.
[7] Av. viii. 9, 17. 19, etc.
[8] viii. 3, 3, 6, etc.
[9] xvi. 1 *et seq.* *Cf.* Max Müller, *Sacred Books of the East*, 32, xcv. *et seq.*
[10] Kāṭhaka Saṃhitā, xiv. 4; Jaittirīya Saṃhitā, vi. 1, 2, 7.
[11] xi. 5, 7, 3. So Gobhila Gṛhya Sūtra, iii. 3, 4. 15, etc.

2. **Chandas** occurs in one passage of the Atharvaveda[1] in the adjectival compound *bṛhac-chandas*, which is used of a house, and must mean 'having a large roof.' Bloomfield[2] accepts the reading as correct, but Whitney[3] considers emendation to **Chadis** necessary.

[1] iii. 12, 3.
[2] *Hymns of the Atharvaveda*, 345; Zimmer, *Altindisches Leben*, 150.
[3] Translation of the Atharvaveda, 105.

**Chando-ga**, 'metre-singing,' is the term applied to reciters of the Sāmans, no doubt because these chants were sung according to their order in the Chandaārcika of the Sāmaveda. It is only found in the Śatapatha Brāhmaṇa,[1] and often in the Sūtras.[2]

[1] x. 5, 2, 10.
[2] Baudhāyana Śrauta Sūtra, ii. 2; xxii. 4; Śāṅkhāyana Srauta Sūtra, x. 8, 33; xiii. 1, etc.
*Cf.* Oldenberg, *Göttingische Gelehrte Anzeigen*, 1908, 720.

**Chardis** occurs often in the Rigveda,[1] and occasionally later,[2] denoting a secure dwelling-place. The word appears to be incorrectly written, because the metre shows that the first syllable is always short. Roth[3] accordingly suggested that **Chadis** should be read instead. But Chadis means 'roof,' while Chardis never has that sense. Bartholomae[4] is therefore probably right in suggesting some other form, such as Chaḍis.

[1] i. 48, 15; 114, 5; vi. 15, 3; 46, 9. 12, etc.
[2] Taittirīya Saṃhitā, iv. 2, 9, 2; 3, 6, 1; Vājasaneyi Saṃhitā, xiii. 19; xiv. 12.
[3] St. Petersburg Dictionary, *s.v.*; Oldenberg, *Prolegomena*, 477.
[4] *Studien*, 1, 47; 2, 58. *Cf.* Wackernagel, *Altindische Grammatik*, 1, xii., n. 2; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 312.

**Chāga**, 'goat,' is found in the Rigveda,[1] and not rarely later.[2] See **Aja** and **Chaga**.

[1] i. 162, 3.
[2] Vājasaneyi Saṃhitā, xix. 89; xxi. 40, 41; Satapatha Brāhmaṇa, iii. 3, 3, 4; v. 1, 3, 14; Maitrāyaṇī Saṃhitā, iii. 11, 2.

# J.

**Jagat**, 'moving,' is applied sometimes in the Atharvaveda, and later to the domestic animals in particular, as opposed to wild animals (*śvapad*).[1] Occasionally the cow is mentioned separately, when the word *jagat* covers the rest of the domesticated animals.[2]

[1] Av. viii. 5, 11, etc.
[2] Av. i. 31, 4; x. 1, 29; xix. 47, 10; Vājasaneyi Saṃhitā, iii. 59. In the Rv. the sense of animal in general is usually sufficient; but *cf.* *jagatī* in i. 157, 5; vi. 72, 4.
*Cf.* Zimmer, *Altindisches Leben*, 150, n.

**Jaṅgiḍa** is the name of a healing plant mentioned in the hymns of the Atharvaveda.[1] It was used as an amulet against the diseases, or symptoms of disease, **Takman, Balāsa, Āśarīka, Viśarīka, Pṛṣṭyāmaya,**[2] fevers and rheumatic pains, **Viṣkandha** and **Saṃskandha,**[3] **Jambha,** and so on. But it is also regarded as a specific against all diseases, and as the best of healing powers.[4] It is said to be produced from the juices (*rasa*) of ploughing (*kṛṣi*),[5] but this need only mean that it grew in cultivated land, not that it was itself cultivated. What plant the name designates is quite uncertain, for it disappears in the later literature. Caland[6] takes it in the Kauśika Sūtra to be the *Terminalia arjuneya.*

[1] ii. 4; xix. 34. 35.
[2] Av. xix. 34, 10.
[3] Av. ii. 4, 1; xix. 34, 1. 5.
[4] Av. xix. 34, 9. 7.
[5] Av. ii. 4. 5.
[6] *Altindisches Zauberritual*, 15, rendering Kauśika Sūtra, viii. 15.
*Cf.* Bloomfield, *Hymns of the Atharvaveda*, 433; Whitney, Translation of the Atharvaveda, 42; Weber, *Indische Studien*, 13, 141; Grohmann, *ibid.*, 9, 417; Zimmer, *Altindisches Leben*, 65, 66, 390.

**Jatū**, the 'bat,' occurs in the Atharvaveda,[1] and is mentioned as one of the victims at the Aśvamedha, or horse sacrifice, in the Yajurveda.[2]

[1] ix. 2, 22.
[2] Maitrāyaṇī Saṃhitā, iii. 14, 6; Vājasaneyi Saṃhitā, xxiv. 25. 26.
*Cf.* Zimmer, *Altindisches Leben*, 86.

**Jana**, besides meaning 'man' as an individual, with a tendency to the collective sense, commonly denotes a 'people' or 'tribe' in the Rigveda and later. Thus, the 'five tribes' (**Panca Janāḥ** or **Janāsaḥ**) are frequently referred to, and in one hymn of the Rigveda[1] the 'people of Yadu' (*yādva jana*) and the **Yadus** (*yādvāḥ*) are synonymous. Again, the king (*rājan*) is described as 'protector (*gopā*) of the people (*janasya*),'[2] and there are other references to king and Jana.[3] The people of the **Bharatas** (*bhārata jana*) is also mentioned;[4] there is no ground to assume with Hopkins[5] that Jana in this case means a clan or horde (**Grāma**), as distinguished from a people.

It is difficult to say exactly how a people was divided. Zimmer[6] argues from a passage in the Rigveda[7] that a people was divided into cantons (**Viś**), cantons into joint families or clans, or village communities (**Grāma, Vṛjana**), and these again into single families. He thinks that the four divisions are reflected in the passage in question by Jana, Viś, Janman, and Putrāḥ, or sons, and argues that each village community was originally founded on relationship. But it is very doubtful whether this precise division of the people can be pressed. The division of the Jana into several Viś may be regarded as probable, for it is supported by the evidence of another passage of the Rigveda,[8] which mentions the Viś as a unit of the fighting men, and thus shows that, as in Homeric times and in ancient Germany, relationship was deemed a good principle of military arrangement. But the subdivision of the Viś into several Grāmas is very doubtful. Zimmer[9] admits that neither Grāma[10]

[1] viii. 6, 46. 48.

[2] Rv. iii. 43, 5. So Soma is called *gopati janasya*, 'protector of the people,' Rv. ix. 35, 5.

[3] Rv. v. 58, 4.

[4] Rv. iii. 53, 12. See also **Bharata**. *Cf.* also x. 174, 5=Av. i. 29, 6.

[5] *Religions of India*, 26, 27. It is true that the Bharatas are called a *gavyan grāmaḥ*, 'a horde eager for booty,' in Rv. iii. 33, 11; but Grāma has there merely a general application. See n. 10.

[6] *Altindisches Leben*, 159, 160.

[7] ii. 26, 3.

[8] x. 84, 4. *Viśaḥ* may have the same sense in several other passages—iv. 24, 4; v. 61, 1; vi. 26, 1; vii. 79, 2; viii. 12, 29—but it need not necessarily bear this sense. But in x. 91, 2, there is a clear contrast between Viś and Jana.

[9] *Op. cit.*, 161. He also relies on Rv. v. 53, 11, where the Maruts are divided into *śardha, vrāta*, and *gaṇa*; but these words are vague.

[10] Rv. iii. 33. 11. See n. 5.

nor **Vṛjana**[11] has the special sense of a subdivision of the Viś when used for war, for both words only denote generally an armed host. He finds other designations of the village host in **Vrā**[12] and in **Vrāja,**[13] but it is sufficient to say that the former passage is of extremely doubtful import,[14] and that the latter has no reference to war at all. It is therefore impossible to state in what exact relation the Grāma in Vedic times stood to the Viś or to the family (Kula or Gotra). The confusion is increased by the vagueness of the sense of both Grāma and Viś. If the latter be regarded as a local division, then no doubt the Grāma must have been a part of a district; but if a Viś was a unit of relationship, then a Grāma may have contained families of different Viśes, or may have sometimes coincided with a Viś, or have contained only a part of a Viś. But in any case the original state of affairs must have been greatly modified by the rise of the system of caste, and the substitution of a hierarchical for a political point of view. The elements of the people were represented by the family—either as an individual family inhabiting one home (**Kula**), and consisting often, no doubt, of a joint family of brothers, or as a patriarchal family of sons who still lived with their father—and by the clan, the later **Gotra,** which included all those who claimed a common ancestor. The Gotra may be regarded as roughly corresponding to the Latin *gens* and the Greek γένος, and possibly the Viś may be the equivalent of the *curia* and φρήτρη, and the Jana of the *tribus* and φῦλον or φύλη.[15] These three divisions may also be seen in the Viś, Zantu, and Daqyu of the Iranian world, where the use of Viś suggests that in the Indian Viś a relationship based on blood rather than locality is meant—and perhaps even in the *vicus*, *pagus*, and *civitas* of the old German polity described in the Germania[16] of Tacitus. The family in some form appears as the third element of the Jana in a passage of the Rigveda,[17] where the house (*gṛha*) is

[11] Rv. vii. 32, 27; x. 42, 10.

[12] Rv. i. 126, 5 (*viśyā iva vrāḥ*).

[13] Rv. x. 179, 2=Av. vii. 72, 2.

[14] *Cf.* Pischel, *Vedische Studien*, 2, 121, 319.

[15] *Cf. Iliad*, 2, 362.

[16] Chap. vii. Zimmer gives other equations, for which *cf.* Schrader, *Prehistoric Antiquities*, 393 *et seq.* The exact parallelism cannot in any case be pressed.

[17] x. 91, 2, where *janaṃ janam* and *viśaṃ viśam* occur, and where a contrast must be meant.

contrasted with the Jana and the Viś. Possibly, too, another passage[18] contrasts the *adhvara*, or family sacrifice, with that of the Jana or Viś, rather than, as Zimmer[19] thinks, the village with the two larger units. But it is significant of the particularism of the Vedic Indians that while the king maintained a fire which might be regarded as the sacred fire of the tribe, there is no sure trace[20] of any intermediate cult between that of the king and that of the individual householder. The real elements in the state are the Gotra and the Jana, just as ultimately the *gens* and *tribus*, the γένος and φῦλον, are alone important. It may be that Viś sometimes represents in the older texts what later was known as the Gotra. See **Viś.**

This appears clearly when the constitution of society in the Brāhmaṇa period is considered. The tribe or people still exists, and is presupposed, but the division into Viś disappears. The real division is now the separate castes (**Varṇa**), but the numerous sections into which each of them is divided appear to be based in part on the ancient Gotra.

[18] Rv. vii. 82, 1.

[19] *Altindisches Leben*, 435.

[20] Hillebrandt, *Vedische Mythologie*, 2, 126.

*Cf.* Macdonell, *Sanskrit Literature*, 158; von Schroeder, *Indiens Literatur und Cultur*, 32, 33; Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 512 *et seq.*

2. **Jana Śārkarākṣya** ('descendant of **Śarkarākṣa**') is mentioned as a teacher in the Śatapatha Brāhmaṇa (x. 6, 1, 1 *et seq.*) and the Chāndogya Upaniṣad (v. 11, 1; 15, 1). He was a contemporary of **Aśvapati Kaikeya**, and of **Aruṇa Aupaveśi** and his son **Uddālaka Āruṇi.**

**Janaka**, king of Videha, plays a considerable part in the Śatapatha Brāhmaṇa[1] and the Bṛhadāraṇyaka Upaniṣad,[2] as well as in the Jaiminīya Brāhmaṇa[3] and the Kauṣītaki Upaniṣad.[4] He was a contemporary of **Yājñavalkya Vāja-**

[1] xi. 3, 1, 2; 4, 3, 20; 6, 2, 1 *et seq.*

[2] iii. 1, 1; iv. 1, 1; 2, 1; 4, 7; v. 14, 8.

[3] i. 19, 2 (*Journal of the American Oriental Society*, 23, 329); ii. 76 (*ibid.*, 15, 238).

[4] iv. 1.

saneya;[5] of Śvetaketu Āruṇeya, and of other sages.[6] He had become famous for his generosity and his interest in the discussion of the nature of Brahman, as ultimate basis of reality, in the life-time of **Ajātaśatru** of Kāśi.[7] It is significant that he maintained a close intercourse with the Brahmins of the Kuru-Pañcālas, such as Yājñavalkya and Śvetaketu; for this indicates that the home of the philosophy of the Upaniṣads was in the Kuru-Pañcāla country rather than in the east. There is a statement in the Śatapatha Brāhmaṇa[8] that he became a Brahmin (*brahmā*). This does not, however, signify a change of caste, but merely that in knowledge he became a Brahmin (see **Kṣatriya**). Janaka is occasionally mentioned in later texts: in the Taittirīya Brāhmaṇa[9] he has already become quite mythical; in the Śāṅkhāyana Śrauta Sūtra[10] a *sapta-rātra* or seven nights' rite is ascribed to him.

It is natural to attempt to date Janaka by his being a contemporary of Ajātaśatru, and by identifying the latter with the Ajātasattu of the Pāli texts[11]: this would make the end of the sixth century B.C. the approximate date of Janaka.[12] But it is very doubtful whether this identification can be supported: Ajātaśatru was king of Kāśi, whereas Ajātasattu was king of Magadha, and his only connexion with Kāśi was through his marriage with the daughter of Pasenadi of Kosala.[13] Moreover, the acceptance of this chronology would be difficult to reconcile with the history of the development of thought; for it would make the rise of Buddhism contemporaneous with the Upaniṣads, whereas it is reasonably certain that the older Upaniṣads preceded Buddhism.[14] Nor do the Vedic texts know anything of Bimbisāra or Pasenadi, or any of the other princes famed in Buddhist records.

[5] Śatapatha Brāhmaṇa, xi. 3, 1, 2; 4, 3, 20; Bṛhadāraṇyaka Upaniṣad, *loc. cit.*; Jaiminīya Brāhmaṇa, *loc. cit.*

[6] Śatapatha Brāhmaṇa, xi. 6, 2, 1 *et seq.*

[7] Kauṣītaki Upaniṣad, *loc. cit.*; Bṛhadāraṇyaka Upaniṣad, ii. 1, 1.

[8] xi. 6, 2, 10.

[9] iii. 10, 9, 9.

[10] xvi. 26, 7.

[11] Vincent Smith, *Early History of India*, 26 *et seq.*

[12] Hoernle, *Osteology*, 106.

[13] Rhys Davids, *Buddhist India*, 3 *et seq.*

[14] See *e.g.*, von Schroeder, *Indiens Literatur und Cultur*, 343; Macdonell, *Sanskrit Literature*, 224; Deussen, *Philosophy of the Upaniṣads*, 23 *et seq.*; Keith, *Aitareya Āraṇyaka*, 25, 29.

The identification[15] of Janaka of Videha and the father of Sītā is less open to objection, but it cannot be proved, and is somewhat doubtful. In the Sūtras Janaka appears as an ancient king who knew of a time when wifely honour was less respected than later.[16]

[15] *Cf.* Weber, *Indian Literature*, 135; Von Schroeder, *op. cit.*, 189; Macdonell, *op. cit.*, 214.

[16] Jolly, *Recht und Sitte*, 48. *Cf.* Muir, *Sanskrit Texts*, 5, 426 *et seq.*; Max Müller, *Ancient Sanskrit Literature*, 421 *et seq.*; Von Schroeder, *op. cit.*, 187-189; Weber, *Indische Studien*, 1, 175, 231; Oldenberg, *Buddha*, 31, n., who properly emphasizes the difficulty of attaching much importance to the names of the leaders of the thought of the Upaniṣads.

**Janatā**, a word frequently found in the later Saṃhitās[1] and the Brāhmaṇas,[2] denotes the people as a community (*cf.* **Sabhā**) or as a religious unit.

[1] Taittirīya Saṃhitā, ii. 2, 1, 4; 6, 4; 3, 4, 2; Kāṭhaka Saṃhitā, ix. 17; Av. v. 18, 12, etc.

[2] Taittirīya Brāhmaṇa, i. 4, 6, 1; ii. 3, 1, 3; Aitareya Brāhmaṇa, i. 7. 9; iii. 31; v. 9, etc. *Cf.* Weber, *Indische Studien*, 13, 153, n.

**Jana-pada** in the Brāhmaṇas denotes both the 'people,' as opposed to the king,[1] and the 'land' or 'realm.'[2] The 'subjects' are also denoted by the adjectival *jānapada*.[3]

[1] Aitareya Brāhmaṇa, viii. 14 (plural); Śatapatha Brāhmaṇa, xiii. 4, 2, 17.

[2] Taittirīya Brāhmaṇa, ii. 3, 9, 9; Bṛhadāraṇyaka Upaniṣad, ii. 1, 20; Chāndogya Upaniṣad, v. 11, 5; viii. 1, 5.

[3] Śatapatha Brāhmaṇa, xiv. 5, 1, 20.

1. **Janam-ejaya** ('man-impelling') is the name of a king, a **Pārikṣita**,[1] famous towards the end of the Brāhmaṇa period. He is mentioned in the Śatapatha Brāhmaṇa[2] as owning horses which when wearied were refreshed with sweet drinks, and as a performer of the Aśvamedha, or horse sacrifice.[3] His capital, according to a Gāthā quoted in the Śatapatha[4] and the Aitareya Brāhmaṇas,[5] was **Āsandīvant**. His brothers **Ugrasena, Bhīmasena,** and **Śrutasena** are mentioned as having

[1] Satapatha Brāhmaṇa, xiii. 5, 4, 1 *et seq.*; Aitareya Brāhmaṇa, vii. 34; viii. 11. 21; Śāṅkhāyana Śrauta Sūtra, xvi. 8, 27; etc.

[2] xi. 5, 5, 13.

[3] xiii. 5, 4, 1-3.

[4] xiii. 5, 4, 2.

[5] viii. 21.

by the horse sacrifice purified themselves from sin. The priest who performed the sacrifice for him was **Indrota Daivāpi Śaunaka.**[6] On the other hand the Aitareya Brāhmaṇa,[7] which also mentions his Aśvamedha, names **Tura Kāvaṣeya** as his priest. It also contains an obscure tale stating that at one sacrifice of his he did not employ the **Kaśyapas**, but the **Bhūtavīras**, being, however, induced by the **Asitamṛgas** to have recourse to the Kaśyapas again.[8] He was a **Kuru** prince; see **Parikṣit.** The Gopatha Brāhmaṇa[9] tells an absurd tale about him, evidently as of an ancient hero.

[6] Satapatha Brāhmaṇa, xiii. 5, 4, 1; Śāṅkhāyana Śrauta Sūtra, *loc. cit.*

[7] viii. 21. *Cf.* iv. 27; vii. 34.

[8] vii. 27. *Cf.* Weber, *Indische Studien*, 1, 204; Muir, *Sanskrit Texts*, 1², 438, n. 229; Eggeling, *Sacred Books of the East*, 43, 345, n.

[9] i. 2, 5.

*Cf.* Weber, *Indian Literature*, 123-125; 134-136; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 37, 65 *et seq.*; 42, 239; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 28 *et seq.*

2. **Janam-ejaya** is in the Pañcaviṃśa Brāhmaṇa[1] the name of a priest who officiated at the snake sacrifice.

[1] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 35.

**Jana-śruta** ('famed among men') **Kāṇḍviya** is the name of a pupil of **Hṛtsvāśaya**, mentioned in a Vaṃśa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2), and of Vārakya, a pupil of **Jayanta**, referred to in the same Brāhmaṇa (iii. 41, 1; iv. 17, 1). *Cf.* **Jānaśruti.**

**Jani, Janī.**—These words appear to denote 'wife,' usually applying to her in relation to her husband (**Pati**). The more general sense of 'woman' is doubtful; for when Uṣas is called a fair Janī,[1] 'wife' may be meant, and the other passage[2] cited for this sense by Delbrück,[3] which refers to the begetting of children, seems to demand the sense of 'wives.' Since the words usually appear in the plural,[4] it is possible they may

[1] Rv. iv. 52, 1.

[2] v. 61, 3.

[3] *Die indogermanischen Verwandschaftsnamen*, 413.

[4] i. 85, 1; iv. 5, 5; 19, 5; vii. 18, 2; 26, 3; ix. 86, 32; Vājasaneyi Saṃhitā, xii. 35; xx. 40. 43, etc. *Cf.* Rv. x. 43, 1. In x. 110, 5, the phrase is *patibhyo na janayaḥ*, where both plurals may be generic.

refer not to 'wives' proper, but to Hetairai. This is, however, rendered unlikely because the Rigveda[5] uses the phrase *patyur janitvam*, denoting 'wifehood to a husband,' as well as the expression *janayo na patnīḥ*,[6] 'like wives (who are) mistresses,'[7] besides containing passages in which the word has reference to marriage.[8] The singular occurs in the dialogue of Yama and Yamī.[9]

[5] x. 18, 8. *Cf. janitvana* in viii. 2, 42.

[6] i. 62, 10; 186, 7.

[7] The distinction of sense was probably this: *jani* meant 'wife,' as bearing children (from *jan*, 'beget'), while *patnī* was 'wife,' as being 'mistress' of the house (feminine of *pati*, 'lord,' 'husband').

[8] v. 61, 3. So in x. 40, 10, the word seems certainly to refer to marriage.

[9] x. 10, 3.

**Janitṛ**[1] and **Janitrī**[2] are frequent words, in the Rigveda and later, for 'father' and 'mother' regarded as the 'begetter' and the 'bearer' respectively of the child. See **Pitṛ, Mātṛ.**

[1] Rv. i. 129, 11; 164, 33; iii. 1, 10; 54, 9, etc.; Av. iv. 1, 7; Vājasaneyi Saṃhitā, xix. 87, etc.

[2] Rv. iii. 48, 2; 54, 14; Av. vi. 110, 13; ix. 5, 30, etc.

**Jantu**, besides the general sense of 'man,' has also in a few passages[1] the more restricted sense of 'follower' or 'subject.' The 'followers of **Śvaitreya**'[2] may be compared with the 'subjects (*viśaḥ*) of **Tṛṇaskanda.**'[3]

[1] Rv. i. 94, 5; x. 140, 4. [2] Rv. v. 19, 3. [3] Rv. i. 172, 3.

**Janman** appears to have the sense of 'relations' in two passages of the Rigveda,[1] being used collectively in the second of them.

[1] iii. 15, 2; ii. 26, 3 (where *janena, viśā, janmanā, putraiḥ*, is the series). *Cf.* Zimmer, *Altindisches Leben*, 160, and see **Jana** and **Viś**.

**Janya** has in the Rigveda (iv. 38, 6) and the Atharvaveda (xi. 8, 1) the special sense of 'bridesman.'

**Jabālā** is the name of the mother of an illegitimate son, **Satyakāma**, in the Chāndogya Upaniṣad (iv. 4, 1. 2. 4).

**Jabhya,** 'snapper,' denotes in the Atharvaveda[1] an insect destructive to grain.

[1] vi. 50, 2. *Cf.* Zimmer, *Altindisches Leben*, 237.

**Jamad-agni** is one of the somewhat mythical sages of the Rigveda, where he is frequently mentioned. In some passages[1] his name occurs in such a way as to indicate that he is the author of the hymn; once[2] he is thus associated with **Viśvāmitra.** In other passages[3] he is merely referred to, and the Jamadagnis are mentioned once.[4] In the Atharvaveda,[5] as well as the Yajurveda Saṃhitās[6] and the Brāhmaṇas,[7] he is quite a frequent figure. Here he appears as a friend of Viśvāmitra[8] and a rival of **Vasiṣṭha.**[9] He owed his prosperity to his *catūrātra,* or 'four-night' ritual, with which his family were also very successful.[10] In the Atharvaveda[11] Jamadagni is connected with **Atri** and **Kaṇva,** as well as **Asita** and **Vītahavya.** He was Adhvaryu priest at the proposed sacrifice of **Śunaḥśepa.**[12]

[1] Rv. iii. 62, 18; viii. 101, 8; ix. 62, 24; 65, 25.

[2] Rv. x. 167, 4.

[3] Rv. vii. 96, 3; ix. 97, 51.

[4] Rv. iii. 53, 15. 16.

[5] ii. 32, 3 (*cf.* Taittirīya Āraṇyaka, iv. 36; Mantra Brāhmaṇa, ii. 7, 1); iv. 29, 3; v. 28, 7; vi. 137, 1; xviii. 3, 15. 16.

[6] Taittirīya Saṃhitā, ii. 2, 12, 4; iii. 1, 7, 3; 3, 5, 2; v. 2, 10, 5; 4, 11, 3; Maitrāyaṇī Saṃhitā, ii. 7, 19; iv. 2, 9; Kāṭhaka Saṃhitā, xvi. 19; xx. 9; Vājasaneyi Saṃhitā, iii. 62; xiii. 56.

[7] Pañcaviṃśa Brāhmaṇa, ix. 4, 14; xiii. 5, 15; xxi. 10, 5-7; xxii. 7, 2; Aitareya Brāhmaṇa, vii. 16; Śatapatha Brāhmaṇa, xiii. 2, 2, 14; Taittirīya Āraṇyaka, i. 9, 7; Bṛhadāraṇyaka Upaniṣad, ii. 2, 4; Jaiminīya Upaniṣad Brāhmaṇa, iii. 3, 11; iv. 3, 1, etc.

[8] Taittirīya Saṃhitā, iii. 1, 7, 3; v. 4, 11, 3; Pañcaviṃśa Brāhmaṇa, xiii. 5, 15.

[9] Taittirīya Saṃhitā, *loc. cit.*

[10] Pañcaviṃśa Brāhmaṇa, xxi. 10, 5-7.

[11] ii. 32, 3; vi. 137, 1.

[12] Aitareya Brāhmaṇa, vii. 16.

*Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 53, 54; Bloomfield, *Hymns of the Atharvaveda*, 319; Weber, *Indische Studien*, 10, 95.

**Jambha** occurs twice in the Atharvaveda as the name of a disease or a demon of disease. In one passage[1] it is said to be cured by the **Jaṅgiḍa** plant; in the other[2] it is described as *saṃhanuḥ,* 'bringing the jaws together.' Weber[3] argued from

[1] ii. 4, 2. [2] viii. 1, 16. [3] *Indische Studien*, 13, 142.

the Kauśika Sūtra[4] that it was a child's ailment, especially 'teething.' Bloomfield[5] considers it to mean 'convulsions,' while Caland[6] thinks it denotes 'tetanus.' Whitney[7] decides for 'lockjaw' or 'convulsions.'

[4] xxxii. 1.
[5] *Hymns of the Atharvaveda*, 283.
[6] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 53, 224; *Altindisches Zauberritual*, 103.
[7] Translation of the Atharvaveda, 42.
*Cf.* Zimmer, *Altindisches Leben*, 392.

**Jambhaka**, as the name of a demon, presumably identical with the demon causing **Jambha**, is mentioned in the Vājasaneyi Saṃhitā[1] and the Śāṅkhāyana Āraṇyaka.[2]

[1] xxx. 16.
[2] xii. 25. *Cf.* Keith, *Śāṅkhāyana Āraṇyaka*, 67, n. 7.

**Jayaka Lauhitya** ('descendant of Lohita') is mentioned in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of **Yaśasvin Jayanta Lauhitya.**

**Jayanta** is the name of several teachers in the Jaiminīya Upaniṣad Brāhmaṇa:

(*a*) Jayanta Pārāśarya ('descendant of **Parāśara**') is mentioned as a pupil of **Vipaścit** in a Vaṃśa (list of teachers).[1]

(*b*) Jayanta Vārakya ('descendant of Varaka') appears in the same Vaṃśa[1] as a pupil of **Kubera Vārakya.** His grandfather is also mentioned there as a pupil of **Kaṃsa Vārakya.**

(*c*) A Jayanta Vārakya, pupil of **Suyajña Śāṇḍilya**, perhaps identical with the preceding, is found in another Vaṃśa.[2]

(*d*) Jayanta is a name of **Yaśasvin Lauhitya.**[3]

See also **Dakṣa Jayanta Lauhitya.**

[1] iii. 41, 1.
[2] iv. 17, 1.
[3] iii. 42, 1. Not only is the formation of the name a late one (*cf.* Whitney, *Sanskrit Grammar*, 1209*d*, and Macdonell, *Vedic Grammar*, 191*a*), but the Upaniṣad in which it occurs is also a late one.

**Jarā-bodha**, a word occurring only once in the Rigveda,[1] is of doubtful meaning. It is held by Ludwig[2] to be the name of

[1] i. 27, 10.
[2] Translation of the Rigveda, 3, 103.

a seer. Roth[3] regards it as a mere adjective meaning 'attending to the invocation,' which is perhaps the most probable interpretation. Oldenburg,[4] however, thinks that the word is a proper name, the literal sense being 'alert in old age.'

[3] St. Petersburg Dictionary, *s.v.* *Cf*, Nirukta, x. 8.

[4] *Ṛgveda-Noten*, 1, 23. He compares the *ṛṣī bodha-pratībodhau* of Av. v. 30, 10.

**Jarāyu** is found once in the Atharvaveda[1] in the sense of a 'serpent's skin.' Usually[2] it denotes the outer covering (chorion) of the embryo, as opposed to the *ulva*, the inner covering (amnion).

Living things are occasionally classified according to their mode of origin. In the Chāndogya Upaniṣad[3] they are divided into (*a*) *āṇḍa-ja*, 'egg-born'; (*b*) *jīva-ja*, 'born alive,' or born from the womb; (*c*) *udbhij-ja*, 'propagated by sprouts.' In the Aitareya Āraṇyaka[4] the division is fourfold: (*a*) *āṇḍa-ja*; (*b*) *jāru-ja*, that is, *jarāyu-ja* (found in the Atharvaveda,[5] and needlessly read here by Böhtlingk[6]); (*c*) *udbhij-ja*; and (*d*) *sveda-ja*, 'sweat-born,' explained as 'insects.'

[1] i. 27, 1.

[2] Rv. v. 78, 8; Av. i. 11, 4; vi. 49, 1; ix. 4, 4; Taittirīya Saṃhitā, vi. 5, 6, 3; Vājasaneyi Saṃhitā, x. 8; xix. 76; Aitareya Brāhmaṇa, i. 3; Śatapatha Brāhmaṇa, iii. 2, 1, 11, etc; Chāndogya Upaniṣad, iii. 19, 2, etc.

[3] vi. 3, 1.

[4] ii. 6.

[5] i. 12, 1.

[6] See *jāru* in Jaiminīya Brāhmaṇa, ii. 430, 6.

*Cf.* Deussen, *Philosophy of the Upanishads*, 196, 292; Keith, *Aitareya Āraṇyaka*, 235.

1. **Jaritṛ** is the regular term in the Rigveda,[1] and occasionally later,[2] for a singer of hymns of praise or worshipper.

[1] i. 2, 2; 165, 14; ii. 33, 11; iii. 60, 7, etc.

[2] Av. v. 11, 8; xx. 135, 1, etc.

2. **Jaritṛ.**—According to Sieg,[1] mention is made in one hymn of the Rigveda[2] of Jaritṛ, one of the Śārṅgas. That hymn he seeks to bring into connexion with the epic[3] tradition

[1] *Die Sagenstoffe des Ṛgveda*, 44 *et seq.*

[2] x. 142.

[3] Mahābhārata, i. 222, 1 *et seq.*

of the Ṛṣi Mandapāla, who wedded Jaritā, a female Śārṅga bird—apparently a hen sparrow (*caṭakā*)—and had four sons. These being abandoned by him and exposed to the danger of being consumed by a forest fire, prayed to Agni with the hymn Rigveda x. 142. This interpretation is very doubtful, though Sāyaṇa[4] appears to have adopted it.

[4] On Rv. x. 142, 7. 8.

**Jarūtha,** mentioned in three passages of the Rigveda,[1] appears to denote a demon defeated by Agni.[2] Ludwig, however, followed by Griffith,[3] sees in him a foe slain in a battle in which **Vasiṣṭha,** the traditional author of the seventh Maṇḍala of the Rigveda, was Purohita, or domestic priest.

[1] vii. 1, 7; 9, 6; x. 80, 3.
[2] Roth, St. Petersburg Dictionary, *s.v.*; Nirukta, vi. 17.
[3] *Hymns of the Rigveda*, 2, 11, n.

**Jartila,** 'wild sesamum,' is mentioned in the Taittirīya Saṃhitā (v. 4, 3, 2) as an unsuitable sacrificial offering. In the Śatapatha Brāhmaṇa (ix. 1, 1, 3) sesamum seeds are regarded as combining the qualities of cultivation (viz., edibility) with those of wild growth (because they are produced on unploughed land).

**Jarvara** was Gṛhapati or 'householder' at the snake festival described in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 35.

**Jala Jātūkarṇya** ('descendant of Jātūkarṇa'), is mentioned in the Śāṅkhāyana Śrauta Sūtra (xvi. 29, 6) as having obtained the position of Purohita, or domestic priest, of the three peoples or kings of **Kāśi, Videha,** and **Kosala.**

**Jalāṣa-bheṣaja,** 'whose remedy is Jalāṣa,' is an epithet of Rudra in the Rigveda[1] and the Atharvaveda.[2] The word

[1] i. 43. 4; viii. 29, 5.
[2] ii. 27, 6. It also occurs in the Nīlarudra Upaniṣad (a very late work), 3, and *jalāṣa* as an adjective is found in Rv. ii. 33, 7; viii. 35, 6.

Jālāṣa occurs in a hymn of the Atharvaveda,[3] where it denotes a remedy, perhaps, for a tumour or boil.[4] The commentator on this passage and the Kauśika Sūtra[5] regard Jālāṣa as meaning 'urine,' which seems a probable interpretation.[6] But Geldner[7] thinks that rain-water, conceived as urine, is meant; and the Naighaṇṭuka[8] identifies *jalāṣa* and *udaka* 'water.'

[3] vi. 57.
[4] Bloomfield, *American Journal of Philology*, 11, 321 *et seq.*; *Hymns of the Atharvaveda*, 489.
[5] xxxi. 11.
[6] Bloomfield, *American Journal of Philology*, 12, 425 *et seq.*
[7] *Vedische Studien*, 3, 139, n. 2.
[8] i. 12.
*Cf.* Whitney, Translation of the Atharvaveda, 323, 324; Macdonell, *Vedic Mythology*, pp. 76, 77; Hopkins, *Proceedings of the American Oriental Society*, 1894, cl.

**Jaṣa** is the name of some aquatic animal or fish in the Atharvaveda[1] and the Taittirīya Saṃhitā.[2] The commentary on the latter text explains it by *makara*, probably meaning 'dolphin.' The word also occurs in the Gopatha Brāhmaṇa.[3] *Cf.* **Jhaṣa.**

[1] xi. 2, 25. There are various readings: *jhaṣa*, *jakha*, *jagha*.
[2] v. 5, 13, 1.
[3] ii. 2, 5.
*Cf.* Zimmer, *Altindisches Leben*, 96; Whitney, Translation of the Atharvaveda, 624.

**Jahakā**, the 'polecat,' is mentioned as a victim at the Aśvamedha, or horse sacrifice, in the Yajurveda.[1] Sāyaṇa[2] thinks it means a jackal living in holes (*vila-vāsī kroṣṭā*).

[1] Taittirīya Saṃhitā, v. 5, 18, 1; Maitrāyaṇī Saṃhitā, iii. 14, 17; Vājasaneyi Saṃhitā, xxiv. 36. *Cf.* Zimmer, *Altindisches Leben*, 86.
[2] On Taittirīya Saṃhitā, *loc. cit.*

**Jahnu** occurs only in the plural in the legend of **Śunaḥśepa**, who is said to have obtained, as Devarāta, both the lordship of the Jahnus and the divine lore of the Gāthins.[1] A **Jāhnava**, or descendant of Jahnu, was, according to the Pañcaviṃśa

[1] Aitareya Brāhmaṇa, vii. 18 (*Jahnūnāṃ cādhipatye daive vede ca Gāthinām*); Āśvalāyana Śrauta Sūtra, xii. 14; Śāṅkhāyana Srauta Sūtra, xv. 27 (p. 195, *l.* 21, ed. Hillebrandt, where the reading is different and the sense altered: *Jahnūnāṃ cādhitasthivé daive vede ca Gāthinaḥ*. The two *ca*'s cannot be justified, and the text must be incorrect).

Brāhmaṇa,[2] **Viśvāmitra,** who is said, by means of a certain *catū-rātra* or 'four-night' ritual, to have secured the kingdom for the Jahnus in their conflict with the **Vṛcīvants.** He is here described as a king. Again, in the Aitareya Brāhmaṇa,[3] Viśvāmitra is addressed as a *rāja-putra,* 'prince,' and *Bharata-ṛṣabha,* 'bull of the Bharatas.' It is therefore clear that the Brāhmaṇas, though not the Saṃhitās, saw in him at once a priest and a prince by origin, though there is no trace whatever of their seeing in him a prince who won Brahmanhood as in the version of the later texts.[4]

A Jahnāvī is mentioned twice in the Rigveda,[5] being either the wife of Jahnu, or, as Sāyaṇa thinks, the race of Jahnu. The family must clearly once have been a great one, later merged in the Bharatas.

[2] xxi. 12. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences,* 15, 54, who correctly explains the passage which Sāyaṇa misunderstands.

[3] vii. 17, 6. 7.

[4] Muir, *Sanskrit Texts,* 1,[2] 337 *et seq.*

[5] i. 116, 19; iii. 58, 6. *Cf.* Ludwig, Translation of the Rigveda, 3, 153.

**Jāta Śākāyanya** ('descendant of Śāka') is mentioned as a ritual authority and contemporary of **Śaṅkha** in the Kāṭhaka Saṃhitā (xxii. 7).

**Jāta-rūpa,** 'possessing native beauty,' is the name of 'gold' in the later Brāhmaṇas[1] and the Sūtras.[2]

[1] Aitareya Brāhmaṇa, viii. 13 (*jāta-rūpa-maya,* 'composed of gold'); Bṛhadāraṇyaka Upaniṣad, vi. 4, 25; Naighaṇṭuka, i. 2.

[2] *Rajata-jātarūpe,* 'silver and gold,' Lāṭyāyana Srauta Sūtra, i. 6, 24. *Cf.* viii. 1, 3; Kauśika Sūtra, x. 16; xiii. 3, etc.; Sāṅkhāyana Śrauta Sūtra, iii. 19, 9.

**Jāti,** which in the Pāli[1] texts is the word denoting 'caste,' does not occur at all in the early Vedic literature; when it is found, as in the Kātyāyana Śrauta Sūtra,[2] it has only the sense of 'family' (for which *cf.* **Kula, Gotra,** and **Viś**). For the influence of the family system on the growth of caste, see **Varṇa.** To assume that it was the basis of caste, as does

[1] Fick, *Die sociale Gliederung,* 22, n. 4.

[2] xv. 4, 14. So *jātīya,* xx. 2, 11, etc.

Senart,[3] is difficult in face of the late appearance of words for family and of stress on family.[4]

[3] *Les Castes dans l'Inde* (1896).
[4] Fick, *op. cit.*, 3; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 51, 267 *et seq.*

**Jātū-karṇya,** 'descendant of **Jātūkarṇa**,' is the patronymic of several persons.

(*a*) A pupil of **Āsurāyaṇa** and **Yāska** bears this name in a Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad in the Kāṇva recension.[1] In the Mādhyaṃdina[2] he is a pupil of **Bhāradvāja.**

(*b*) A Kātyāyanī-putra, 'son of Kātyāyanī,' bears this name in the Śāṅkhāyana Āraṇyaka.[3]

(*c*) A Jātūkarṇya is mentioned in the Kauṣītaki Brāhmaṇa[4] as a contemporary of **Alīkāyu Vācaspatya** and other sages.

(*d*) Jātūkarṇya is in the Sūtras[5] frequently a patronymic of teachers whose identity cannot be determined. The same person or different persons may here be meant.

[1] ii. 6, 3; iv. 6, 3.
[2] ii. 5, 21; iv. 5, 27.
[3] viii. 10.
[4] xxvi. 5 (Jātukarṇya in Lindner's index, 159, is a misprint).
[5] Aitareya Āraṇyaka, v. 3, 3; Śāṅkhāyana Srauta Sūtra, i. 2, 17; iii. 16, 14; 20, 19; xvi. 29, 6 (**Jala**); Kātyāyana Srauta Sūtra, iv. 1, 27; xx. 3, 17; xxv. 7, 34, etc.
*Cf.* Weber, *Indian Literature*, 138-140.

**Jātū-ṣṭhira** occurs in one verse of the Rigveda[1] where Sāyaṇa and Ludwig[2] interpret the word as a proper name. Roth[3] renders it as an adjective meaning 'naturally powerful.'[4]

[1] ii. 13, 11.
[2] Translation of the Rigveda, 3, 152.
[3] St. Petersburg Dictionary, *s.v.* (with a wrong reference, ii. 23, 11).
[4] *Urkräftig.* Grassmann, *Wörterbuch*, similarly explains the word as 'powerful by nature or birth' (*jātū*).

**Jāna,** 'descendant of Jana,' is the patronymic of **Vṛśa** in the Pañcaviṃśa Brāhmaṇa[1] and apparently in the Śāṭyāyanaka.[2]

[1] xiii. 3, 12.
[2] In Sāyaṇa on Rv. v. 5. *Cf.* Bṛhaddevatā, v. 14 *et seq.*, with Macdonell's notes; Sieg, *Die Sagenstoffe des Ṛgveda*, 64 *et seq.*

**Jānaka,** 'descendant of Janaka,' is the patronymic of **Kratuvid** in some MSS. of the Aitareya Brāhmaṇa.[1] In the Taittirīya Saṃhitā[2] the name appears instead as **Kratujit Jānaki.** Jānaka is also, according to some manuscripts of the Bṛhadāraṇyaka Upaniṣad,[3] the patronymic of **Ayasthūṇa,** but is here no doubt a misreading of **Jānaki.**

[1] vii. 34. [2] ii. 3, 8, 1; Kāṭhaka Saṃhitā, xi. 1. [3] vi. 3, 10 (Kāṇva).

**Jānaki,** 'descendant of Janaka,' is the patronymic of **Kratujit** in the Taittirīya Saṃhitā,[1] of **Kratuvid** in the Aitareya Brāhmaṇa,[2] and of **Āyasthūṇa** in the Bṛhadāraṇyaka Upaniṣad,[3] where he is mentioned as a pupil of **Cūḍa Bhāgavitti,** and as teacher of **Satyakāma Jābāla.**

[1] ii. 3, 8, 1; Kāṭhaka Saṃhitā, xi. 1. [2] vii. 34.
[3] vi. 3, 10 (Kāṇva = vi. 3, 18. 19, Mādhyaṃdina).

**Jānaṃ-tapi,** 'descendant of Janaṃtapa,' is the patronymic of **Atyarāti** in the Aitareya Brāhmaṇa (viii. 23).

**Jāna-pada.** See **Janapada.**

**Jāna-śruti,** 'descendant of Jānaśruta,' is the patronymic of **Pautrāyaṇa** in the Chāndogya Upaniṣad (iv. 1, 1; 2, 1).

**Jāna-śruteya,** 'descendant of Jānaśruti' or of 'Janaśrutā,' is the patronymic or metronymic of several persons—**Upāvi**[1] or **Aupāvi,**[2] **Ulukya,**[3] **Nagarin,**[4] and **Sāyaka.**[5]

[1] Aitareya Brāhmaṇa, i. 25, 115.
[2] Śatapatha Brāhmaṇa, v. 1, 1, 5. 7; Maitrāyaṇī Saṃhitā, i. 4, 5.
[3] Jaiminīya Upaniṣad Brāhmaṇa, i. 6, 3.
[4] *Ibid.*, iii. 40, 2. [5] *Ibid.*

**Jābāla,** 'descendant of **Jabāla,**' is the metronymic of **Mahāśāla**[1] and **Satyakāma.**[2] Jābāla is also mentioned as a teacher in the Jaiminīya Upaniṣad Brāhmaṇa,[3] which refers to the

[1] Śatapatha Brāhmaṇa, x. 3, 3, 1; 6, 1, 1.
[2] *Ibid.*, xiii. 5, 3, 1; Bṛhadāraṇyaka Upaniṣad, iv. 1, 14; vi. 3, 19; Chāndogya Upaniṣad, iv. 4, 1, etc.; Aitareya Brāhmaṇa, viii. 7.
[3] iii. 9, 9.

Jābālas[4] as well. The Jābāla Gṛhapatis are spoken of in the Kauṣītaki Brāhmaṇa.[5]

[4] iii. 7, 2. [5] xxiii. 5.
*Cf.* Weber, *Indische Studien*, 1, 395.

**Jābālāyana**, 'descendant of Jābāla,' is the patronymic of a teacher, a pupil of **Mādhyaṃdināyana**, who is mentioned in the second Vaṃśa (list of teachers) of the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (iv. 6, 2).

**Jāmadagniya** is the patronymic of two 'descendants of Jamadagni' in the Taittirīya Saṃhitā.[1] It appears from the Pañcaviṃśa Brāhmaṇa[2] that the **Aurvas** are meant, and that Jamadagni's descendants were ever prosperous.

[1] vii. 1, 9, 1.
[2] xxi. 10, 6.
*Cf.* Weber, *Indische Studien*, 12, 251, n.; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 54.

**Jāmātṛ** is a rare word denoting 'son-in-law' in the Rigveda,[1] where also occurs the word **Vijāmātṛ**, denoting an 'unsatisfactory son-in-law,' as one who does not pay a sufficient price, or one who, having other defects, must purchase a bride. Friendly relations between son-in-law and father-in-law are referred to in the Rigveda.[2]

[1] viii. 2, 20. Vāyu is called the *jāmātṛ* of Tvaṣṭṛ in viii. 26, 21. 22. *Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 517; Pischel, *Vedische Studien*, 2, 78, 79.
[2] x. 28, 1. *Cf.* Bloomfield, *Journal of the American Oriental Society*, 15, 255.

**Jāmi**, a word which appears originally to have meant 'related in blood,' is not rarely used as an epithet of 'sister' (**Svasṛ**), and sometimes even denotes 'sister' itself, the emphasis being on the blood-relationship.[1] So it appears in a passage of the Atharvaveda,[2] where 'brotherless sisters'

[1] *Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 463, 464. As 'relation,' it occurs, *e.g.*, Rv. i. 31, 10; 75, 3. 4; 100, 11; 124, 6, etc.; as 'sister,' Rv. i. 65, 7; x. 10, 10, etc.; with *svasā*, i. 123, 5; 185, 5; iii. 1, 11; ix. 65, 1; 89, 4, etc.
[2] i. 17, 1.

(*abhrātara iva jāmayaḥ*) are referred to. The word is similarly used in the dispute occurring in the Aitareya Brāhmaṇa[3] as to the precedence of Rākā, or of the wives of the gods, in a certain rite. One party is there described as holding that the sister should be preferred (*jāmyai vai pūrva-peyam*)—apparently at a ceremonial family meal—to the wife, presumably as being of one blood with the husband, while the wife is not (being *anyodaryā*, 'of another womb').[4] In the neuter[5] the word means 'relationship,' like *jāmi-tva*, which also occurs in the Rigveda.[6]

[3] iii. 37.
[4] Delbrück, *loc. cit.*
[5] Rv. iii. 54, 9; x. 10, 4; *jāmi-kṛt*, 'making relationship,' Av. iv. 19, 1. *Cf.* Aitareya Brāhmaṇa, *loc. cit.*
[6] i. 105, 9; 166, 13; x, 55, 4; 64, 13.

**Jāmi-śaṃsa**, the 'imprecation by a sister' or 'relation,' is mentioned in the Atharvaveda,[1] showing that family disputes were not rare. This is also indicated by the word **Bhrātṛvya**, which, while properly meaning 'father's brother's son,' regularly denotes simply 'enemy.'

[1] ii. 10, 1 (=Taittirīya Brāhmaṇa, ii. 5, 6, 3), and personified in ix. 4, 15. *Cf. jāmyāḥ śapathaḥ*, Av. ii. 7, 2; Bloomfield, *Hymns of the Atharvaveda*, 362.

**Jāmbila**, 'hollow of the knee,'[1] occurs once in the Maitrāyaṇī Saṃhitā.[2] The word also occurs in the form of Jāmbīla in the Kāṭhaka Saṃhitā[3] and the Vājasaneyi Saṃhitā.[4] Mahīdhara, in his commentary on the latter text, interprets the word as 'knee-pan,' which he says is so named because of its resemblance to the citron, *jāmbīra*.

[1] Perhaps for *jānu-bila*. *Cf.* Macdonell, *Vedic Grammar*, p. 11, n. 4.
[2] iii. 15, 3.
[3] v. 13, 1.
[4] xxv. 3.

**Jāyantī-putra**, 'son of Jāyantī,' is mentioned in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of **Māṇḍūkāyanīputra**.

[1] vi. 5, 2 (Kāṇva=vi. 4, 32 Mādhyaṃdina).

**Jāyā** regularly denotes 'wife,' and, as opposed to **Patnī**, wife as an object of marital affection, the source of the continuance

of the race.[1] So it is used of the wife of the gambler, and of the wife of the Brāhmaṇa in the Rigveda;[2] it is also frequently combined with **Pati**, 'husband,'[3] both there and in the later literature.[4] Patnī, on the other hand, is used to denote the wife as partner in the sacrifice;[5] when no share in it is assigned to her, she is called Jāyā.[6] The distinction is, of course, merely relative; hence one text[7] calls Manu's wife Jāyā, another[8] Patnī. Later on Jāyā is superseded by Dāra.

[1] Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 411, 412. *Cf.* Rv. i. 105, 2; 124, 7; iii. 53. 4; iv. 3, 2; 18, 3; ix. 82, 4; x. 10, 7; 17, 1; 71, 4, etc.; Av. iii. 30, 2; vi. 60, 1, etc.

[2] x. 34, 2. 3. 13, and x. 109.

[3] Rv. iv. 3, 2; x. 149, 4.

[4] Aitareya Brāhmaṇa, iii. 23, 1. *Cf.* vii. 13, 10; Śatapatha Brāhmaṇa, iv. 6, 7, 9. *Cf.* Maitrāyaṇī Saṃhitā, i. 6, 12.

[5] Śatapatha Brāhmaṇa, i. 9, 2, 14.

[6] i. 1, 4, 13.

[7] *Ibid.*, i. 1, 4, 16.

[8] Maitrāyaṇī Saṃhitā, iv. 8, 1.

**Jāyānya,**[1] **Jāyenya,**[2] are variant forms of the name of a disease mentioned in the Atharvaveda and the Taittirīya Saṃhitā. In one passage of the former text[3] it is mentioned with jaundice (*harimā*) and pains in the limbs (*aṅga-bhedo visalpakaḥ*). Zimmer[4] thinks these are its symptoms, and identifies it with a kind of Yakṣma, or disease of the lungs. Bloomfield[5] prefers to identify it with syphilis, in accordance with certain indications in the ritual of the Kauśika Sūtra.[6] Roth conjectures 'gout,' but Whitney[7] leaves the nature of the disease doubtful.

[1] Av. vii. 76, 3-5; xix. 44, 2.

[2] ii. 3, 5, 2; 5, 6, 5.

[3] xix. 44, 2.

[4] *Altindisches Leben*, 377, following Wise, *Hindu System of Medicine*, 321, describing Akṣata.

[5] *American Journal of Philology*, 11, 320 *et seq.*; *Hymns of the Atharvaveda*, 559-561.

[6] xxxii. 11. *Cf.* also the commentary on Av. vii. 76, and Taittirīya Saṃhitā, *loc. cit.*

[7] Translation of the Atharvaveda, 442. *Cf.* Henry, *Le livre vii de l'Atharvavéda*, 98.

**Jāra,** 'lover,' has no sinister sense in the early texts[1] generally, where the word applies to any lover. But it seems probable that the Jāra at the Puruṣamedha, or human sacrifice,[2]

[1] Rv. i. 66, 8; 117, 18; 134, 3; 152, 4; ix. 32, 5, etc. The word is often used mythologically, as, *e.g.*, *jāra uṣasām*, 'lover of the dawns,' vii. 9, 1. *Cf.* Zimmer, *Altindisches Leben*, 308.

[2] Vājasaneyi Saṃhitā, xxx. 9; Taittirīya Brāhmaṇa, iii. 4, 4, 1.

must be regarded as an illegitimate lover; this sense also appears in the Bṛhadāraṇyaka Upaniṣad,[3] and Indra is styled the lover of **Ahalyā**, wife of **Gautama**.[4]

[3] vi. 4, 11. [4] Macdonell, *Vedic Mythology*, p. 65.

**Jārat-kārava** ('descendant of Jaratkāru') **Ārtabhāga** ('descendant of Ṛtabhāga') is the name of a teacher mentioned in the Śāṅkhāyana Āraṇyaka (vii. 20) and the Bṛhadāraṇyaka Upaniṣad (iii. 2, 1, in both recensions).

**Jāru.** See **Jarāyu.**

**Jāla** occurs in the Atharvaveda[1] and the Sūtras[2] in the sense of 'net.' Jālaka is used in the Bṛhadāraṇyaka Upaniṣad[3] of a reticulated membrane resembling a woven covering.

[1] viii. 8, 5. 8 (as used against foes); x. 1, 30. [2] Kātyāyana Srauta Sūtra, vii. 4, 7, etc. [3] iv. 2, 3.

**Jālāṣa.** See **Jalāṣa**, which is read by Sāyaṇa in the Atharvaveda (vi. 57, 2) for Jālāṣa.[1]

[1] *Cf.* Bloomfield, *American Journal of Philology*, 11, 320.

**Jāṣkamada** is the name of an unknown animal in the Atharvaveda.[1]

[1] xi. 9, 9. *Cf.* Zimmer, *Altindisches Leben*, 88.

**Jās-pati** occurs once in the Rigveda[1] in the sense of the 'head of the family.' The abstract formed from this word, Jās-patya, apparently denoting 'lordship of children,' is also found there.[2]

[1] i. 185, 8. [2] Ṛv. v. 28, 3; x. 85, 23.

**Jāhuṣa** is the name in the Rigveda[1] of a protégé of the Aśvins.

[1] i. 116, 10; vii. 71, 5. *Cf.* Ludwig, Translation of the Rigveda, 3, 159.

**Jāhnava,** 'descendant of **Jahnu,**' is the patronymic of **Viśvāmitra** in the Pañcaviṃśa Brāhmaṇa.[1] This fact is of some importance as disproving Aufrecht's theory[2] that the Jahnus were the clan of **Ajīgarta,** the father of **Śunaḥśepa.**

[1] xxi. 12. *Cf.* Weber, *Indische Studien,* 1, 32; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences,* 15, 54.

[2] Aitareya Brāhmaṇa, 424.

**Jitvan Śailini** is the name of a teacher in the Bṛhadāraṇyaka Upaniṣad,[1] a contemporary of **Janaka** and **Yājñavalkya.** He held that speech (*vāc*) was Brahman.

[1] iv. 1, 2 (Kāṇva = iv. 1, 5 Mādhyaṃdina, which has Śailina as the patronymic).

**Jihvāvant Bādhyoga** is the name, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad,[1] of a teacher, pupil of **Asita Vārṣāgaṇa.**

[1] vi. 5, 3 (Kāṇva = vi. 4, 33 Mādhyaṃdina).

**Jīva-gṛbh,** 'seizing alive,' is, according to Roth,[1] the term for a police official in the Rigveda.[2] But although this sense is rendered possible by the mention of **Madhyamaśī,** perhaps 'arbitrator,' in the same passage,[3] it is neither necessary nor probable.[4]

[1] St Petersburg Dictionary, *s.v.*; *Siebenzig Lieder,* 174.

[2] x. 97, 11.

[3] Rv. x. 97, 12.

[4] Zimmer, *Altindisches Leben,* 180.

**Jīva-ja.** See **Jarāyu.**

**Jīvant** appears to denote a certain plant in one passage of the Atharvaveda,[1] where the edition of Roth and Whitney has the unjustified emendation **Jīvala.**[2]

[1] xix. 39, 3. *Cf.* Whitney, Translation of the Atharvaveda, 960.

[2] With this conjectural form, *cf.* Jīvalā, an epithet of a plant in Av. vi. 59, 3; viii. 2, 6; 7, 6; xix. 39, 3.

**Jīvalā Cailaki,** 'descendant of Celaka,' is mentioned in the Śatapatha Brāhmaṇa[1] as reproving **Takṣan.**

[1] ii. 3, 1, 31-35. *Cf.* Lévi, *La Doctrine du Sacrifice*, 140.

**Juhū** is the regular name in the Rigveda and later for the tongue-shaped ladle in which butter was offered to the gods.

[1] Rv. viii. 44, 5; x. 21, 3; Av. xviii. 4, 5. 6, etc.

**Jūrṇi,** 'firebrand,' is regarded by Zimmer[1] as one of the weapons of the Vedic Indians. But since it is only mentioned in the Rigveda[2] as a weapon used by demons, its employment in normal war cannot be safely assumed.

[1] *Altindisches Leben*, 301. [2] i. 129, 8. *Cf.* Nirukta, vi. 4.

**Jūrṇī** is one of the names given to serpents in a hymn of the Atharvaveda (ii. 24, 5), perhaps from their habit of casting their slough. See **Ahi.**

**Jetṛ.** See **Sṛṇi.**

**Jaitrāyaṇa Saho-jit** is apparently in the Kāṭhaka Saṃhitā[1] the name of a prince who celebrated the Rājasūya, or 'royal consecration.' Von Schroeder[2] quotes in support of Jaitrāyaṇa as a proper name the derivative Jaitrāyaṇi, 'descendant of Jaitra,' formed according to the Gaṇa *karṇādi*, which is referred to by Pāṇini;[3] but it should be noted that in the parallel passage of the Kapiṣṭhala Saṃhitā[4] the reading is different, and no proper personal name appears, the subject being Indra, the god. This reading seems much more probable, for the verse should be general, and suit every king performing the rite.

[1] xviii. 5.
[2] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 168.
[3] iv. 2, 80.
[4] xxviii. 5, cited by von Schroeder *Kāṭhaka*, 1, p. 269.

**Jaimini** does not appear till the Sūtra period.[1] But a Jaiminīya Saṃhitā of the Sāmaveda is extant, and has been edited and discussed by Caland;[2] and a Jaiminīya Brāhmaṇa, of which a special section is the Jaiminīya Upaniṣad Brāhmaṇa,[3] is known and has formed the subject of several articles by Oertel.[4]

[1] Āśvalāyana Gṛhya Sūtra, iii. 4; Śāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 6, etc. He appears also as a pupil of Vyāsa, Sāmavidhāna Brāhmaṇa, *ad fin.*; Weber, *Indische Studien*, 4, 377. *Cf.* his *Indian Literature*, 56.

[2] As part ii. of Hillebrandt's *Indische Forschungen*, *Breslau*, 1907. See Oldenberg, *Göttingische Gelehrte Anzeigen*, 1908, 712 *et seq.*

[3] Edited by Oertel, *Journal of the American Oriental Society*, 16, 79-260.

[4] *Journal of the American Oriental Society*, 18, 15 *et seq.*; 19, 97; 23, 325; 26, 176, 306; 28, 81; *Actes du onzième Congrès International des Orientalistes*, 1, 225; *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 155 *et seq.*

**Jaivantāyana,** 'descendant of Jīvanta,' is mentioned in the Bṛhadāraṇyaka Upaniṣad[1] as a teacher, with **Śaunaka** and **Raibhya**, of **Rauhiṇāyana.**

[1] iv. 5, 26 (Mādhyaṃdina). The name is recognised by Pāṇini, iv. 1, 103.

**Jaivala** or **Jaivali,** 'descendant of Jīvala,' is the patronymic of **Pravāhaṇa** in the Bṛhadāraṇyaka[1] and Chāndogya Upaniṣads.[2] Jaivali, the king, in the Jaiminīya Upaniṣad Brāhmaṇa[3] is the same person.

[1] vi. 2, 1 (Kāṇva=vi. 1, 1 Mādhyaṃdina), where the form is Jaivala.

[2] i. 8, 1. 2. 8; v. 3, 1.

[3] i. 38, 4.

**Jñātṛ** occurs in two passages of the Atharvaveda[1] and one of the Śāṅkhāyana Āraṇyaka[2] with a somewhat obscure sense. Zimmer[3] conjectures not unnaturally that the word is a technical term taken from law, meaning 'witness.' The reference is, perhaps, to a custom of carrying on transactions of business before witnesses as practised in other primitive societies.[4] Roth[5] suggests that the word has the sense of

[1] vi. 32, 3; viii. 8, 21.

[2] xii. 14. *Cf.* Keith, *Śāṅkhāyana Āraṇyaka*, 66, n. 4.

[3] *Altindisches Leben*, 181.

[4] In Manu, viii. 57, the word is a various reading for *sākṣin*, 'witness.' *Cf.* Jolly, *Recht und Sitte*, 140.

[5] St. Petersburg Dictionary, *s.v.*

'surety.' But Bloomfield[6] and Whitney[7] ignore these interpretations.

[6] *Hymns of the Atharvaveda*, 475. [7] Translation of the Atharvaveda, 306.

**Jñāti** (masc.), a word which originally seems to have meant 'acquaintance,'[1] denotes in the Rigveda[2] and later[3] a 'relation,' apparently one who was connected by blood on the father's side, though the passages do not necessarily require the limitation. But this sense follows naturally enough from the patriarchal basis of Vedic society.[4]

[1] Being in all probability derived from *jñā*, 'know,' not from *jan*, 'beget,' as would at first sight seem more likely on account of the sense. *Cf.* the St. Petersburg Dictionary, *s.v.*

[2] vii. 55, 5, seems to refer to the members of the joint family sleeping in the paternal house; x. 66, 14; 85, 28 (the kinsmen of the bride are meant); 117, 9 (perhaps 'brother and sister' are meant by *jñātī* here, but 'kinsfolk' will do; *cf.* Muir, *Sanskrit Texts*, 5, 432).

[3] Av. xii. 5, 44 (where Whitney in his Translation renders the word by 'acquaintances,' which seems too vague and feeble); Taittirīya Brāhmaṇa, i. 6, 5, 2; Satapatha Brāhmaṇa, i. 6, 4, 3 (*jñātibhyāṃ vā sakhibhyāṃ vā*, where 'relations' are contrasted with 'friends' or 'companions'); ii. 2, 2, 20; 5, 2, 20; xi. 3, 3, 7, etc.

[4] For the transition from the etymological meaning, *cf.* γνωτός, γνωτή, which in Homer designate 'brother' and 'sister'; St. Petersburg Dictionary, *s.v.*

**Jyā** is the regular word for 'bowstring' in the Rigveda[1] and later.[2] The making of bowstrings was a special craft, as is shown by the occurrence of the Jyā-kāra, or 'maker of bowstrings,' among the victims at the Puruṣamedha, or human sacrifice, in the Yajurveda.[3] The bowstring consisted of a thong of ox-hide.[4] It was not usually kept taut,[5] but was specially tightened when the bow was to be used.[6] The sound of the bowstring (*jyā-ghoṣa*) is referred to in the Atharvaveda.[7] *Cf.* **Ārtnī**.

[1] iv. 27, 3; vi. 75, 3; x. 51, 6, etc.

[2] Av. i. 1, 3; v. 13, 6; vi. 42, 1; Vājasaneyi Saṃhitā, xvi. 9; xxix. 51, etc.

[3] Vājasaneyi Saṃhitā, xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

[4] Rv. vi. 75, 3; Av. i. 1, 3. In the Epic the bowstring is made of hemp (*maurvī*); Hopkins, *Journal of the American Oriental Society*, 13, 271.

[5] Av. vi. 42, 1.

[6] Rv. x. 166, 3.

[7] v. 21, 9.

*Cf.* Zimmer, *Altindisches Leben*, 298 299.

**Jyākā** means 'bowstring,' with a contemptuous sense, in the Rigveda,[1] and in the simple sense in the Atharvaveda.[2]

[1] x. 133, 1, where *anyakeṣāṃ jyākāḥ* is unmistakably contemptuous. *Cf.* Macdonell, *Vedic Grammar*, p. 137.
[2] i. 2, 2.

**Jyā-pāśa** means 'bowstring' in the Atharvaveda (xi. 10, 22).

**Jyā-hroḍa** occurs in the description of the arms of the **Vrātya** in the Pañcaviṃśa Brāhmaṇa,[1] and is also mentioned in the Sūtras.[2] The sense is somewhat obscure, for one Sūtra describes it as a 'bow not meant for use' (*ayogyaṃ dhanus*),[3] while the other speaks of it as a 'bow without an arrow' (*dhanuṣka aniṣu*).[4] Some sort of a bow, therefore, seems to be meant.

[1] xvii. 1, 14 (spelt *-hṇoḍa* in text, *-hnoḍa* in comm.).
[2] Kātyāyana Śrauta Sūtra, xxii. 4, 11 (spelt *-hroḍa*); Lāṭyāyana Śrauta Sūtra, viii. 6, 8 (spelt *-hnoḍa*: the editor notes that the Drāhyāyaṇa Sūtra has the same reading).
[3] Kātyāyana, *loc. cit.*
[4] Lāṭyāyana, *loc. cit.*
*Cf.* Zimmer, *Altindisches Leben*, 38; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 32; Weber, *Indische Studien*, 1, 33, 52.

**Jyeṣṭha**, ordinarily meaning 'greatest,' has further the specific sense of 'eldest'[1] brother in the Rigveda.[2] It also means the eldest among sons, which is another side of the same sense.[3]

[1] With changed accent, *jyeṣṭhá*. *Cf.* Macdonell, *Vedic Grammar*, p. 83, 14.
[2] iv. 33, 5; x. 11, 2.
[3] Av. xii. 2, 35; Aitareya Brāhmaṇa, vii. 17; Śatapatha Brāhmaṇa, xi. 5, 3, 8, *and cf.* **Jyaiṣṭhineya**.

**Jyeṣṭha-ghnī**, 'slaying the eldest,' is the name of a **Nakṣatra**, or lunar mansion, usually called **Jyeṣṭhā**, in the Atharvaveda[1] and the Taittirīya Brāhmaṇa.[2] It is Antares or *Cor Scipionis*.

[1] vi. 110, 2. *Cf.* vi. 112, 1.
[2] i. 5, 2, 8. *Cf.* Whitney, Translation of the Atharvaveda, 361.

**Jyeṣṭhā.** See **Nakṣatra**.

**Jyaiṣṭhineya** denotes, in combination with **Jyeṣṭha**, the eldest,' a 'son of the father's first wife' (*jyeṣṭhā*), in the Brāhmaṇas.[1]

[1] Taittirīya Brāhmaṇa, ii. 1, 8, 1 (opposed to *kaniṣṭha* and *kāniṣṭhineya*); Pañcaviṃśa Brāhmaṇa, ii. 1, 2; xx. 5, 2.

**Jyotiṣa**, 'astronomy.' It is important to note that no reference to any work on astronomy occurs in the Saṃhitās or Brāhmaṇas. The text which claims to represent the astronomical science of the Veda has been edited by Weber,[1] and has frequently been discussed since.[2] Its date is unknown, but is undoubtedly late, as is shown alike by the contents and form of the work.

[1] *Uebev den Vedakalender namens Jyotiṣam* (1862).

[2] See references in Thibaut, *Astronomie, Astrologie und Mathematik*, 20, 29.

**Jvālāyana**, 'descendant of Jvāla,' is the name of a man, a pupil of **Gauṣūkti**, mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iv. 16, 1), in a list of teachers.

## JH.

**Jhaṣa** is mentioned in the story of Manu told in the Śatapatha Brāhmaṇa,[1] where it means a 'great fish' (*mahā-matsya*) according to the commentator. Eggeling[2] suggests that a horned fish is meant, because in the Taittirīya Saṃhitā[3] the Iḍā, or personified libation, is represented as a cow, and this may have brought in the idea of a horned fish in the later form of an old legend. But *cf.* **Jaṣa.**

[1] i. 8, 1, 4.

[2] *Sacred Books of the East*, 12, 217, n. 3; 26, xxxi.

[3] i. 7, 1; ii. 6, 7.

# T.

**Takavāna** appears to be a patronymic from Taku,[1] and to be the name of a seer in the Rigveda,[2] presumably a descendant of Taku Kakṣīvant, for his name occurs in a group of hymns composed by the Kākṣīvatas.[3]

[1] *Cf.* Bhṛgavāṇa, from Bhṛgu; Roth, St. Petersburg Dictionary, *s.v.* *Taku*, as an adjective (?), occurs in Rigveda, ix. 97, 52.

[2] i. 120, 6.

[3] Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 221. *Cf.* Pischel, *Vedische Studien*, 2, 92; Ludwig, *Über Methode bei Interpretation des Ṛgveda*, 47.

**Takman** is a disease repeatedly mentioned in the Atharvaveda, but later not known under this name. It is the subject of five hymns[1] of the Atharvaveda, and is often mentioned elsewhere.[2] Weber[3] first identified it with 'fever,' and Grohmann[4] showed that all the symptoms pointed to that ailment.[5] Reference is made to the alternate hot and shivering fits of the patient,[6] to the yellow colour of the jaundice which accompanies the fever,[7] and to its peculiar periodicity. The words used to describe its varieties are *anye-dyuḥ*,[8] *ubhaya-dyuḥ*,[9] *tṛtīyaka*,[10] *vi-tṛtīya*,[11] and *sadaṃ-di*,[12] the exact sense of most of which terms is somewhat uncertain. It is agreed[13] that the first epithet designates the fever known as *quotidianus*, which recurs each day at the same hour, though the word is curious (lit.

[1] i. 25; v. 22; vi. 20; vii. 116; xix. 39 (*cf.* v. 4).

[2] Av. iv. 9, 8; v. 4, 1. 9; 30, 16; ix. 8, 6; xi. 2, 22. 26, etc.

[3] *Indische Studien*, 4, 119; Roth, *Zur Litteratur und Geschichte des Weda*, 39, had, from the use of Kuṣṭha as a remedy, regarded it as denoting 'leprosy,' and was followed by Pictet, Kuhn's *Zeitschrift*, 5, 337. Muir, *Sanskrit Texts*, 4, 280, thought 'consumption' was meant.

[4] *Indische Studien*, 9, 381 *et seq.*

[5] See also Bloomfield, *Hymns of the Atharvaveda*, 451 *et seq.*; Zimmer, *Altindisches Leben*, 379-385, and compare the *jvara* (a non-Vedic word) of the classical medicine, Wise, *Hindu System of Medicine*, 219 *et seq.*; Jolly, *Medicin*, 70-72. Dārila and Keśava, the commentators on the Kauśika Sūtra, everywhere equate *takman* and *jvara*.

[6] Av. i. 25, 2-4; v. 22, 2. 7. 10; vi. 20, 3; vii. 116, 1.

[7] Av. i. 25, 2; v. 22, 2; vi. 20, 3.

[8] Av. i. 25, 4; vii. 116, 2.

[9] *Ibid.*

[10] Av. i. 25, 4; v. 22, 13; xix. 39, 10.

[11] Av. v. 22, 13.

[12] Av. v. 22, 13; xix. 39, 10.

[13] Grohmann, *op. cit.*, 387; Zimmer, *op. cit.*, 382; Bloomfield, *op. cit.*, 274.

'on the other—*i.e.*, next, day'). The *ubhaya-dyuḥ* ('on both days') variety appears to mean a disease recurring for two successive days, the third being free; this corresponds to the *rhythmus quartanus complicatus*.[14] But Sāyaṇa considers that it means a fever recurring on the third day, the 'tertian.' The *tṛtīyaka*, however, must be the 'tertian' fever,[15] though Zimmer[16] suggests that it may mean a fever which is fatal at the third paroxysm. Grohmann[17] regards the *vi-tṛtīyaka* as equivalent to the *tertiana duplicata*, a common form in southern countries, in which the fever occurs daily, but with a correspondence in point of time or severity of attack on alternate days. Bloomfield[18] suggests that it is identical with the *ubhaya-dyuḥ* variety. The *sadaṃ-di*[19] type appears to be the kind later known as *saṃtata-jvara* ('continuous fever'), in which there are attacks of several days' duration, with an interval followed by a fresh period of attack. Fever occurred at different seasons, in the autumn (*śārada*), in the hot weather (*graiṣma*), in the rains (*vārṣika*),[20] but was especially prevalent in the first, as is indicated by the epithet *viśva-śārada*, 'occurring every autumn.'[21]

The disease is said to arise when Agni enters the waters.[22] From this Weber[23] deduced that it was considered to be the result of a chill supervening on heat, or the influence of heat on marshy land. Grohmann[24] preferred to see in this connexion of the origin of the disease with Agni's entering the waters[25] an allusion to the fact that fever arises in the rainy season, the time when Agni, as lightning, descends to earth with the rain. Zimmer,[26] who accepts this view, further refers to the prevalence

[14] Grohmann, 388; Zimmer, 382; Bloomfield, 274. It may conceivably be the form styled Cāturthaka Viparyaya (Wise, *op. cit.*, 232), in which the paroxysm occurs every fourth day, and lasts for two days.

[15] Sāyaṇa on Av. i. 25, 4; Bloomfield, 451. It is the *jvara tṛtīyaka* of Suśruta (2, 404, 7).

[16] *Op. cit.*, 383, quoting Hügel, Kashmir, 1, 133.

[17] *Op. cit.*, 388.

[18] *Op. cit.*, 451.

[19] Of doubtful derivation: either 'always cutting' (*cf.* Sāyaṇa on Av. xix. 39, 10), or 'always fastening upon' (Roth, St. Petersburg Dictionary, *s.v.*), or 'belonging to every day' = *sadaṃ-dina* (Zimmer, 383, n.; Bloomfield, 452).

[20] Av. v. 22, 13.

[21] Av. ix. 8, 6; xix. 34, 10.

[22] Av. i. 25, 1.

[23] *Indische Studien*, 4, 119.

[24] *Ibid.*, 9, 493.

[25] Macdonell, *Vedic Mythology*, p. 92.

[26] *Op. cit.*, 384.

of fever in the Terai, and interprets *vanya*, an epithet of fever found in the Atharvaveda,[27] as meaning 'sprung from the forest,' pointing out that fever is mentioned as prevalent among the **Mūjavants** and **Mahāvṛṣas**, two mountain tribes of the western Himālaya.[28] There is no trace of fever having been observed to be caused by the bite of the *anopheles* mosquito, which breeds in stagnant water: this theory has without reason been held to be known to classical Indian medicine.[29]

Among the symptoms of Takman, or among complications accompanying it, are mentioned 'itch' (**Pāman**), 'headache' (*śīrṣa-śoka*),[30] 'cough' (**Kāsikā**), and 'consumption,' or perhaps some form of itch (**Balāsa**).

It is perhaps significant that the Takman does not appear until the Atharvaveda. It is quite possible that the Vedic Āryans, when first settled in India, did not know the disease, which would take some generations to become endemic and recognized as dangerous. What remedies they used against it is quite uncertain, for the Atharvaveda mentions only spells and the **Kuṣṭha**, which can hardly have been an effective remedy, though still used in later times. Fever must, even in the Atharvan period, have claimed many victims, or it would not be mentioned so prominently.

[27] Av. vi. 20, 4.
[28] Av. v. 22, 5.
[29] Jolly, *Journal of the Royal Asiatic Society*, 1906, 222.
[30] Av. xix. 39, 10.
For the present position of the disease in India, *cf.* the Report of the Simla Conference of 1909.

**Takvan**,[1] **Takvarī**,[2] seem in the Rigveda to denote a 'swift-flying bird.' Sāyaṇa[3] explains Takvan as a swift steed.

[1] Rv. i. 66, 2. *Cf.* i. 134, 5, and **Tsārin**.
[2] *Ibid.*, i. 151, 5; x. 91, 2. But in both places the word may be adjectival.
[3] On Rv. i. 66, 2.

**Takṣaka Vaiśāleya** ('descendant of Viśālā') is a mythical figure, mentioned as the son of Virāj in the Atharvaveda,[1] and as Brāhmaṇācchaṃsin priest at the snake sacrifice in the Pañcaviṃśa Brāhmaṇa.[2]

[1] vii. 10, 29.
[2] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 35.

1. **Takṣan,** 'carpenter,' is mentioned in the Rigveda[1] and often later.[2] He was employed to do all sorts of work in wood, such as the making of chariots (**Ratha**) and wagons (**Anas**). Carved work of a finer type seems also to have fallen to his lot.[3] The axe (*kuliśa*,[4] *paraśu*[5]) is mentioned as one of his tools, and perhaps the **Bhurij**, a word which is, however, uncertain in sense. In one passage of the Rigveda[6] reference seems to be made to the pains of the carpenter in bending over his work. That the carpenters were a low caste, or formed a separate class of the people, is certainly not true of Vedic times.[7]

[1] ix. 112, 1.

[2] Av. x. 6, 3; Kāṭhaka Saṃhitā, xii. 10; xviii. 13; Maitrāyaṇī Saṃhitā, ii. 9, 5; Vājasaneyi Saṃhitā, xvi. 27; xxx. 6; Taittirīya Brāhmaṇa, iii. 4, 2, 1; Satapatha Brāhmaṇa, i. 1, 3, 12; iii. 6, 4, 4, etc.

[3] Rv. x. 86, 5; Av. xix. 49, 8. *Cf.* Rv. i. 161, 9; iii. 60, 2.

[4] Rv. iii. 2, 1.

[5] Kāṭhaka Saṃhitā, xii. 10.

[6] Rv. i. 105, 18. *Cf.* Roth, *Nirukta, Erläuterungen*, 67; Oldenberg, *Ṛgveda-Noten*, 1, 100.

[7] Fick, *Die sociale Gliederung*, 210, n. 1.

*Cf.* Zimmer, *Altindisches Leben*, 245, 253.

2. **Takṣan** is mentioned in the Śatapatha Brāhmaṇa[1] as a teacher whose view of a certain formula was not accepted by **Jīvala Cailaki.**

[1] ii. 3, 1, 31-35. *Cf.* Lévi, *La Doctrine du Sacrifice*, 140.

3. **Takṣan.** See **Bṛbu.**

**Taṇḍula,** 'grain,' especially 'rice grain,' is mentioned very often in the Atharvaveda[1] and later,[2] but not in the Ṛigveda. This accords with the fact that rice cultivation seems hardly known in the Rigveda.[3] Husked (*karṇa*) and unhusked (*akarṇa*) rice is referred to in the Taittirīya Saṃhitā.[4]

[1] x. 9, 26; xi. 1, 18; xii. 3, 18. 29, 30.

[2] Maitrāyaṇī Saṃhitā, ii. 6, 6; Kāṭhaka Saṃhitā, x. 1, etc.; Aitareya Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, i. 1, 4, 3; ii. 5, 3, 4; v. 2, 3, 2; vi. 6, 1, 8, etc.; *śyāmāka-taṇḍula*, 'millet grain,' *ibid.*, x. 6, 3, 2; Chāndogya Upaniṣad, iii. 14, 3; *apāmārga-taṇḍula*, 'grain of the *Achyranthes aspera*,' v. 2, 4, 15, etc.

[3] Zimmer, *Altindisches Leben*, 239. See **Vrīhi.**

[4] i. 8, 9, 3. See Pischel, *Vedische Studien*, 1, 190.

**Tata**, 'dada,' is the pet name for 'father' in the Rigveda[1] and later.[2] *Cf.* **Tāta** and **Pitṛ**.

[1] viii. 91, 6; ix. 112, 3.

[2] Av. v. 24, 16; Taittirīya Saṃhitā, iii. 2, 5, 5; Taittirīya Brāhmaṇa, i. 6, 9, 7; in the vocative as a form of address, Av. viii. 4, 77; Aitareya Brāhmaṇa, v. 14; vii. 15; Aitareya Āraṇyaka, i. 3, 3.

*Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 449.

**Tatāmaha**, 'grandfather,' is found in the Atharvaveda.[1]

[1] v. 24, 17; viii. 4, 76. It seems to mean literally 'great father,' and to be an analogical formation following *pitāmaha;* Delbrück, *op. cit.*, 473, 474.

**Tanaya**, n., denotes 'offspring,' 'descendants' in the Rigveda,[1] where also it is often used adjectivally with **Toka**.[2] There seems no ground for the view[3] that *toka* means 'sons,' 'children,' and *tanaya* 'grandchildren.'

[1] i. 96, 4; 183, 3; 184, 5; ii. 23, 19; vii. 1, 21, etc.; *tokaṃ ca tanayaṃ ca*, i. 92, 13; ix. 74, 5. *Cf.* vi. 25, 4; 31, 1; 66, 8; and i. 31, 12, as explained by Pischel, *Vedische Studien*, 3, 193.

[2] Rv. i. 64, 14; 114, 6; 147, 1; 189, 2; ii. 30, 5, etc.; Aitareya Brāhmaṇa, ii. 7.

[3] Nirukta, x. 7; xii. 6.

*Cf.* St. Petersburg Dictionary, *s.v. Tan, tana*, and *tanas*, have the same sense as Tanaya. See Rv. vi. 46, 12; 49, 13; vii. 104, 10; viii. 68, 12, etc. (*tan*); viii. 25, 2 (*tana*); v. 70, 4 (*tanas*).

**Tanti** occurs in one passage of the Rigveda,[1] where Roth[2] renders the plural of the word by 'files' of calves. But it seems rather to have the sense which it has in the later literature, of 'cords,' here used to fasten the calves.

[1] vi. 24, 4.

[2] St. Petersburg Dictionary, *s.v.*

**Tantu** appears properly to mean 'thread,' and in particular the 'warp' of a piece of weaving, as opposed to **Otu**, the 'woof.' Both senses are found in the Atharvaveda.[1] In the Śatapatha Brāhmaṇa[2] the 'warp' is called *anuchāda*, the 'woof' *paryāsa*, the *tantavaḥ* being the 'threads.' In the Taittirīya Saṃhitā,[3]

[1] xiv. 2, 51 (opposed to *otu*); xv. 3, 6 (the *prāñcaḥ* and *tiryañcaḥ* threads or cords of the throne of the Vrātya [Āsandī]).

[2] iii. 1, 2, 18; Eggeling, *Sacred Books of the East*, 26, 8, 9.

[3] vi. 1, 1, 4.

on the other hand, the 'warp' is *prācīna-tāna*, the 'woof' *otu*. The threads or cords of the throne (**Paryaṅka**) are referred to in the Kauṣītaki Upaniṣad.[4]

In the Rigveda the word is used only metaphorically, and this is its most frequent use even in the Brāhmaṇas.[5] See also **Vāṇa.**

[4] i. 5; Keith, *Śāṅkhāyana Āraṇyaka*, 20, n. 2.

[5] St. Petersburg Dictionary, *s.v.* It is applied to the filaments of plants in Rv. x. 134, 5; to the spider's web in Bṛhadāraṇyaka Upaniṣad, ii. 1, 23.

**Tantra** means, like **Tantu**, the 'warp' of a piece of weaving, or more generally the 'web' itself. It is found in the Rigveda[1] and later.[2]

[1] x. 71, 9.

[2] Av. x. 7, 42; Taittirīya Brāhmaṇa, ii. 5, 5, 3; Pañcaviṃśa Brāhmaṇa, x. 5; Śatapatha Brāhmaṇa, xiv. 2, 2, 22.

*Cf.* Zimmer, *Altindisches Leben*, 254.

**Tapas, Tapasya.** See **Māsa.**

**Tapo-nitya** ('constant in penance') **Pauru-śiṣṭi** ('descendant of Puruśiṣṭa') is the name of a teacher in the Taittirīya Upaniṣad (i. 9, 1) who believed in the value of penance (*tapas*).

**Tayādara** is the name of an animal only mentioned in the adjectival form *tāyādara* along with **Parasvant**, 'wild ass' (?) in the Atharvaveda.[1]

[1] vi. 72, 2. *Cf.* Whitney, Translation of the Atharvaveda, 335.

**Tarakṣu**, the 'hyæna,' is mentioned in the list of victims at the Aśvamedha, or horse sacrifice, in the Yajurveda.[1]

[1] Taittirīya Saṃhitā, v. 5, 19, 1, where Sāyaṇa explains the animal to be 'a kind of tiger with an ass's appearance' (*vyāghra-viśeṣo gardabhākāraḥ*); Maitrāyaṇī Saṃhitā, iii. 14, 21; Vājasaneyi Saṃhitā, xxiv. 40.

*Cf.* Zimmer, *Altindisches Leben*, 81.

**Taranta** appears, along with **Purumīḍha**, as a patron of **Śyāvāśva** in the Rigveda.[1] In the Pañcaviṃśa Brāhmaṇa[2] and other Brāhmaṇas[3] he, together with Purumīḍha, is described as receiving gifts from **Dhvasra**[4] and **Puruṣanti**; but since the receipt of gifts was forbidden to Kṣatriyas, they for the nonce became Ṛṣis, and composed a passage in honour of the donors.[4] He, like Purumīḍha, was a Vaidadaśvi, or son of Vidadaśva.[5]

[1] v. 61, 10.
[2] xiii. 7, 12.
[3] Jaiminīya Brāhmaṇa, iii. 139; Śāṭyāyanaka *apud* Sāyaṇa on Rv. ix. 58, 3 = Sāmaveda, ii. 410.
[4] Rv. ix. 58, 3.
[5] *Cf.* Rv. v. 61, 10; notes 2 and 3. This is merely a misunderstanding of the Rv. *Cf.* Oertel, *Journal of the American Oriental Society*, 18, 39; Sieg, *Die Sagenstoffe des Ṛgveda*, 50 *et seq.*; 62, 63; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232, n. 1; *Ṛgveda-Noten*, 1, 353, 354, where he points out that the Brāhmaṇa tradition, and that of the Bṛhaddevatā (v. 50-81, with Macdonell's notes), are not to be accepted as real explanations of the Rigveda.

**Taru**, the usual term for 'tree' in classical Sanskrit, never occurs in Vedic literature, except perhaps in one passage of the Rigveda,[1] where Sāyaṇa finds it, and where it can be so translated. But the form (*tarubhiḥ*) is probably to be interpreted otherwise.[2]

[1] v. 44, 5.
[2] Roth, St. Petersburg Dictionary, *s.v.*, cites *tarobhiḥ* in Rv. ii. 39, 3, as a parallel, and so Oldenberg, *Ṛgveda-Noten*, 1, 341.

**Tarukṣa** is the name of a man in the Rigveda[1] who is mentioned along with **Balbūtha**, the **Dāsa**, in a Dāna-stuti, or 'Praise of Gifts.'

[1] viii. 46, 32. *Cf.* Weber, *Indische Studien*, 1, 391; Zimmer, *Altindisches Leben*, 117.

**Tarku**, 'spindle,' is known only in Vedic literature from the mention of it in Yāska's Nirukta (ii. 1) as an example of the transposition of letters, the word being derived, according to him, from the root *kart*, 'to spin.'

**Tarda**, 'borer,' occurs in a hymn of the Atharvaveda[1] enumerating insects that injure grain. Whitney[2] suggests that a kind of mouse or rat may be meant. Roth[3] thought a bird was denoted.

[1] vi. 50, 1. 2.
[2] Translation of the Atharvaveda, 318.
[3] St. Petersburg Dictionary, *s.v.* *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 485.

**Tardman** in the Atharvaveda[1] applies to the hole in the yoke (**Yuga**). In the Śatapatha Brāhmaṇa[2] it designates a hole in a skin.

[1] xiv. 1, 40.
[2] iii. 2, 1, 2; Eggeling, *Sacred Books of the East*, 26, 26, n. 1.

**Tarya** is, according to Sāyaṇa, the name of a man in one passage of the Rigveda.[1] But the verse is hopelessly obscure.[2]

[1] v, 44, 12. *Cf.* Ludwig, Translation of the Rigveda, 3, 158, 159.
[2] Oldenberg, *Ṛgveda-Noten*, 1, 342.

**Talāśa** is the name of a tree in the Atharvaveda.[1] Whitney[2] suggests that it may be the same as *tālīśa* (*Flacourtia cataphracta*).

[1] vi. 15, 3. [2] Translation of the Atharvaveda, 291. *Cf.* Zimmer, *Altindisches Leben*, 62.

**Talpa** is the regular term for 'bed' or 'couch' from the Rigveda and the Atharvaveda[1] onwards.[2] One made of **Udumbara** wood is mentioned in the Taittirīya Brāhmaṇa.[3] The violation of the bed of a Guru, or teacher, is already mentioned in the Chāndogya Upaniṣad,[4] while the adjective *talpya*, 'born in the nuptial couch,' denotes 'legitimate' in the Śatapatha Brāhmaṇa.[5]

[1] Rv. vii. 55, 8; Av. v. 17, 12; xiv. 2, 31. 41.
[2] Taittirīya Saṃhitā, vi. 2, 6, 4; Taittirīya Brāhmaṇa, ii. 2, 5, 3; Pañcaviṃśa Brāhmaṇa, xxiii. 4, 2; xxv. 1, 10.
[3] i. 2, 6, 5.
[4] v. 10, 9.
[5] xiii. 1, 6, 2. *Cf.* Zimmer, *Altindisches Leben*, 154.

**Talava** in the list of victims at the Puruṣamedha, or human sacrifice, in the Yajurveda,[1] denotes a 'musician' of some kind.

[1] Vājasaneyi Saṃhitā, xxx. 20; Taittirīya Brāhmaṇa, iii. 4, 15, 1. *Cf.* Weber, *Indische Streifen*, 1, 83, n. 15.

**Taṣṭṛ** is found in the Rigveda[1] in the sense of 'carpenter,' like **Takṣan**, which is from the same root *takṣ*, 'to fashion.'

[1] i. 61, 4; 105, 18; 130, 4; iii. 38, 1; vii. 32, 20; x. 93, 12; 119, 5. *Cf.* Nirukta, v. 21.

**Tasara** denotes the weaver's 'shuttle' in the Rigveda[1] and the Yajurveda Saṃhitās.[2]

[1] x. 130, 2.

[2] Vājasaneyi Saṃhitā, xix. 83; Maitrāyaṇī Saṃhitā, iii. 11, 9; Kāṭhaka Saṃhitā, xxxviii. 3; Taittirīya Brāhmaṇa, ii. 6, 4, 2.

*Cf.* Zimmer, *Altindisches Leben*, 254.

**Taskara** occurs in the Rigveda[1] and frequently later,[2] denoting 'thief' or 'robber.' It appears to be practically synonymous with **Stena**, in connexion with which it is often mentioned.[3] The Stena and the Taskara are contrasted in the Vājasaneyi Saṃhitā[4] with the **Malimlu**, who is a burglar or house-breaker, while they are highwaymen, or, as the Rigveda[5] puts it, 'men who haunt the woods and risk their lives' (*tanū-tyajā vanar-gū*). In another passage of the Rigveda,[6] however, the dog is told to bark at the Taskara or the Stena, which clearly points to an attempt at house-breaking. The thief goes about at night,[7] and knows the paths[8] on which he attacks his victim. In one passage of the Rigveda[9] the use of cords is mentioned, but whether to bind the thieves when captured, or to bind the

[1] i. 191, 5; vi. 27, 3; vii. 55, 3; viii. 29, 6.

[2] Av. iv. 3, 2; xix. 47, 7; 50, 5; Vājasaneyi Saṃhitā, xi. 77. 78; xii. 62; xvi. 21, etc; Nirukta, iii. 14.

[3] Rv. vii. 55, 3; Av. xix. 47, 7; 50, 5; Vājasaneyi Saṃhitā, xi. 79; xvi. 21, etc.

[4] xi. 79 (the Malimlu is *janeṣu*, 'among men'; the others *vane*, 'in the forest'). *Cf.* for the Malimlu, Taittirīya Saṃhitā, vi. 3, 2, 6; Atharvaveda, xix. 49, 10.

[5] x. 4, 6.

[6] vii. 55, 3.

[7] Rv. i. 191, 5.

[8] Rv, viii. 29, 6.

[9] x. 4, 6.

victim, is not clear.[10] The Atharvaveda[11] refers to the Stena and the Taskara as cattle and horse thieves.[12]

**Tāyu** was another name for thief, perhaps of a less distinguished and more domestic character than the highwayman, for though he is referred to as a cattle-thief,[13] he is also alluded to as a stealer of clothes (*vastra-mathi*)[14] and as a debtor.[15] In one passage the Tāyus are said to disappear at the coming of dawn (which is elsewhere called *yāvayad-dveṣas*, 'driving away hostile beings,' and *ṛta-pā*, 'guardian of order'), like the stars of heaven (*nakṣatra*).[16]

In the Śatarudriya litany of the Vājasaneyi Saṃhitā[17] Rudra is called lord of assailers (*ā-vyādhin*), thieves (*stena*), robbers (*taskara*), pickpockets (*stāyu*), stealers (*muṣṇant*), and cutters (*vi-kṛnta*); and designations of sharpers (*gṛtsa*) and bands (*gaṇa, vrāta*), apparently of robbers, are mentioned.[18] It is therefore not surprising that the Rigveda[19] should contain many prayers for safety at home or on the way, or that the Atharvaveda should devote several hymns to night[20] chiefly for protection against the evil doings of thieves and robbers.

Pischel[21] suggests that in one passage of the Rigveda[22] **Vasiṣṭha** is represented as a burglar, but he admits that, since Vasiṣṭha was attacking the house of his father Varuṇa, he was only seeking to obtain what he may have regarded as his own. But the interpretation of the hymn is not certain.[23]

Sāyaṇa's explanation of one passage of the Rigveda,[24] as

[10] Zimmer, *Altindisches Leben*, 178, n.

[11] xix. 50, 5. *Cf.* Rv. x. 97, 10 (*stena*).

[12] Whitney, Translation of the Atharvaveda, 984.

[13] Rv. i. 65, 1; vii. 86, 5.

[14] Rv. iv. 38, 5.

[15] Rv. vi. 12, 5. No doubt this theft is the result of despair at being in debt, which might lead to loss of liberty (Ṛṇa).

[16] Rv. i. 50, 2. *Cf.* Macdonell, *Vedic Mythology*, p. 47.

[17] xvi. 20. 21. *Cf.* Taittirīya Saṃhitā, iv. 5, 4, 1; Kāṭhaka Saṃhitā, xvii. 13; Maitrāyaṇī Saṃhitā, ii. 9, 4.

[18] xvi. 25.

[19] i. 129, 9; ii. 23, 16; vi. 24, 10; 41, 5; 51, 15; x. 63, 16.

[20] Av. xix. 47-50.

[21] *Vedische Studien*, 2, 55, 56. Contrast 1, 106.

[22] Rv. vii. 55.

[23] *Cf.* Aufrecht, *Indische Studien*, 4, 337 *et seq.*; Lanman, *Sanskrit Reader*, 370; Zimmer, *Altindisches Leben*, 308; Bṛhaddevatā, vii. 11 *et seq.*, with Macdonell's notes.

[24] vi. 54, 1.

referring to professional cattle-trackers, like the Khojis of the Panjab, seems quite probable.[25]

The punishment of thieves appears primarily to have been left to the action of the robbed. The practice of binding them in stocks[26] seems clearly referred to. But later, at any rate—and in all probability earlier also, as in other countries—a more severe penalty could be exacted, and death inflicted by the king.[27] There is no hint in Vedic literature of the mode of conviction; a fire ordeal is not known to the Atharvaveda,[28] and the ordeal known to the Chāndogya Upaniṣad[29] is not said to be used in the case of theft. No doubt the stolen property was recovered by the person robbed if he could obtain it. Nothing is known as to what happened if the property had passed from the actual thief into the possession of another person.

[25] Zimmer, *op. cit.*, 182, 183, citing Elliot, *Memoirs*, 1, 276; Jolly, *Recht und Sitte*, 123.

[26] *Cf.* Rv. i. 24, 13. 15; vii. 86, 5; Av. vi. 63, 3=84, 4; 115, 2. 3; 121; xix. 47, 9; 50, 1, all of which passages are cited by Zimmer, 181, 182, to prove this practice. But it must be noted that Rv. vii. 86, 5, alone is not at all conclusive evidence, though Av. xix. 47, 9; 50, 1 (*drupade āhan*), probably mean the same thing. Whitney, Translation of the Atharvaveda, 976, 983, renders the passages as referring to casting a thief into a snare, and Pischel, *Vedische Studien*, 1, 106, makes Rv. vii. 86, 5, refer to the cattle-thief (*paśu-tṛp*) taking away the rope from the calf he means to steal. For Rv. x. 4, 6, see above, n. 10. The German and Slavonic parallels cited by Zimmer, 182, n., support his view. See also for a similar punishment in case of debt, Ṛṇa.

[27] Gautama Dharma Sūtra, xii. 43-45; Āpastamba Dharma Sūtra, i. 9, 25, 4. 5; Jolly, *op. cit.*, 124.

[28] Av. ii. 12 was so interpreted by Schlagintweit, *Die Gottesurtheile der Inder*, 9 *et seq.* (1866); Weber, *Indische Studien*, 13, 164 *et seq.*; Ludwig, Translation of the Rigveda, 3, 445; Zimmer, 183 *et seq.*; but see Bloomfield, *American Journal of Philology*, 11, 330 *et seq.*; *Hymns of the Atharvaveda*, 294-296; Whitney, Translation of the Atharvaveda, 54; Grill, *Hundert Lieder*,[2] 47, 85; Jolly, *op. cit.*, 146.

[29] vi. 16; Jolly, *loc. cit.*

**Tastuva**, or **Tasruva**, as the Paippalāda recension has it, is the name of a remedy against snake poison, and is mentioned along with **Tābuva** in the Atharvaveda.[1]

[1] v. 13, 10. 11. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 428; Whitney, Translation of the Atharvaveda, 244.

**Tājad-bhaṅga** ('easily broken') is apparently the name of a tree or plant in the Atharvaveda.[1] The Kauśika Sūtra[2] treats it as a compound word, and its commentator makes it out to be the castor-oil plant (*eraṇḍa*). Whitney,[3] however, treats the expression as two separate words, and thinks that the passage means 'may they be broken suddenly (*tājat*) like hemp (*bhaṅga*).'

[1] viii. 8, 3 (a battle hymn).
[2] xvi. 14. *Cf.* Bloomfield's edition, xliv; *Hymns of the Atharvaveda*, 583, 584; Caland, *Altindisches Zauberritual*, 35; Lanman in Whitney, Translation of the Atharvaveda, 502; Zimmer, *Altindisches Leben*, 72.
[3] *Op. cit.*, 504.

**Tāṇḍa** seems to be the name of a sage to whose school belonged the Tāṇḍa Brāhmaṇa mentioned in the Lāṭyāyana Śrauta Sūtra.[1]

[1] vii. 10, 17. *Cf.* Weber, *Indische Studien*, 1, 49.

**Tāṇḍa-vinda**, or **Tāṇḍa-vindava**, is the name of a teacher mentioned in the Śāṅkhāyana Āraṇyaka.[1]

[1] viii. 10. The manuscripts differ as to the form of the name.

**Tāṇḍi** occurs as the name of a pupil of **Bādarāyaṇa** in the Vaṃśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.[1]

[1] See Konow's Translation, 80, n. 2.

**Tāṇḍya** is the name of a teacher in the Śatapatha Brāhmaṇa,[1] quoted on a point bearing on the Agniciti, or piling of the sacred fire. He is also mentioned in the Vaṃśa Brāhmaṇa.[2] The Tāṇḍya Mahābrāhmaṇa or Pañcaviṃśa Brāhmaṇa[3] of the Sāmaveda represents the school of the Tāṇḍins.

[1] vi. 1, 2, 25. *Cf.* Lévi, *La Doctrine du Sacrifice*, 140.
[2] Weber, *Indische Studien*, 4, 373, 384.
[3] Edited in the *Bibliotheca Indica* Series, 1869-74. See Weber, *Indian Literature*, 66 *et seq.*, 74, 133; Macdonell, *Sanskrit Literature*, 203, 210; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 23 *et seq.*

**Tāta**, apparently 'dada's boy,' an affectionate term of address by a father (*cf.* **Tata**) to a son, is found in the Brāhmaṇas,[1] occurring in the vocative only. But in the sense of 'father,' through confusion with Tata, it occurs also as early as the Aitareya Āraṇyaka.[2]

[1] Aitareya Brāhmaṇa, vii. 14, 4; Bṛhadāraṇyaka Upaniṣad, vi. 1, 6; Chāndogya Upaniṣad, iv. 4, 2.

[2] i. 3, 3, where Tata and Tāta are given as variant forms of the address of the child to the father. Little, *Grammatical Index*, 75, takes Tāta to mean 'father' primarily, but this seems unlikely.

*Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 449, 454.

**Tādurī** is mentioned in a verse of the Atharvaveda[1] together with the female frog (**Maṇḍūkī**). Some similar animal must be meant,[2] but Roth,[3] with the commentator Durga on the Nirukta,[4] regards the word as an adjective describing the frog.

[1] iv. 15, 14.

[2] Whitney, Translation of the Atharvaveda, 175.

[3] St. Petersburg Dictionary, *s.v.*, where he suggests *tāḍurī*, from the root *taḍ*, 'beat,' with the sense of 'splashing.'

[4] ix. 7.

1. **Tānva** in an obscure passage of the Rigveda[1] seems to mean a 'legitimate son,' who is said not to leave the heritage (*riktha*) of his father to his sister (*jāmi*). The exact meaning is probably unascertainable,[2] but the passage may convey a statement of what was no doubt the fact, that the daughter had no share in the paternal inheritance; her brother had to provide for her during her life if she remained unmarried, but she had no independent portion.[3] (See **Dāya.**)

[1] iii. 31, 2.

[2] *Cf.* Griffith, *Hymns of the Rigveda*, 1, 348; Oldenberg, *Ṛgveda-Noten*, 1, 240; Geldner, *Vedische Studien*, 3, 34.

[3] *Cf.* Jolly, *Recht und Sitte*, 87, for the modern law of the Panjab.

2. **Tānva** appears to be a patronymic, 'descendant of Tanva,' in a verse of the Rigveda.[1] Ludwig[2] thinks that it is the patronymic of **Duḥśīma**, who is mentioned in the preceding verse, but this is uncertain.

[1] x. 93, 15.

[2] Translation of the Rigveda, 3, 166.

1. **Tāpasa**, 'ascetic,' is not found in Vedic literature till the Upaniṣads.[1]

[1] Bṛhadāraṇyaka Upaniṣad, iv. 3, 22. *Cf.* Fick, *Die sociale Gliederung*, 40.

2. **Tāpasa** is a name of **Datta** who was Hotṛ priest at the snake festival described in the Pañcaviṃśa Brāhmaṇa (xxv. 15).

**Tābuva** is the name in the Atharvaveda[1] of a remedy against snake poison. The Paippalāda recension has Tāvuca instead. Weber[2] thinks that the original form was Tāthuva, from the root *sthā*, 'stand,' and that it meant 'stopping'; but this is hardly probable.[3]

[1] v. 13, 10.
[2] Proceedings of the Berlin Academy, 1896, 681.
[3] Barth, *Revue de l'Histoire des Religions*, 39, 26. *Cf.* Whitney, Translation of the Atharvaveda, 244; Bloomfield, *Hymns of the Atharvaveda*, 428.

**Tāyādara**, 'belonging to the **Tayādara**' (Av. vi. 72, 2).

**Tāyu**, 'thief,' is mentioned several times in the Rigveda.[1] See **Taskara**.

[1] i. 50, 2; 65, 1; iv. 38, 5; v. 15, 5; 52, 12; vi. 12, 5; vii. 86, 5 (*paśu-tṛṭ*, 'cattle-thief,' see Pischel, *Vedische Studien*, 1, 106).

**Tārakā** is found several times in the Atharvaveda[1] denoting a star. The masculine form Tāraka occurs in the Taittirīya Brāhmaṇa.[2]

[1] ii. 8, 1; iii. 7, 4; vi. 121, 3; xix. 49, 8. [2] i. 5, 2, 5.

**Tārukṣya** is the name of a teacher in the Aitareya[1] and Śāṅkhāyana Āraṇyakas.[2] In the former passage Tārkṣya is a variant reading, and in the latter Tārkṣya is read, but this is probably only due to confusion with Tārkṣya, the reputed author of a Rigvedic hymn.[3]

[1] iii. 1, 6.
[2] vii. 19.
[3] Aitareya Āraṇyaka, i. 5, 2, with Keith's note; Sāṅkhāyana Srauta Sūtra xi. 14, 28; xii. 11, 12; Āśvalāyana Srauta Sūtra, ix. 1.

**Tārkṣya** is mentioned in the Rigveda[1] as a divine steed, apparently the sun conceived as a horse.[2] But Foy,[3] judging by the name, apparently a patronymic of **Tṛkṣi**, who is known from the Rigveda[4] onwards as a descendant of **Trasadasyu**, thinks that a real steed, the property of Tṛkṣi, is meant; but this is not very probable.[5] See also **Tārukṣya**.

[1] i. 89, 6; x. 178.
[2] Macdonell, *Vedic Mythology*, p. 149.
[3] Kuhn's *Zeitschrift*, 11, 366, 367.
[4] viii. 22, 7.
[5] In Khila, ii. 4, 1, Tārkṣya is represented as a bird (*vāyasa*), also a symbol of the sun. In the Vājasaneyi Saṃhitā, xv. 18, he is mentioned with Ariṣṭanemi, originally an epithet of his (Rv. i. 89, 6; x. 178, 1), as a person, and in the Śatapatha Brāhmaṇa, xiii. 4, 3, 13, he appears as Vaipaśyata (Vaipaścita in Āśvalāyana Śrauta Sūtra, x. 7), king of the birds (*cf.* Eggeling, *Sacred Books of the East*, 44, 369).

**Tārpya** denotes, in the Atharvaveda[1] and later,[2] a garment made of some material, the nature of which is uncertain. The commentators on the Kātyāyana Śrauta Sūtra and the Śatapatha Brāhmaṇa[3] suggest that a linen garment, or one thrice soaked in ghee, or one made of the *tṛpā* or of the *triparṇa* plant, is meant: it is doubtful whether the sense was known even to the author of the Brāhmaṇa himself. Goldstücker's[4] rendering of the word is 'silken garment,' which Eggeling[5] is inclined to accept.[6]

[1] xviii. 4, 31.
[2] Taittirīya Saṃhitā, ii. 4, 11, 6; Taittirīya Brāhmaṇa, i. 3, 7, 1; 7, 6, 4; Pañcaviṃśa Brāhmaṇa, xxi. 1; Śatapatha Brāhmaṇa, v. 3, 5, 20; Kātyāyana Śrauta Sūtra, xv. 5, 7 *et seq.*; Śāṅkhāyana Śrauta Sūtra, xvi. 12, 19.
[3] v. 3, 5, 20. *Cf.* Kātyāyana, *loc. cit.*; Sāyaṇa on Av., *loc. cit.*; Whitney, Translation of the Atharvaveda, 879.
[4] Dictionary, *s.v. abhiṣecanīya*.
[5] *Sacred Books of the East*, 41, 85, n. 1.

**Tārṣṭāgha**, a species of tree, is mentioned in the Kauśika Sūtra,[1] while the adjective formed from it, *tārṣṭāghī*, 'derived from the Tārṣṭāgha tree,' is found in the Atharvaveda.[2] Weber[3] thinks that the *sarṣapa*, or mustard plant, is meant.

[1] xxv. 23.
[2] v. 29, 15. *Cf.* Whitney's note in his Translation of the Atharvaveda.
[3] *Indische Studien*, 18, 280. *Cf.* Zimmer, *Altindisches Leben*, 62.

**Titaü**[1] is found once in the Rigveda[2] denoting a 'sieve,' or perhaps 'winnowing fan,' which was used for purifying corn (*saktu*).

[1] On the peculiar form of this word, *cf.* Macdonell, *Vedic Grammar*, 20, 3.

[2] x. 71, 2. *Cf.* Zimmer, *Altindisches Leben*, 238.

**Tittira, Tittiri**, is the name of the partridge in the later Saṃhitās[1] and the Brāhmaṇas,[2] being presumably an onomatopoetic formation. The bird is described as having variegated plumage (*bahu-rūpa*). It is usually associated with the **Kapiñjala** and **Kalaviṅka.**

[1] Taittirīya Saṃhitā, ii. 5, 1, 2; v. 5, 16, 1; Maitrāyaṇī Saṃhitā, ii. 4, 1; Kāṭhaka Saṃhitā, xii. 10; Vājasaneyi Saṃhitā, xxiv. 30. 36. The form Tittira occurs in the Maitrāyaṇī Saṃhitā, iii. 14, 1.

[2] Śatapatha Brāhmaṇa, i. 6, 3, 5; v. 5, 4, 6; Jaiminīya Brāhmaṇa, ii. 154, 6 (Oertel, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 181).

*Cf.* Zimmer, *Altindisches Leben*, 91; Schrader, *Prehistoric Antiquities*, 251.

**Tithi**, as the name of a lunar day, the thirtieth part of a lunar month of rather over twenty-seven days, is only found in the later Sūtras,[1] being completely unknown to the Brāhmaṇas, in which the only day is the natural one.[2] See **Māsa.**

[1] Gobhila Gṛhya Sūtra, i. 1, 13; ii. 8, 12. 20; Śāṅkhāyana Gṛhya Sūtra, i. 25; v. 2, etc.

[2] Thibaut, *Astronomie, Astrologie und Mathematik*, 7, 8.

**Timirgha Daure-śruta** ('descendant of Dūreśruta') is mentioned as Agnīdh ('fire-kindling') priest at the snake sacrifice described in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 15. *Cf.* Weber, *Indische Studien*, 1, 35.

**Tiraśca** is read in some manuscripts of the Atharvaveda[1] in the description of the Vrātya's throne (**Āsandī**), meaning 'the cross-pieces.' But the reading should be *tiraścye*, which is adjectival, and is used in the same sense.

[1] xv. 3, 5. *Cf.* Whitney, Translation of the Atharvaveda, 776; Keith, *Śāṅkhāyana Āraṇyaka*, 19, n. 3.

**Tiraśca-rāji,**[1] **Tiraści-rāji,**[2] **Tiraścīna-rāji,**[3] are variant forms of a name for 'snake' (lit., 'striped across'), found in the later Saṃhitās.

[1] Taittirīya Saṃhitā, v. 5, 10, 2; Zimmer, *Altindisches Leben*, 94, 95, reports this form from the Av., but the text and Roth (St. Petersburg Dictionary, *s.v.*) read *tiraści-rāji* there.

[2] Av. iii. 27, 2; vi. 56, 2; vii. 56, 1; x. 4, 13; xii. 3, 56.

[3] Maitrāyaṇī Saṃhitā, ii. 13, 21; Śāṅkhāyana Āraṇyaka, xii. 27.

*Cf.* Bloomfield, *Hymns of the Atharvaveda*, 488, 553; Keith, *Śāṅkhāyana Āraṇyaka*, 68, n. 2; Weber, *Indische Studien*, 17, 295-297.

**Tiraścī** is, according to the Anukramaṇī, the author of a Rigvedic hymn[1] in which he appeals to Indra to hear his call. The Pañcaviṃśa Brāhmaṇa[2] adopts this view of the name, and mentions a Tiraścī Āṅgirasa. But Roth[3] thinks that the word is not a proper name at all.

[1] viii. 95, 4.

[2] xii. 6, 12.

[3] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 115. *Cf.* Ludwig, Translation of the Rigveda, 5, 187; Hopkins, *Journal of the American Oriental Society*, 17, 90; Macdonell, *Vedic Grammar*, p. 273.

**Tiraścīna-vaṃśa,** 'cross-beam,' is used to denote a 'bee-hive' in the Chāndogya Upaniṣad.[1] See also **Vaṃśa.**

[1] iii. 1, 1. *Cf.* Little, *Grammatical Index*, 75.

**Tirindira** is mentioned in a Dānastuti, or 'Praise of Gifts,' in the Rigveda[1] as having, along with **Parśu,** bestowed gifts on the singer. In the Śāṅkhāyana Śrauta Sūtra[2] this statement is represented by a tale that the Kaṇva Vatsa obtained a gift from Tirindira Pāraśavya, Tirindira and Parśu being in this version thus treated as one and the same man. Ludwig[3] sees in the Rigvedic passage a proof that the Yadus had gained a victory over Tirindira, and gave a part of the booty to the singers; but there is no proof whatever of the correctness of this interpretation, which Zimmer[4] shows to be most unlikely. Yadu princes must be meant by Tirindira and

[1] viii. 6, 46-48.

[2] xvi. 11, 20.

[3] Translation of the Rigveda, 3, 160, 161; 5, 142.

[4] *Altindisches Leben*, 136, 137.

Parśu, though Weber[5] thinks that the singers were Yadus, not the princes. The latter he holds to have been Iranian (*cf.* Τιρίβαζος, and see **Parśu**), and he thinks that in this there is evidence of continual close relations between India and Iran. This is perfectly possible, but the evidence for it is rather slight.

[5] *Indische Studien*, 4, 356, n.; *Indian Literature*, 3, 4; *Episches im vedischen Ritual*, 37, 38.

[6] For the recent controversy as to Iranian names found at Boghaz-kiöi, *cf.* Jacobi, *Journal of the Royal Asiatic Society*, 1909, 721 *et seq.*; Oldenberg, *ibid.*, 1095-1100; Keith, *ibid.*, 1100-1106; Sayce, *ibid.*, 1106, 1107; Kennedy, *ibid.*, 1107-1119. Hillebrandt, *Vedische Mythologie*, 1, 94 *et seq.*, argues in favour of an early connexion of Iranians and Indians in Arachosia, where he places part of the action of the Rigveda. Hopkins, *Journal of the American Oriental Society*, 17, 16, 277, holds that traces of Iranian connexion are signs of late date; Arnold, *ibid.*, 18, 205 *et seq.*, opposes this view.

**Tirīṭa**[1] is found in the Atharvaveda[2] in the adjectival derivative *tirīṭin* used of a demon, and presumably meaning 'adorned with a tiara.'

[1] Meaning, according to later native lexicographers, 'head-dress' or 'diadem.'

[2] viii. 6, 7. *Cf.* Zimmer, *Altindisches Leben*, 265; Whitney, Translation of the Atharvaveda, 495.

**Tirya** occurs in the Atharvaveda[1] as an epithet of **Karambha**, 'gruel.' It is probably equivalent to *tilya*, 'made of sesamum,' as rendered by Roth[2] and Whitney,[3] but *tiriya* is read by Roth[4] in the Rāja-nighaṇṭu as a kind of rice.

[1] iv. 7, 3.

[2] St. Petersburg Dictionary, *s.v.*

[3] Translation of the Atharvaveda, 155.

[4] See Whitney, *loc. cit.*, with Lanman's additional note. Bloomfield, *Hymns of the Atharvaveda*, 377, construes the adjective with *viṣam*, and renders 'the poison which comes in a horizontal direction' (*cf. tiryañc*). Grill, *Hundert Lieder*,[2] 121, amends to *atiriya*, 'overflowing.'

*Cf.* Zimmer, *Altindisches Leben*, 270; Ludwig, Translation of the Rigveda, 3, 201.

**Tiryañc Āṅgirasa** is mentioned as a seer of Sāmans, or Chants, in the Pañcaviṃśa Brāhmaṇa.[1] The name is doubtless feigned.

[1] xii. 6, 12. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 160.

**Tila** denotes in the Atharvaveda[1] and later[2] the sesamum plant, and particularly its grains, from which a rich oil (**Taila**) was extracted. It is often[3] mentioned in connexion with **Māṣa,** 'kidney bean.' The Taittirīya Saṃhitā[4] attributes the bean and the sesamum to the winter (*hemanta*) and the cool (*śiśira*) seasons. The stalk of the sesamum plant (*tila-piñjī*,[5] *til-piñja*[6]) was used for fuel, and the seed was boiled in the form of porridge (*tilaudana*[7]) for food.

[1] ii. 8, 3; vi. 140, 2; xviii. 3, 69; 4, 32.
[2] Taittirīya Saṃhitā, vii. 2, 10, 2; Maitrāyaṇī Saṃhitā, iv. 3, 2; Vājasaneyi Saṃhitā, xviii. 12; Śatapatha Brāhmaṇa, ix. 1, 1, 3, etc.
[3] Av. vi. 140, 2; Vājasaneyi Saṃhitā, *loc. cit.*; Bṛhadāraṇyaka Upaniṣad, vi. 3, 22; Chāndogya Upaniṣad, v. 10, 6, etc.
[4] *Loc. cit.*
[5] Av. ii. 8, 3.
[6] Av. xii. 2, 54.
[7] Bṛhadāraṇyaka Upaniṣad, vi. 4, 16; Śāṅkhāyana Āraṇyaka, xii. 8.
*Cf.* Zimmer, *Altindisches Leben*, 240.

**Tilvaka** is mentioned in the Śatapatha Brāhmaṇa[1] as a tree (*Symplocos racemosa*), near which it is inauspicious to construct a grave. The adjectival derivative *tailvaka*, 'made of the wood of the Tilvaka,' is found in the Maitrāyaṇī Saṃhitā,[2] and is employed to describe the *yūpa*, or sacrificial post, in the Ṣaḍviṃśa Brāhmaṇa.[3]

[1] xiii. 8, 1, 16. [2] iii. 1, 9. [3] iii. 8.

**Tiṣya** occurs twice in the Rigveda,[1] apparently as the name of a star,[2] though Sāyaṇa takes it to mean the sun. It is doubtless identical with the Avestan Tistrya. Later it is the name of a lunar mansion: see **Nakṣatra.**

[1] v. 54, 13; x. 64, 8 (with Kṛśānu as an archer).
[2] Weber, *Naxatra*, 2, 290; Zimmer, *Altindisches Leben*, 355; Max Müller, *Sacred Books of the East*, 32, 331; Keith, *Śāṅkhāyana Āraṇyaka*, 77, n. 1.

**Tiṣṛ-dhanva,** 'a bow with three (arrows),' is mentioned as a gift to the priest at the sacrifice in the Taittirīya Saṃhitā[1] and in the Brāhmaṇas.[2]

[1] i. 8, 19, 1.
[2] Taittirīya Brāhmaṇa, i. 8, 3, 4; ii. 7, 9, 2; Satapatha Brāhmaṇa, xi. 1, 5, 10; xiv. 1, 1, 7.

**Tugra** appears in the Rigveda[1] as the name of the father of **Bhujyu**, a protégé of the Aśvins, who is accordingly called Tugrya[2] or Taugrya.[3] A different Tugra seems to be referred to in other passages of the Rigveda[4] as an enemy of Indra.

[1] i. 116, 3; 117, 14; vi. 62, 6.
[2] Rv. viii. 3, 23; 74, 14.
[3] Rv. i. 117, 15; 118, 6; 182, 5. 6; viii. 5, 22; x. 39, 4.
[4] vi. 20, 8; 26, 4; x. 49, 4. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 328, 329; Ludwig, Translation of the Rigveda, 3, 157.

**Tugrya** occurs in the Rigveda as a patronymic of **Bhujyu**,[1] but also in a passage[2] in which no reference to Bhujyu appears to be meant, and in which it may mean 'a man of the house of Tugra.' A similar sense seems to occur in the locative plural feminine in the Rigveda,[3] where (supplying *vikṣu*) the meaning must be 'among the Tugrians.' This explanation may also apply to the epithet of Indra[4] or Soma,[5] *tugryā-vṛdh*, 'rejoicing among the Tugrians.'

[1] Who is also called *Tugrasya sūnu*, Rv. vi. 62, 6. *Cf.* the use of *Pajriya* and perhaps *Kṛṣṇiya* in the patronymic sense without Vṛddhi.
[2] viii. 32, 20.
[3] i. 33, 15. *Cf.* Griffith, *Hymns of the Rigveda*, 1, 47.
[4] viii. 45, 29; 99, 7.
[5] viii. 1, 15, where, however, Roth, St. Petersburg Dictionary, *s.v.*, suggests an alteration to make it refer to Indra.
*Cf.* Zimmer, *Altindisches Leben*, 128.

**Tuc** in the Rigveda[1] occasionally occurs denoting 'children.' Tuj occurs rather more often in the same sense.[2] *Cf.* **Tanaya** and **Toka.**

[1] viii. 18, 18; 27, 14; vi. 48, 9.
[2] iii. 45, 4; iv. 1, 3; v. 41, 9; viii. 4, 15.

**Tuji** is the name in the Rigveda[1] of a protégé of Indra, who in another hymn[2] appears to be called Tūtuji.

[1] vi. 26, 4; x. 49, 4.
[2] vi. 20, 8. *Cf.* Ludwig, Translation of the Rigveda, 3, 156; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 328.

**Tumiñja Aupoditi** is mentioned in the Taittirīya Saṃhitā (i. 7, 2, 1) as a Hotṛ priest at a Sattra, or 'sacrificial session,' and as having been engaged in a discussion with **Suśravas.**

**Tura Kāvaṣeya** is mentioned in the Vaṃśa (list of teachers) at the end of the tenth book of the Śatapatha Brāhmaṇa[1] as the source of the doctrine set forth in that book, and as separated, in the succession of teachers, from **Śāṇḍilya** by **Yajñavacas** and **Kuśri.** In the same Brāhmaṇa[2] he is quoted by Śāṇḍilya as having erected a fire-altar on the **Kārotī.** In the Aitareya Brāhmaṇa[3] he appears as a Purohita, or 'domestic priest,' of **Janamejaya Pārikṣita,** whom he consecrated king. In the Bṛhadāraṇyaka Upaniṣad[4] and a Khila[5] he appears as an ancient sage. Oldenberg,[6] no doubt rightly, assigns him to the end of the Vedic period. He is probably[7] identical with Tura, the *deva-muni,* 'saint of the gods,' who is mentioned in the Pañcaviṃśa Brāhmaṇa.[8]

[1] x. 6, 5, 9.
[2] ix. 5, 2, 15.
[3] iv. 27; vii. 34; viii. 21.
[4] vi. 5, 4 (Kāṇva, not in Mādhyaṃdina).
[5] i. 9, 6; Scheftelowitz, *Die Apokryphen des Ṛgveda,* 65, 190.
[6] *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* 42, 239.
[7] So the St. Petersburg Dictionary, *s.v.*
[8] xxv. 14, 5. See Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences,* 15, 68.
*Cf.* Weber, *Indische Studien,* 1, 203, n.; *Indian Literature,* 120, 131; Eggeling, *Sacred Books of the East,* 43, xviii.

**Tura-śravas** is the name of a seer mentioned in the Pañcaviṃśa Brāhmaṇa[1] as having pleased Indra by two Sāmans (Chants) of his composition. Indra in return appears to have given him the oblation of the **Pārāvatas** on the **Yamunā.**

[1] ix. 4, 10. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences,* 15, 53; Max Müller, *Sacred Books of the East,* 32, 316.

**Turya-vāh,** masc.; **Turyauhī,** fem., 'a four-year-old ox or cow,' is mentioned in the later Saṃhitās.[1]

[1] Taittirīya Saṃhitā, iv. 3, 3, 2; Maitrāyaṇī Saṃhitā, iii. 11, 11; 13, 17; Vājasaneyi Saṃhitā, xiv. 10; xviii. 26, etc.

**Turva** occurs only once in the Rigveda (x. 62, 10), doubtless as a name of the **Turvaśa** people or king.

**Turvaśa** occurs frequently in the Rigveda as the name of a man or of a people, usually in connexion with **Yadu.** The two words usually occur in the singular without any connecting particle, *Turvaśa Yadu* or *Yadu Turvaśa.*[2] In a plural form the name Turvaśa occurs once with the Yadus,[3] and once alone[4] in a hymn in which the singular has already been used. In one passage[5] the dual *Turvaśā-Yadū* actually occurs, and in another[6] *Yadus Turvaś ca,* 'Yadu and Turva.' In other passages[7] Turvaśa appears alone, while in one[8] Turvaśa and Yādva occur.

From these facts Hopkins[9] deduces the erroneousness of the ordinary view,[10] according to which Turvaśa is the name of a tribe, the singular denoting the king, and regards Turvaśa as the name of the Yadu king. But the evidence for this is not conclusive. Without laying any stress on the argument based on the theory[11] that the 'five peoples' of the Rigveda are the **Anus, Druhyus,** Turvaśas, Yadus, and **Pūrus,** it is perfectly reasonable to hold that the Turvaśas and Yadus were two distinct though closely allied tribes. Such they evidently were to the seers of the hymns which mention in the dual the *Turvaśā-Yadū* and speak of *Yadus Turvaś ca.* This explanation also suits best the use of the plural of Turvaśa in two Rigvedic hymns.

In the Rigveda the chief exploit of Turvaśa was his participation in the war against **Sudās,** by whom he was defeated.[12] Hopkins[13] suggests that he may have been named Turvaśa because of his fleet (*tura*) escape from the battle. His escape

[1] i. 36, 18; 54, 6; 174, 9; vi. 20, 12; 45, 1; viii. 4, 7; 7, 18; 9, 14; 45, 27; x. 49, 8. In vii. 18, 6, Turvaśa is joined with Yakṣu, apparently a contemptuous variant of Yadu (Hopkins, *Journal of the American Oriental Society,* 15, 261). *Cf.* **Tṛtsu.**

[2] v. 31, 8.

[3] i. 108, 8.

[4] viii. 4, 18; singular with Ānava in viii. 4, 1.

[5] iv. 30, 17.

[6] x. 62, 10. *Cf.* Ludwig, Translation of the Rigveda, 3, 166; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* 42, 220, n. 1.

[7] i. 4, 77; vi. 27, 7. *Cf.* viii. 4, 1.

[8] vii. 19, 8.

[9] *Op. cit.,* 258 *et seq.*

[10] Zimmer, *Altindisches Leben,* 122, 124; Oldenberg, *Buddha,* 404; Ludwig, *op. cit.,* 153; Macdonell, *Vedic Mythology,* p. 64; *Sanskrit Literature,* 153 *et seq.,* etc.

[11] Zimmer, 122, 124; Macdonell, 153, 154.

[12] vii. 18, 6.

[13] *Op. cit.,* 264.

may have been assisted by Indra, for in some passages[14] Indra's aid to Turvaśa (and) Yadu is referred to; it is also significant that the Anu, and apparently the Druhyu, kings are mentioned as having been drowned in the defeat, but not the Turvaśa and Yadu kings, and that Turvaśa appears in the eighth book of the Rigveda as a worshipper of Indra with the Anu prince, the successor, presumably, of the one who was drowned.[15] Griffith,[16] however, proposes to refer these passages to a defeat by Turvaśa and Yadu of Arṇa and Citraratha on the **Sarayu**;[17] but the evidence for this is quite inadequate.

Two passages of the Rigveda[18] seem to refer to an attack by Turvaśa and Yadu on **Divodāsa**, the father of Sudās. It is reasonable to suppose that this was an attack of the two peoples on Divodāsa, for there is some improbability of the references being to the Turvaśa, who was concerned in the attack on Sudās, the son.

*Zimmer*[19] considers that the Turvaśas were also called **Vṛcīvants.** This view is based on a hymn[20] in which reference is made to the defeat of the Vṛcīvants on the **Yavyāvatī** and **Hariyūpīyā** in aid of Daivarāta, and of Turvaśa in aid of **Sṛñjaya**, the latter being elsewhere[21] clearly the son of Devarāta. But as this evidence for the identification of the Turvaśas with the Vṛcīvants is not clear, it seems sufficient[22] to assume that they were allies.

Later, in the Śatapatha Brāhmaṇa,[23] the Turvaśas appear as allies of the Pañcālas, Taurvaśa horses, thirty-three in number, and armed men, to the number of 6,000, being mentioned.[24] But otherwise the name disappears: this lends

[14] Rv. i. 174, 9; iv. 30, 17; v. 31, 8; viii. 4, 7.

[15] Hopkins, 265.

[16] *Hymns of the Rigveda*, 1, 433, n.

[17] The hymn is a late one, and the connexion of verse 18, where Arṇa and Citraratha are mentioned, is obscure. *Cf.* Hopkins, 259.

[18] vi. 45, 1; ix. 61, 2 (where Divodāsa is mentioned); vii. 19, 8 (where he appears as Atithigva).

[19] *Op. cit.*, 124.

[20] vi. 27, 5-7.

[21] iv. 15, 4.

[22] Oldenberg, *Buddha*, 404, n. *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 105.

[23] xiii. 5, 4, 16.

[24] The sense is obscure. The St. Petersburg Dictionary takes it apparently as 6,033 horses (of armed warriors); Eggeling, *Sacred Books of the East*, 44, 400, prefers to understand it as 33 horses and 6,000 men; Oldenberg, *loc. cit.*, takes it as 6,033 warriors. Harisvāmin's Commentary, cited by Eggeling, is obscure.

probability to Oldenberg's conjecture[25] that the Turvaśas became merged in the **Pañcāla** people. Hopkins[26] considers that in the Śatapatha passage the horses were merely named from the family of Turvaśa; but this view is less likely, since it ignores the difficulty involved in the reference to the men.

It is impossible to be certain regarding the home of the Turvaśas at the time of their conflict with Sudās. They apparently crossed the **Paruṣṇī**,[27] but from which side is disputed. The view of Pischel[28] and Geldner,[29] that they advanced from the west towards the east, where the **Bharatas** were (see **Kuru**), is the more probable.

[25] *Buddha*, 404.

[26] *Op. cit.*, 258, n. *Cf.* Weber, *Indische Studien*, 1, 220.

[27] Rv. vii. 18.

[28] *Vedische Studien*, 2, 218. *Cf.* Zimmer, *Altindisches Leben*, 126.

[29] *Vedische Studien*, 3, 152. If in Rv. viii. 20, 24, *turvaśa* is read with Ludwig for *tūrvatha*, they are connected with the **Sindhu**.

*Cf.* Oldenberg, *Religion des Veda*, 167; Muir, *Sanskrit Texts*, 5, 286; Bergaigne, *Religion Védique*, 2, 354 *et seq.*

**Turvīti** is mentioned several times in the Rigveda, both in association with Vayya[1] and alone.[2] In three passages[3] reference is made to Indra aiding him over a flood. Ludwig[4] has conjectured that he was king of the Turvaśas and Yadus. But there is no sufficient evidence for this view, though presumably he was of the Turvaśa tribe.

[1] i. 54, 6; ii. 13, 12; iv. 19, 6.

[2] Rv. i. 36, 18; 61, 11; 112, 23.

[3] i. 61, 11; ii. 13, 12; iv. 19, 6.

[4] Translation of the Rigveda, 3, 147; 4, 254. *Cf.* **Turvaśa**, and Bergaigne, *Religion Védique*, 2, 358; Oldenberg, *Sacred Books of the East*, 42, 36.

**Tulā**, 'scales,' is mentioned in the Vājasaneyi Saṃhitā.[1] The Śatapatha Brāhmaṇa[2] also speaks of the balance in connexion with the weighing of a man's good and evil deeds in the next and in this world. This differs very considerably from the later balance[3] ordeal, in which a man was weighed twice, and was pronounced guilty or innocent according as, on the second occasion, he was more or less heavy than on the

[1] xxx. 17. [2] xi. 2, 7, 33. [3] Jolly, *Recht und Sitte*, 145.

first. It is not possible to read the later practice into the earlier.[4]

[4] Weber, *Indische Streifen*, 1, 21; 2, 363, quotes Schlagintweit as giving this passage as an example of the balance ordeal. *Cf.* Eggeling, *Sacred Books of the East*, 44, 45, n. 4.

**Tuṣa**, in the Atharvaveda[1] and later,[2] regularly denotes the 'husk' of grain, often used for a fire.[3]

[1] ix. 6, 16; xi. 1, 12. 29; 3, 5; xii. 3, 19.

[2] Taittirīya Brāhmaṇa, i. 6, 5, 5; Aitareya Brāhmaṇa, ii. 7, 9, etc.

[3] *Tuṣa-pakva*, Taittirīya Saṃhitā, v. 2. 4, 2; Maitrāyaṇī Saṃhitā, iii. 2, 4; Śatapatha Brāhmaṇa, vii. 2, 1, 7.

**Tūṇava** denotes in the later Saṃhitās[1] and the Brāhmaṇas[2] a musical instrument of wood, probably the 'flute.' A 'flute-blower' is enumerated among the victims of the Puruṣamedha, or 'human sacrifice.'[3]

[1] Taittirīya Saṃhitā, vi. 1, 4, 1; Maitrāyaṇī Saṃhitā, iii. 6, 8; Kāṭhaka Saṃhitā, xxiii. 4; xxxiv. 5 (*Indische Studien*, 3, 477).

[2] Pañcaviṃśa Brāhmaṇa, vi. 5, 13; Taittirīya Brāhmana, iii. 4, 13, 1; 15, 1; Nirukta, xiii. 9.

[3] Vājasaneyi Saṃhitā, xxx. 19. 20; Taittirīya Brāhmaṇa, *loc. cit.*

*Cf.* Zimmer, *Altindisches Leben*, 289.

**Tūtuji.** See **Tuji.**

**Tūpara**, 'hornless,' is a frequent description of animals intended for the sacrifice, especially of the goat, in the Atharvaveda and later.[1]

[1] Av. xi. 9, 22; Taittirīya Saṃhitā, ii. 1, 1, 4, etc.; Vājasaneyi Saṃhitā, xxiv. 1. 15; xxix. 59, etc.; Satapatha Brāhmaṇa, v. 1, 3, 7, etc.

**Tūrghna** is mentioned in the Taittirīya Āraṇyaka (v. 1) as the northern part of Kurukṣetra.[1] Its exact position, however, cannot be ascertained.

[1] *Cf.* Weber, *Indische Studien*, 1, 78.

**Tūrṇāśa**, in the Rigveda,[1] seems to denote a 'mountain torrent.'

[1] viii. 32, 4. *Cf.* Nirukta, v. 16.

**Tūrvayāṇa** is the name of a prince mentioned in the Rigveda. He appears by name in two passages,[1] and is clearly alluded to in a third,[2] as an enemy of **Atithigva, Āyu,** and **Kutsa.** With this accords the fact that the **Pakthas** were opposed in the battle of the ten kings to the Tṛtsus,[3] and that Tūrvayāṇa is shown by another passage of the Rigveda[4] to have been a prince of the Pakthas. He is there represented as having been a protégé of Indra, who aided him against **Cyavāna** and his guardians, the Maruts. It is not probable that he is identical with **Suśravas.**[5]

[1] i. 53, 10; vi. 18, 13.

[2] ii. 14, 7 (as a comparison of the two preceding passages shows); perhaps also viii. 53, 2. In i. 174, 3, Tūrvayāṇa seems also to be a proper name, though Roth, St. Petersburg Dictionary, *s.v.*, here regards the word as an adjective.

[3] vii. 18.

[4] x. 61, 1 *et seq.*; Pischel, *Vedische Studien*, 1, 71-77.

[5] Mentioned in i. 53, 9. 10. *Cf.* Griffith, *Hymns of the Rigveda*, 1, 75, n.

**Tūṣa** is found in the later Saṃhitās and the Brāhmaṇas[1] denoting the 'fringe' or 'trimming' of a garment.

[1] Taittirīya Saṃhitā, i. 8, 1, 1; ii. 4, 9, 1; vi. 1, 1, 3; Kāṭhaka Saṃhitā, xxiii. 1; Taittirīya Brāhmaṇa, i. 6, 1, 8; Pañcaviṃśa Brāhmaṇa, xvii. 1, etc.

*Cf.* Zimmer, *Altindisches Leben*, 262.

**Tṛkṣi** is, in the Rigveda,[1] the name of a prince who was a Trāsadasyava, 'descendant of **Trasadasyu.**' He also appears with the Druhyu and the Pūru peoples in another hymn.[2] It has been conjectured, but it is not probable, that the steed **Tārkṣya** (as 'belonging to Tṛkṣi') was his.[3]

[1] viii. 22, 7.

[2] vi. 46, 8. It is not certain that the two persons are identical (*cf.* Hillebrandt, *Vedische Mythologie*, 1, 113, notes 3, 4), but it is probable.

[3] Macdonell, *Vedic Mythology*, p. 149.

**Tṛṇa,** 'grass,' is often mentioned in the Rigveda[1] and later.[2] It was used as straw to roof in a house or hut.[3]

[1] i. 161, 1; 162, 8. 11; x. 102, 10, etc.

[2] Av. ii. 30, 1; vi. 54, 1, etc.; Aitareya Brāhmaṇa, iii. 22; viii. 24, etc.

[3] Av. iii. 12, 5; ix. 3, 4. 7.

**Tṛṇa-jalāyuka**, 'caterpillar,' is mentioned in the Bṛhadāraṇyaka Upaniṣad (iv. 2, 4).

**Tṛṇa-ṣkanda** occurs once in the Rigveda[1] as the name of a prince, his subjects (*viśaḥ*) being referred to.[2] The word may originally have meant 'grasshopper.'[3]

[1] i. 172, 3.
[2] Zimmer, *Altindisches Leben*, 159, takes *viśaḥ* as 'cantons,' but see **Viś**.
[3] St. Petersburg Dictionary, *s.v.*

**Tṛtīyaka**, 'the tertian (fever),' is mentioned in the Atharvaveda (i. 25, 4; v. 22, 13; xix. 39, 10). See **Takman**.

**Tṛtsu** occurs in the Rigveda, once in the singular[1] and several times in the plural,[2] as a proper name. The Tṛtsus were clearly helpers of **Sudās** in the great battle against the ten kings, **Śimyu**, the **Turvaśa**, the **Druhyu**, **Kavaṣa**, the **Pūru**, the **Anu**, **Bheda**, **Śambara**, the two **Vaikarṇas**, and perhaps the **Yadu**, who led with them as allies[3] the **Matsyas**, **Pakthas**, **Bhalānas**, **Alinas**, **Viṣāṇins**, **Śivas**, **Ajas**, **Śigrus**, and perhaps Yakṣus.[4] The defeat of the ten kings is celebrated in one

[1] vii. 18, 13.
[2] vii. 18, 7. 15. 19; 33, 5. 6; 83, 4. 6. 8.
[3] They were regarded as enemies of the kings by Roth, *Zur Litteratur und Geschichte des Weda*, 95, and by Zimmer, *op. cit.*, 126. The latter, however, altered his view (see pp. 430, 431, which Hopkins, *op. cit.*, 260, has overlooked), and there is no doubt that the later opinion is correct. *Cf.* also Ludwig, Translation of the Rigveda, 3, 173; Hopkins, 260, 261. Of these tribes the Pakthas, Alinas, Bhalānas, Viṣāṇins, and Śivas, were probably settled in the north-west, to the west of the Indus, and around the Kabul River. The Anus, Pūrus, Turvaśas, Yadus, and Druhyus, were probably tribes of the Panjab; the Ajas, Śigrus, and Yakṣus, tribes of the east, under Bheda; Śambara may also have been a native of the east; Śimyu and Kavaṣa are doubtful; and the Vaikarṇau probably belonged to the north-west.

[4] This is uncertain; the text of the Rigveda, vii. 18, 6, has Yakṣu, and the same word recurs in verse 19. On the other hand, the word Yadu would naturally be expected in verse 6, as Turvaśa is mentioned. Zimmer, *Altindisches Leben*, 122, says that Yadu occurs in vii. 18, but on p. 126 he cites Yakṣu in both places, evidently by oversight. Hopkins, *Journal of the American Oriental Society*, 15, 261, n., considers that Turvaśa, the Yakṣu, is a sarcastic expression, instead of Turvaśa, the Yadu, making Turvaśa, whom he regards as king of the Yadus, ridiculous as a member of an insignificant people, and alluding to him also as a sacrificial victim (as it were, *yaṣṭavya*, 'to be offered': *cf. puroḍāś*, 'cake of sacrifice,' in verse 6, as a pun on *purogās*, 'leader'). Whether Yakṣu is used contemptuously for Yadu or not, it seems hard not to believe that the Yadus are referred to.

hymn of the Rigveda,[5] and is evidently alluded to in two others.[6] The great battle took place on the **Paruṣṇī**, but there was also a fight on the **Yamunā** with Bheda, the Ajas, Śigrus, and Yakṣus. As the Yamunā and the Paruṣṇī represent opposite ends of the territory of the Tṛtsus (for we cannot with Hopkins[7] safely identify the streams), it is difficult to see exactly how the ten kings could be confederated, but it should be noted that the references to the ten kings occur in the two later hymns,[6] and not in the hymn[5] describing the battle itself; besides, absolute numerical accuracy cannot be insisted upon.

It is difficult exactly to determine the character of the Tṛtsus, especially in their relation to the Bharatas, who under Viśvāmitra's guidance are represented as prospering and as advancing to the **Vipāś** and **Śutudrī**.[8] Roth ingeniously brought this into connexion with the defeat of his enemies by Sudās, which is celebrated in the seventh book of the Rigveda—a book attributed to the Vasiṣṭha family—and thought that there was a reference in one verse[9] to the defeat of the Bharatas by Sudās. But it seems certain that the verse is mistranslated, and that the Bharatas are really represented as victors with Sudās.[10] Ludwig[11] accordingly identifies the Tṛtsus and the Bharatas. Oldenberg,[12] after accepting this view at first,[13] later expressed the opinion that the Tṛtsus were the priests of the Bharata people, and therefore identical with the Vasiṣṭhas. This view is supported by the fact that in one passage[14] the Tṛtsus are clearly described as wearing their hair in the peculiar manner affected by the Vasiṣṭhas,[15] and would in that passage thus seem to represent the Vasiṣṭhas.

[5] vii. 18.

[6] vii. 33 and 83.

[7] *India, Old and New*, 52. No such conjecture was made by him in the *Journal of the American Oriental Society*, 15, 259 *et seq.*

[8] Rv. iii. 33; 53, 9-12.

[9] vii. 33, 6. See Roth, *op. cit.*, 90, 121; Muir, *Sanskrit Texts*, 1², 320; Macdonell, *Sanskrit Literature*, 154, 155; von Schroeder, *Indiens Literatur und Cultur*, 35, 36; Hillebrandt, *Vedische Mythologie*, 1, 110, 111; Bloomfield, *Journal of the American Oriental Society*, 16, 41.

[10] Oldenberg, *Buddha*, 406; Weber, *Episches im vedischen Ritual*, 34.

[11] Translation of the Rigveda, 3, 175.

[12] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 207. *Cf.* Bergaigne, *Religion Védique*, 2, 362.

[13] *Buddha*, 405, 406,

[14] Rv. vii. 33, 1 (*śvityañco dakṣiṇatas-kapardāḥ*).

[15] Rv. vii. 83, 8 (*śvityañco . . . kapardinaḥ*).

But Geldner[16] has suggested with great probability that Tṛtsu, who is once mentioned in the singular,[17] means the Tṛtsu king—that is, Sudās.[18] This explanation alone justifies the description[19] of the Bharatas as *Tṛtsūnāṃ viśaḥ*,[20] 'subjects of the Tṛtsus,' meaning the Tṛtsu Gotra or family, for the people could not be said to be subjects of a body of priests. The Vasiṣṭhas might be called Tṛtsus because of their close connexion with the royal house of that people. The reverse process is also quite possible, but is rendered improbable by the fact that the **Pratṛdaḥ** are referred to as receiving Vasiṣṭha.[21] This name of the Tṛtsu dynasty is probably older than its connexion with Vasiṣṭha in the time of Sudās, a conclusion supported by the name of **Pratardana**, who is mentioned later as a descendant of Divodāsa,[22] an ancestor of Sudās. The Tṛtsu dynasty could therefore hardly have been referred to as Vasiṣṭhas. For the further history of the dynasty and its relation with Vasiṣṭha and Viśvāmitra, see **Sudās.**

If the Tṛtsus and their subjects, the Bharatas, were in the Rigvedic period at war with the tribes on either side of the territory between the Paruṣṇī and the Yamunā, it is clear[23] that later on they coalesced with the Pūrus and probably others of those tribes to form the **Kuru** people. Already in the Rigveda[24] the Tṛtsus are allied with the **Sṛñjayas**, and in the Śatapatha Brāhmaṇa[25] one Purohita serves both Kurus and Sṛñjayas.

[16] *Vedische Studien*, 2, 136; *Ṛgveda-Glossar*, 74.

[17] Rv. vii. 18, 13.

[18] *Cf.* Rv. vii. 18, 24. The parallelism of verses 13 and 24 is quite beyond question. Moreover, the praise of Sudās and of the Bharatas is found coupled in Rv. iii. 53, 9. 12. 24, and in Rv. vi. 16, 4. 5, Divodāsa is coupled with the Bharatas in such a way as to suggest irresistibly that Divodāsa was a Bharata.

[19] Rv. vii. 33, 6.

[20] That this is the sense of *viśaḥ* is almost certain. See Geldner, *Vedische Studien*, *loc. cit.* Zimmer, *Altindisches Leben*, 159, and Hillebrandt, *Vedische Mythologie*, 1, 111, render it 'cantons,' but see **Viś.**

[21] Rv. vii. 33, 14. Geldner (*op. cit.*, 138, 139) ingeniously suggests that Vasiṣṭha, being miraculously born, needed a Gotra, and so became a Tṛtsu.

[22] Pratardana is mentioned in the Kauṣītaki Brāhmaṇa, xxvi. 5, as Daivodāsi, 'descendant of Divodāsa.'

[23] *Cf.* Oldenberg, *Buddha*, 406 *et seq.*, and see **Kuru.**

[24] See Rv. vi. 47, where Divodāsa and Sārñjaya are both praised. In vi. 27, 5, the Turvaśas are opposed to the Sṛñjayas, and in vii. 18, 6; 19, 8, the Tṛtsus are opposed to the Turvaśas.

[25] ii. 4, 4, 5.

Hillebrandt[26] considers that the Tṛtsus cannot be identified with the Bharatas, but that Sudās and the Bharatas represent an invading body, which, however, became allied with the Tṛtsus and the Vasiṣṭha priests. He also thinks that the Rigveda reveals a time when **Divodāsa**, the grandfather or ancestor of Sudās, was living in Arachosia, on the **Sarasvatī**, and warring against the **Paṇis**, whom he identifies with the Parnians. But this conjecture[27] cannot be regarded as probable. In the Sarasvatī[28] it is not necessary to see any other river than the later Sarasvatī, in the middle country, which flowed within the boundaries of the Tṛtsus: it is also significant that there are references[29] to contests between **Turvaśa Yadu** and Atithigva or Divodāsa. Thus there is no reason to doubt that Divodāsa and the Bharatas were in the middle country, and not in Iran.

[26] *Vedische Mythologie*, 1, 98 *et seq.*

[27] *Cf.* also Grierson, *Journal of the Royal Asiatic Society*, 1908, 837 *et seq.*

[28] Rv. vi. 61, 3. Brunnhofer, *Iran und Turan*, 127, identifies this river with the Oxus, but Hillebrandt identifies it with the Haraqaiti.

[29] Rv. ix. 61, 2. *Cf.* vi. 45, 1; Zimmer, *op. cit.*, 124.

*Cf.* Max Müller, *Sacred Books of the East*, 32, 424.

**Tṛṣṭa** is mentioned in the Maitrāyaṇī[1] and Kāṭhaka Saṃhitās[2] as being along with **Varutrī** the priest of the Asuras.

[1] iv. 8, 1. The reading is uncertain; it may be *Tṛṣṭhā-varutrī*. See von Schroeder's edition, p. 106, n.

[2] xxx. 1, where again the reading is uncertain. The Kapiṣṭhala Saṃhitā, xlvi. 4, has *Tvaṣṭā-varutrī* (von Schroeder's edition of the Kāṭhaka, 2, 181, n.).

*Cf.* Muir, *Sanskrit Texts*, 1², 190, 191; Lévi, *La Doctrine du Sacrifice*, 119.

**Tṛṣṭāmā** is mentioned as a stream in the Nadī-stuti, or 'praise of rivers,' in the Rigveda.[1] There seems to be no means of identifying it.

[1] x. 75, 6. *Cf.* Zimmer, *Altindisches Leben*, 14.

**Tejana** denotes in the Rigveda[1] a rod or staff of reed used for measuring a field. In the Atharvaveda the sense of 'bamboo' is found twice,[2] the bamboo being specified in the

[1] i. 110, 5.

[2] i. 2, 4; xx. 136, 3 (=Khila, v. 22, 3). *Cf. taijana* as an adjective in Kāṭhaka Saṃhitā, xxi. 10.

second passage as 'of the spring' (*vāsantika*); more particularly it denotes the shaft of an arrow,[3] a sense often found in later Vedic texts.[4]

[3] Av. vi. 49, 1 (Whitney, Translation of the Atharvaveda, 317); *iṣu eka-tejanā*, 'an arrow with one shaft,' vi. 57, 1.

[4] Aitareya Brāhmaṇa, i. 25; iii. 26; Kāṭhaka Saṃhitā, xxv. 1 (with *śṛṅga* and *śalya* as the three parts of an arrow; in Maitrāyaṇī Saṃhitā, iii. 8, 1, *kulmala* takes the place of *tejana*; *cf. ibid.*, 2). The Taittirīya Saṃhitā, vi. 3, 3, 1, has *anīka*, *śalya*, and *tejana*. *Cf.* **Iṣu.**

**Tejanī** denotes in the later Saṃhitās and Brāhmaṇas a bundle of reeds,[1] and in some cases such a bundle twisted into a rope,[2] for the two ends of the Tejanī are mentioned.

[1] Śatapatha Brāhmaṇa, xiii. 8, 3, 12; perhaps Kāṭhaka Saṃhitā, xxiii. 9.

[2] Kāṭhaka Saṃhitā, xxii. 13; Aitareya Brāhmaṇa, i. 11, as rendered by Sāyaṇa.

**Tejas** is regarded by Schrader[1] as having in the Rigveda[2] the specific sense of 'axe.' But in all the passages the sense of the 'bolt' of the god is adequate.

[1] *Prehistoric Antiquities*, 221.

[2] *Cf.* vi. 3, 5; 8, 5; 15, 19.

**Taittirīya** is the name of one of the divisions of the Black Yajurveda, which is, however, not found thus described until the Sūtra period.[1] The school is represented by a Saṃhitā,[2] a Brāhmaṇa,[3] and an Āraṇyaka,[4] besides an Upaniṣad,[5] which forms a part of the Āraṇyaka.

[1] Anupada Sūtra, ii. 6; vii. 7. 10, etc. See Weber *Indian Literature*, 87 *et seq.*; Macdonell, *Sanskrit Literature*, 175 *et seq.*; von Schroeder, Maitrāyaṇī Saṃhitā, I, x *et seq.*

[2] Edited by Weber, *Indische Studien*, xi, xii, and in the *Bibliotheca Indica*, 1854-1899.

[3] Edited in the *Bibliotheca Indica*, 1855-1870, and in the Ānandāśrama Series, 1898.

[4] Edited in the *Bibliotheca Indica*, 1864-1872, and in the Ānandāśrama Series, 1898.

[5] Edited by Roer, 1850, and in the Ānandāśrama Series, 1889.

**Taimāta** is twice mentioned as a species of snake in the Atharvaveda.[1]

[1] v. 13, 6; 18, 4. *Cf.* Whitney, Translation of the Atharvaveda, 243; Bloomfield, *Hymns of the Atharvaveda*, 425; Zimmer, *Altindisches Leben*, 95.

**Taila,** 'sesamum oil,' is mentioned in the Atharvaveda,[1] where[2] reference is made to keeping such oil in jars. In the Śāṅkhāyana Āraṇyaka,[3] reference is made to anointing with sesamum oil.

[1] i. 7, 2 (all the manuscripts have *tuula*, which must be wrong; the Paippalāda MS. has *tūla*: see Whitney, Translation of the Atharvaveda, 7).

[2] xx. 136, 16.

[3] xi. 4.

*Cf.* Zimmer, *Altindisches Leben*, 240, 241.

**Toka** denotes 'children' or 'descendants' generally in the Rigveda[1] and later.[2] The word is often joined with **Tanaya.**[3]

[1] i. 43, 2; ii. 2, 11; 9, 2; vii. 62, 6; viii. 5, 20; 67, 11, etc.

[2] Av. i. 13, 2; 28, 3; v. 19, 2; Kāṭhaka Saṃhitā, xxxvi. 7 (*Indische Studien*, 3, 466); Śatapatha Brāhmaṇa, vii. 5, 2, 39, etc.

[3] Rv. i. 31, 12; 64, 14; 114, 6; 147, 1; ii. 33, 14; v. 53, 13; vi. 1, 12, etc.; Aitareya Brāhmaṇa, ii. 7.

**Tokman,** neut., denotes in the Rigveda[1] and later[2] the green shoots of any kind of grain. In the Aitareya Brāhmaṇa[3] reference is made to the shoots of rice (*vrīhi*), large rice (*mahā-vrīhi*), panic seed (*priyaṅgu*), and barley (*yava*).

[1] x. 62, 8.

[2] Vājasaneyi Saṃhitā, xix. 13. 81; xxi. 30. 42; Kāṭhaka Saṃhitā, xii. 11; Maitrāyaṇī Saṃhitā, iii. 11, 9; Taittirīya Brāhmaṇa, ii. 6, 4; Aitareya Brāhmaṇa, viii. 5, etc.

[3] viii. 16. *Cf.* for its use at the Sautrāmaṇī, Hillebrandt, *Rituallitteratur*, 160.

**Tottra,** a 'goad' for driving cattle, is mentioned in the Śatapatha Brāhmaṇa (xii. 4, 1, 10).

**Toda** appears once to denote a 'goad' in the Rigveda,[1] but more often[2] it is an agent noun meaning 'impeller.' Geldner[3] considers that in one passage[4] the sense is 'wielder of the rod of punishment' (later *daṇḍa-dhara*)—that is, 'prince.'

[1] iv. 16, 11; Mantra in Kauśika Sūtra, 107.

[2] Rv. vi. 6, 6; 12, 1. 3, are probably so to be understood.

[3] *Vedische Studien*, 3, 74.

[4] Rv. i. 150, 1.

**Taugrya**, 'descendant of **Tugra**,' is the patronymic of **Bhujyu** in the Rigveda.[1]

[1] i. 117, 16; 118, 6; 182, 5. 6; viii. 5, 22; x. 39, 4.

**Taudī** in one passage of the Atharvaveda[1] appears to denote a plant.

[1] x. 4, 24. *Cf.* St. Petersburg Dictionary, *s.v.* Whitney, Translation of the Atharvaveda, 578, leaves the word untranslated. Bloomfield, *Hymns of the Atharvaveda*, 608, suggests that it is a fanciful name, 'the piercer,' since it is associated with *ghṛtācī*, 'dripping with ghee,' which is clearly such a word.

**Taurvaśa.** See **Turvaśa.**

**Taula**, the reading of the text of the Atharvaveda (i. 7, 2), and a form which is otherwise unknown and cannot be satisfactorily explained, must doubtless be meant for **Taila.**

**Tauvilikā**, occurring once in a hymn of the Atharvaveda,[1] is a word of quite uncertain sense. Roth[2] thinks it means some kind of beast; Zimmer[3] and Whitney[4] regard it as a sort of plant; Sāyaṇa explains it as a disease-causing demon, while Bloomfield[5] leaves the sense doubtful.

[1] vi. 16, 3.
[2] St. Petersburg Dictionary, *s.v.*
[3] *Altindisches Leben*, 72.
[4] Translation of the Atharvaveda, 292.
[5] *Hymns of the Atharvaveda*, 30, 466.

**Trapu** denotes 'tin' in the Atharvaveda[1] and later.[2] Its quality of being easily smelted, which Roth[3] thinks is indicated by the name (as derived from the root *trap*, 'be ashamed'), is clearly alluded to in the Atharvaveda passage.

[1] xi. 3, 8.
[2] Kāṭhaka Saṃhitā, xviii. 10; Maitrāyaṇī Saṃhitā, ii. 11, 5; Vājasaneyi Saṃhitā, xviii. 13 (all in enumerations of metals); Taittirīya Brāhmaṇa, iii. 12, 6, 5; Jaiminīya Upaniṣad Brāhmaṇa, iii. 17, 3; Chāndogya Upaniṣad, iv. 17, 7. In Taittirīya Saṃhitā, iv. 7, 5, 1, the form is *trapus*.
[3] St. Petersburg Dictionary, *s.v.* *Cf.* Zimmer, *Altindisches Leben*, 53.

**Trasa-dasyu,** son of **Purukutsa,**[1] is mentioned in the Rigveda as king of the Pūrus.[2] He was born to Purukutsa by his wife, **Purukutsānī,** at a time of great distress;[3] this, according to Sāyaṇa, refers to Purukutsa's captivity: possibly his death is really meant. Trasadasyu was also a descendant of Girikṣit,[4] and Purukutsa was a descendant of Durgaha. The genealogy, therefore, appears to be: Durgaha, Girikṣit, Purukutsa, Trasadasyu. Trasadasyu was the ancestor of **Tṛkṣi,**[5] and, according to Ludwig,[6] had a son Hiraṇin. Trasadasyu's chronological position is determined by the fact that his father, Purukutsa, was a contemporary of Sudās, either as an opponent[7] or as a friend.[8] That Purukutsa was an enemy of Sudās is more probable, because the latter's predecessor, Divodāsa, was apparently[9] at enmity with the Pūrus, and in the battle of the ten kings Pūrus were ranged against Sudās and the Tṛtsus. Trasadasyu himself seems to have been an energetic king. His people, the Pūrus, were settled on the **Sarasvatī,**[10] which was, no doubt, the stream in the middle country, that locality according well with the later union of the Pūrus with the **Kuru** people, who inhabited that country. This union is exemplified in the person of **Kuruśravaṇa,** who is called Trāsadasyava, 'descendant of Trasadasyu,' in the Rigveda,[11] whose father was **Mitrātithi,** and whose son was **Upamaśravas.** The relation of Mitrātithi to Tṛkṣi does not appear.

Another descendant of Trasadasyu was **Tryaruṇa Traivṛṣṇa,** who is simply called Trasadasyu in a hymn of the Rigveda.[12]

[1] Rv. v. 33, 8; vii. 19, 3; viii. 19, 36; iv. 42, 8 *et seq.*

[2] Rv. iv. 38, 1 *et seq.*; vii. 19, 3. He is merely alluded to in i. 63, 7; 112, 4; viii. 8, 21; 36, 7; 37, 7; 49, 10.

[3] Rv. iv. 42, 8 *et seq.*

[4] Rv. v. 33, 8.

[5] Rv. viii. 22, 7. He was a Pūru king. See vi. 46, 8.

[6] Translation of the Rigveda, 3, 155, with reference to Rv. v. 33, 7 *et seq.*

[7] So Ludwig, 3, 174, who alters *Sudāsam* to *Sudāse*, in support of this view, in Rv. i. 63, 7. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 204, 205, 219; *Rgveda-Noten*, 1, 63; Geldner, *Vedische Studien*, 1, 153; Hillebrandt, *Vedische Mythologie*, 1, 112, n. 1. Foy, Kuhn's *Zeitschrift*, 34, 242, denies that the word in this passage is a proper name at all.

[8] *Cf.* Hillebrandt, *loc. cit.*

[9] Rv. i. 130, 7; Ludwig, 3, 114; but see Hillebrandt, 1, 113, 114.

[10] Rv. vii. 95, 96; Ludwig, 3, 175; Hillebrandt, 1, 115.

[11] x. 33, 4. *Cf.* Lanman, *Sanskrit Reader*, 386 *et seq.*; Geldner, *Vedische Studien*, 2, 150, 184.

[12] v. 27,

He was not only a 'descendant of Trivṛṣan,' but, according to the Pañcaviṃśa Brāhmaṇa,[13] he was also Traidhātva, 'descendant of Tridhātu.' The order of these two predecessors of Tryaruṇa cannot be determined in any way from Vedic literature. According to the later tradition,[14] a prince named Tridhanvan preceded Tryaruṇa in the succession. Vedic tradition further fails to show in what precise relation Trasadasyu stood to Trivṛṣan or Tryaruṇa.

Trasdasyu Paurukutsa appears in several Brāhmaṇas[15] as a famous sacrificer of ancient times, together with **Para Āṭṇāra, Vītahavya Śrāyasa,** and **Kakṣīvant Auśija,** who in the Jaiminīya Upaniṣad Brāhmaṇa[16] are called 'ancient great kings' (*pūrve mahārājāḥ*).

[13] xiii. 3, 12. The Tāṇḍaka, cited by Sāyaṇa (Sieg, *Die Sagenstoffe des Ṛgveda*, 67), has Trasadasyu, like the Rv.

[14] Harivaṃśa, 714 *et seq.*, where the name (716) is also misread as Tridharman. Traidhātva cannot reasonably be taken as representing a patronymic from Tridhanvan, as Sieg, *op. cit.*, 74-76, seems to do. Trivṛṣan has entirely disappeared from the Epic tradition; there is thus no way of assigning a relative priority to either Trivṛṣan or Tridhanvan.

[15] Pañcaviṃśa Brāhmaṇa, xxv. 16; Kāṭhaka Saṃhitā, xxii. 3 (*Indische Studien*, 3, 473); Taittirīya Saṃhitā, v. 6, 5, 3.

[16] ii. 6, 11.

*Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 217 *et seq.*; Hillebrandt, *Vedische Mythologie*, 1, 111-116; 2, 165, n. 4; Weber, *Indische Studien*, 10, 25; Lanman, *Sanskrit Reader*, 386.

**Trāta Aiṣumata** ('descendant of Iṣumant') is mentioned in the Vaṃśa Brāhmaṇa[1] as a pupil of **Nigaḍa Pārṇavalki.**

[1] i. 3. *Cf.* Weber, *Indische Studien*, 4, 372.

**Trāyamāṇā** denotes in the Atharvaveda[1] a plant of an unknown species. The word is possibly only an epithet, retaining its participial sense of 'preserving,' though this interpretation is not favoured by the accent.[2]

[1] viii. 2, 6.

[2] *Trāyamāṇā*. *Cf.* Whitney, Translation of the Atharvaveda, 477.

**Trāsadasyava,** 'descendant of **Trasadasyu,**' is the patronymic in the Rigveda of **Tṛkṣi**[1] and of **Kuruśravaṇa.**[2] The

[1] viii. 22, 7.

[2] x. 33, 4.

word is also applied to Agni as 'protector of, or worshipped by, Trasadasyu' and his line.[3]

[3] viii. 19, 32; Macdonell, *Vedic Mythology*, p. 96.

**Tri-kakud**[1] or **Tri-kakubh**,[2] 'having three peaks,' occurs in the Atharvaveda and later as the name of a mountain in the Himālaya, the modern Trikota. From it came the salve (**Āñjana**),[3] which tradition made out to be derived from Vṛtra's eye.[4]

[1] Av. iv. 9, 8; Śatapatha Brāhmaṇa, iii. 1, 3, 12.

[2] Maitrāyaṇī Saṃhitā, iii. 6, 3; Kāṭhaka Saṃhitā, xxiii. 1; Vājasaneyi Saṃhitā, xv. 4; Pañcaviṃśa Brāhmaṇa, xxii. 14.

[3] Hence called *Traikakuda*, Av. iv. 9, 9. 10; xix. 44, 6, etc.

[4] Śatapatha Brāhmaṇa, *loc. cit.*; Maitrāyaṇī and Kāṭhaka Saṃhitās, *loc. cit.*

*Cf.* Ludwig, Translation of the Rigveda, 3, 198; Zimmer, *Altindisches Leben*, 5, 29, 30; Hillebrandt, *Vedische Mythologie*, 3, 239, n. 4; Bloomfield, *Hymns of the Atharvaveda*, 381.

**Tri-kadruka**, a term used in the plural only, appears to denote three vessels of some kind for holding Soma.

[1] i. 32, 3; ii. 11, 17; 15, 1; 22, 1; x. 14, 16.

**Tri-kharva** is the name of a school of priests mentioned in the Pañcaviṃśa Brāhmaṇa (ii. 8, 5) as practising a special rite with success.

**Trita** is clearly a god[1] in Vedic literature, but Yāska in one passage of the Nirukta[2] already explains the name as that of a Ṛṣi or seer.

[1] Macdonell, *Vedic Mythology*, pp. 67-69.

[2] iv. 6.

**Tri-pura**, 'a threefold stronghold,' is alluded to in the Brāhmaṇas[1] as a secure protection. But as the passages are mythical no stress can be laid on them as evidence for the existence of forts with three concentric walls.

[1] Śatapatha Brāhmaṇa, vi. 3, 3, 25; Aitareya Brāhmaṇa, ii. 11; Kauṣītaki Brāhmaṇa in *Indische Studien*, 2, 310. See also Taittirīya Saṃhitā, vi. 2, 3; Kāṭhaka Saṃhitā, xxiv. 10, etc., and Lévi, *La Doctrine du Sacrifice*, 46, n 1.

**Tri-plakṣa**, masc. plur., 'the three fig-trees,' is the name of the place where the **Dṛṣadvatī** disappeared, near the **Yamunā**, according to the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 13, 4. *Cf.* Śāṅkhāyana Śrauta Sūtra, xiii. 29, 33; Lāṭyāyana Śrauta Sūtra, x. 19, 9; Kātyāyana Śrauta Sūtra, xxiv. 6, 39.

**Triy-avi.** See **Tryavi.**

**Tri-yuga**, neut., is an expression occurring in the Rigveda[1] where it is said that the plants (*oṣadhi*) were born 'three ages' before the gods (*devebhyas triyugaṃ purā*). The commentator on the Nirukta[2] thinks that the ages here meant are the Yugas of the later Indian chronology, the sense of the passage being that the plants were born in the first Yuga. The author of the Śatapatha Brāhmaṇa[3] understands three seasons—spring, the rains, and autumn—to be meant in the verse, taking the two words *triyugaṃ purā* separately as 'formerly, in the three seasons.' The vague sense 'three ages' is quite adequate: the use of 'three' in such cases is a favourite feature in folklore. *Cf.* **Yuga.**

[1] x. 97, 1 = Taittirīya Saṃhitā, iv. 2, 6, 1, and Vājasaneyi Saṃhitā; xii. 75.
[2] ix. 28.
[3] vii. 2, 4, 26. *Cf.* Eggeling, *Sacred Books of the East*, 41, 340.

**Tri-vatsa**, 'three years old,'[1] is an expression applied to cattle in the later Saṃhitās and the Brāhmaṇas.[2]

[1] As regards the form and meaning of this compound, *cf.* **Tryavi**.
[2] Vājasaneyi Saṃhitā, xiv. 10; xviii. 26; xxviii. 27; Pañcaviṃśa Brāhmaṇa, xvi. 13; xviii. 9; xxi. 14, etc. *Cf.* Lāṭyāyana Śrauta Sūtra, viii. 3, 9 *et seq.*, where one explanation of the word is *tri-varṣa*.

**Tri-vṛt**, 'threefold,' is the designation of an amulet in the Atharvaveda (v. 28, 2. 4).

**Tri-veda Kṛṣṇa-rāta Lauhitya** ('descendant of Lohita') is the name of a teacher, a pupil of **Śyāmajayanta Lauhitya**, according to a Vaṃśa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1).

**Tri-śaṅku** is in Vedic literature the name of a sage mentioned as a teacher in the Taittirīya Upaniṣad.[1] There is no trace of the later legend by which he becomes the victim of **Vasiṣṭha**'s curse and the object of **Viśvāmitra**'s solicitude, being eventually fixed in the sky as a constellation.[2] The confusion of the chronology in the tales of Triśaṅku is a good example of the worthlessness of the supposed epic tradition.

[1] i. 10, 1. [2] See Muir, *Sanskrit Texts*, 1², 362, 375 *et seq.*

**Tri-śoka** is the name of an ancient mythical seer who is mentioned both in the Rigveda[1] and the Atharvaveda.[2] A Sāman, or chant, named after him is referred to in the Pañcaviṃśa Brāhmaṇa.[3]

[1] i. 112, 13; viii. 45, 30. In x. 29, 2, the word seems merely to be an adjective, meaning 'with triple splendour.'
[2] iv. 29, 6. [3] viii. 1.
*Cf.* Ludwig, Translation of the Rigveda, 3, 107, 162; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 33.

**Trai-kakuda.** See **Trikakud.**

**Traitana** appears in the Rigveda[1] as a **Dāsa**, an enemy of **Dīrghatamas**, who seems to have engaged him in single combat and defeated him. The St. Petersburg Dictionary suggests that he is rather a supernatural being allied to Trita (*cf.* the Avestan Thrita and Thraetaona).[2]

[1] i. 158, 5.
[2] Macdonell, *Vedic Mythology*, p. 68. *Cf.* Ludwig, Translation of the Rigveda, 3, 151; Oldenberg, *Religion des Veda*, 144.

**Trai-dhātva** ('descendant of Tridhātu,') is the patronymic of **Tryaruṇa** in the Pañcaviṃśa Brāhmaṇa (xiii. 3, 12).

**Trai-pada**, neut., occurs as a measure of distance, 'three-quarters' of a **Yojana**, in the Pañcāviṃśa Brāhmaṇa, where half a Yojana is termed **Gavyūti** and a quarter **Krośa.**[1]

[1] xvi. 13. *Cf.* Śāṅkhāyana Śrauta Sūtra, xiv. 41, 12.

**Traivaṇi** is mentioned as a pupil of **Aupacandhani** or **Aupajandhani** in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.[1] In the Mādhyaṃdina recension[2] his name occurs twice in the second Vaṃśa, in both cases as a pupil of Aupajandhani.

[1] ii. 6, 3 (Kāṇva=ii. 5, 21 Mādhyaṃdina); iv. 6, 3 (=iv. 5, 27).

[2] iv. 5, 27.

**Trai-vṛṣṇa,** 'descendant of Trivṛṣan,' is the patronymic of **Trayaruṇa** in the Rigveda (v. 27, 1).

**Try-aruṇa Trai-vṛṣṇa Trasadasyu** is the name of a prince whose generosity to a singer is celebrated in a hymn of the Rigveda.[1] In the Pañcaviṃśa Brāhmaṇa[2] he appears as **Tryaruṇa Traidhātva Aikṣvāka,** and is the hero of the following story. He was out in his chariot with his Purohita, or domestic priest, **Vṛśa Jāna,** and by excessive speed in driving killed a Brahmin boy. This sin was atoned for by the Purohita's using his Vārśa Sāman (chant). The Śāṭyāyana Brāhmaṇa, cited by Sāyaṇa,[3] elaborates the tale. As Vṛśa had held the reins, king and priest accused each other of the murder. The Ikṣvākus being consulted threw the responsibility for the crime on Vṛśa, who thereupon revived the boy by the Vārśa Sāman. In consequence of this unfairness of theirs—being Kṣatriyas they were partial to a Kṣatriya—Agni's glow ceased to burn in their houses. In response to their appeal to restore it, Vṛśa came to them, saw the Piśācī (demoness), who, in the form of Trasadasyu's wife, had stolen the glow, and succeeded in restoring it to Agni. This version with some variations occurs also in the Bṛhaddevatā,[4] which connects the story with a hymn of the Rigveda.[5] Sieg's attempt[6] to show that the hymn really refers to this tale is not at all successful.[7]

[1] v. 27, 1-3.

[2] xiii. 3, 12. *Cf.* the Tāṇḍaka recension, cited in Sāyaṇa, on Rv. v. 2, where Trasadasyu is given as the king's name.

[3] On Rv., *loc. cit.* See also the Jaiminīya Brāhmaṇa version in Oertel, *Journal of the American Oriental Society,* 18, 20.

[4] v. 14 *et seq.*, with Macdonell's notes.

[5] v. 2.

[6] *Die Sagenstoffe des Ṛgveda,* 64-76. *Cf.* Geldner, *Festgruss an Roth,* 192.

[7] See Oldenberg, *Sacred Books of the East,* 46, 366 *et seq.*; *Ṛgveda-Noten,* 1, 312; Hillebrandt, *Göttingische Gelehrte Anzeigen,* 1903, 240 *et seq.*

It is clear that Trasadasyu must here mean 'descendant of Trasadasyu,' and not King Trasadasyu himself. The difference of the patronymics, Traivṛṣṇa and Traidhātva, by which he is referred to can best be explained by assuming that there were two kings, Trivṛṣan and Tridhātu (or possibly Tridhanvan), from whom Tryaruṇa was descended.[8] The connexion with the Ikṣvākus is important (see **Ikṣvāku**).

[8] See Sieg, *op. cit.*, 74-76, and **Trasadasyu**.

**Try-avi** designates a calf eighteen months old[1] in the Rigveda[2] and later Saṃhitās.[3]

[1] The etymological meaning is apparently 'having three sheep (periods)'—that is, 'having periods of thrice six months,' just as the adjective *pañcāvi* means 'having five periods of six months,' or 'thirty months old.'

[2] iii. 55, 14.

[3] Kāṭhaka Saṃhitā, xvii. 2; xviii. 12, etc. (in the form *triyavi*); Vājasaneyi Saṃhitā, xiv. 10; xviii. 26, etc.

**Try-āśir,** 'with three admixtures,' is an epithet of Soma in the Rigveda.[1] According to Sāyaṇa this means mixed with curds (**Dadhi**), meal (**Saktu**), and milk (**Payas**). More accurately it would seem[2] to denote the milk (*gavāśir*), the barley (*yavāśir*), and the curds (*dadhyāśir*), which were used to mix with the Soma.

[1] v. 27, 5. *Cf.* perhaps viii. 2, 7 (*traya Indrasya somāḥ sutāsaḥ*, 'three kinds of Soma pressed for Indra').

[2] Hillebrandt, *Vedische Mythologie*, 1, 209; Oldenberg, *Sacred Books of the East*, 46, 422.

**Tvac,** 'skin,' 'hide,' (*a*) denotes specially in the Rigveda[1] the hide used in the process of extracting the **Soma** juice from the plant. The Soma was pounded with stones (*adri*) upon the skin laid on the pressing boards (*adhiṣavaṇe phalake*),[2] which, however, are not mentioned in the Rigveda. Or if a pestle and mortar were used, the skin was still placed underneath them to catch the drops of juice, not above, as Pischel[3] thought.

[1] i. 79, 3; iii. 21, 5; ix. 65, 25; 66, 29; 70, 7; 79, 4; 101, 11, 16, etc.

[2] Hillebrandt, *Vedische Mythologie*, 1, 181-183, and **Adhiṣavaṇa**.

[3] *Vedische Studien*, 1, 110.

(*b*) Tvac also denotes the rind of the Soma plant that remains after the juice has been extracted.[4]

(*c*) Metaphorically the term *kṛṣṇā tvac*, 'the black skins,' is applied to the aboriginal enemies of the invading Āryans.[5]

[4] Rv. ix. 86, 44; Taittirīya Brāhmaṇa, iii. 7, 13, 1; Hillebrandt, *op. cit.*, 52.

[5] Rv. i. 130, 8, and probably ix. 41, 1, for which, however, *cf.* Hillebrandt, *op. cit.*, 51, n. 2, and see **Dāsa.**

**Tvaṣṭṛ** is employed once in the Atharvaveda[1] to denote a 'carpenter,' with a deliberate play on the name of the god Tvaṣṭṛ. He is there mentioned as using an axe (*svadhiti*) to fashion (from wood) 'a well-made form' (*rūpaṃ sukṛtam*). See **Taṣṭṛ.**

[1] xii. 3, 33. *Cf.* Whitney, Translation of the Atharvaveda, 688; Bloomfield, *Hymns of the Atharvaveda*, 651.

**Tvāṣṭra**, 'descendant of Tvaṣṭṛ,' is the patronymic, in the Bṛhadāraṇyaka Upaniṣad,[1] of the mythical teacher **Ābhūti.**

[1] ii. 6, 3 (Kāṇva = ii. 5, 22 Mādhyaṃdina); iv. 6, 3 (= iv. 5, 28).

**Tsaru.**—(*a*) This word seems to denote some sort of crawling animal in one passage of the Rigveda.[1]

[1] vii. 50, 1. *Cf.* Zimmer, *Altindisches Leben*, 99.

(*b*) In the later literature the word means a 'handle,' as of a beaker (**Camasa**).[1] In this sense also it seems to occur in the description of the plough (**Lāṅgala**) in the Atharvaveda[2] and the later Saṃhitās.[3]

[1] Pañcaviṃśa Brāhmaṇa, xxv. 4. *Cf.* Lāṭyāyana Śrauta Sūtra, x. 12, 12, etc.

[2] iii. 17, 3, where the ordinary text has *soma-satsaru* (so the Pada text), and the Paippalāda recension has *somapitsalam*.

[3] Taittirīya Saṃhitā, iv. 2, 5, 6, has *sumati-tsaru;* Maitrāyaṇī Saṃhitā, ii. 7, 12; Kāṭhaka Saṃhitā, xvi. 12; Vājasaneyi Saṃhitā, xii. 71; Vasiṣṭha Dharma Sūtra, ii. 34, have *somapitsaru*, which Vasiṣṭha renders as 'provided with a handle for the drinker of Soma' (*i.e.*, *somapi-tsaru*). Weber, *Indische Studien*, 17, 255, suggests *soma-sa-tsaru*, 'with (*sa-*) strap (*uman*, a conjectural word) and handle' (*tsaru*). Whitney, Translation of the Atharvaveda, 116, prefers to read throughout *sumati-tsaru*, 'with well-smoothed handle,' from the root seen in *matī-kṛ*, etc. *Cf.* Zimmer, *Altindisches Leben*, 236; Bühler, *Sacred Books of the East*, 14, 13.

**Tsārin** denotes, in one passage of the Rigveda,[1] a 'hunter' engaged in the chase of the *takva* (an unknown beast), according to Ludwig and Max Müller.[2] But this explanation is quite conjectural.

[1] i. 134, 5.

[2] *Sacred Books of the East*, 32, 448.

## D.

**Daṃśa** (lit., 'biter'), 'gad-fly,' is mentioned in the Chāndogya Upaniṣad (vi. 9, 3; 10, 2).

**Daṃṣṭra,** denoting a prominent tooth, 'tusk,' or 'fang' of an animal, occurs often from the Rigveda onwards.[1]

[1] Rv. ii. 13, 4; x. 87, 3; Av. iv. 36, 2; x. 5, 43; xvi. 7, 3, etc.

**Dakṣa Kātyāyani Ātreya** ('descendant of Atri') is mentioned in the Vaṃśas (lists of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1) as a pupil of **Śaṅkha Bābhravya.**

**Dakṣa Jayanta Lauhitya** ('descendant of Lohita') is mentioned in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of **Kṛṣṇarāta Lauhitya.**

**Dakṣa Pārvati** ('descendant of **Parvata**') is mentioned in the Śatapatha Brāhmaṇa[1] as having performed a certain rite which his descendants, the Dākṣāyaṇas, still maintained, thus enjoying royal dignity down to the time of the Brāhmaṇa itself. He appears in the Kauṣītaki Brāhmaṇa[2] also.

[1] ii. 4, 4, 6.
[2] iv. 4.
*Cf.* Weber, *Indische Studien*, 1, 223; 4, 358; Eggeling, *Sacred Books of the East*, 12, 374 *et seq.*; Lévi, *La Doctrine du Sacrifice*, 138.

**Dakṣiṇatas-kaparda** is an epithet of the **Vasiṣṭhas** in the Rigveda (vii. 33, 1) referring to their mode of 'wearing the hair in a braid on the right side.' See **Kaparda.**

**Dakṣiṇā** appears repeatedly in the Rigveda[1] and later[2] as the designation of the gift presented to priests at the sacrifice, apparently because a cow—a prolific (*dakṣiṇā*) one—was the usual 'fee'[3] on such an occasion.[4] The later Dāna-stutis, or 'Praises of Gifts,' in the Rigveda immensely exaggerate these donations, and the exaggeration grows in the Brāhmaṇas. It is important to notice that these enumerations of gifts in the main include nothing but articles of personal property, such as kine, horses, buffaloes, or camels (*uṣṭra*), ornaments, and so forth, but not land.[5] Reference is, however, made in the Śatapatha Brāhmaṇa[6] to land as a Dakṣiṇā, but with disapproval, probably because the land came to be regarded as inalienable without the consent of the clansmen.[7]

[1] A whole hymn, Rv. x. 107, is devoted to its praise. *Cf.* i. 168, 7; vi. 27, 8; viii. 24, 29; 39, 5; x. 62, 1, etc.

[2] Av. iv. 11, 4; v. 7, 11; xi. 7, 9; 8, 22; xiii. 1, 52; xviii. 4, 8, etc.; Taittirīya Saṃhitā, i. 7, 3, 1; 8, 1, 1; Vājasaneyi Saṃhitā, iv. 19. 23; xix. 30; Taittirīya Brāhmaṇa, i. 7, 3, 3 *et seq.*; Śatapatha Brāhmaṇa, i. 9, 3, 1 *et seq.* The verses (*gāthā nārāśaṃsī*, either as a single expression or as two separate terms) used to win these Dakṣiṇās were notoriously false. See Kāṭhaka Saṃhitā, xiv. 5; Taittirīya Brāhmaṇa, i. 3, 2, 6. 7; Nirukta, i. 7; xi. 2.

[3] The transition of meaning is similar in the use of the English word 'fee': 'cattle,' 'money,' 'payment for service' (see Murray's English Dictionary, *s.v.* 'fee'). *Cf.* also **Go-dāna**, n. 4.

[4] *Cf.* the rule that when nothing is specified a cow is the Dakṣiṇā, Kātyāyana Śrauta Sūtra, xv. 2, 13; Lāṭyāyana Śrauta Sūtra, viii. 1, 2.

[5] So, *e.g.*, Rv. i. 126, 1-4; v. 30, 12-15; viii. 1, 32. 33; 3, 21 *et seq.*; 4, 19-21; 5, 37-39; 6, 46-48; 55; 56; vii. 18, 21-24, and the full list in Ludwig, Translation of the Rigveda, 3, 273-277. *Cf.* Weber, *Indische Studien*, 10, 49 *et seq.* Clothes (*vāsas*) and gold are mentioned as a Dakṣiṇā in Av. ix. 5, 14. The four Dakṣiṇās, according to the Śatapatha Brāhmaṇa, iv. 3, 4, 7, are gold, a cow, clothes, and a horse. This is practically exhaustive if the trappings of the horse and ornaments are included.

[6] xiii. 7, 1, 13, with which compare xiii. 6, 2, 18, where the Brahmin's land is excluded; and see xiii. 7, 1, 15, where the gift of land is disapproved.

[7] Śatapatha Brāhmaṇa, vii. 1, 1, 4. *Cf.* above, pp. 100, n. 19, 246; below, pp. 351, 352.

*Cf.* Zimmer, *Altindisches Leben*, 169-171; Jolly, *Recht und Sitte*, 104, 105; Weber, *Indische Streifen*, 1, 96-98; Bloomfield, *Religion of the Veda*, 69-74; *Atharvaveda*, 76 *et seq.*, 100, 121.

**Dakṣiṇā-patha** (lit., 'the road to the south'), 'the south country,' is found, probably as a designation of the Deccan, as early as the Baudhāyana Dharma Sūtra,[1] coupled with

[1] i. 1, 2, 13. *Cf.* Oldenberg, *Buddha*, 394, n., and Baudhāyana Gṛhya Sūtra, v. 13.

Surāṣṭra. A similar expression is *dakṣiṇā padā*, 'with southward foot,' in the Rigveda,[2] referring to the place where the exile (*parā-vṛj*) goes on being expelled. This no doubt simply means 'the south' beyond the limits of the recognized Āryan world, which even as late as the Kauṣītaki Upaniṣad[3] appears as bounded by the Vindhyas on the south.

[2] x. 61, 8. [3] ii. 13. *Cf.* Zimmer, *Altindisches Leben*, 185; Weber, *Indische Studien*, 1, 408; Rhys Davids, *Buddhist India*, 30; Keith, *Śāṅkhāyana Āraṇyaka*, 28, n. 1; *Aitareya Āraṇyaka*, 200.

**Dakṣiṇā-praṣṭi** denotes 'the side horse on the right.' It appears from two passages of the Śatapatha Brāhmaṇa[1] that there were at times four horses yoked to the chariot, the right and the left yoke horse (*dakṣiṇā-yugya, savyā-yugya*) in the middle, flanked by one on each side, the two latter of course not being fastened to the yoke at all, but presumably by traces alongside of the yoke horses. See **Ratha.**

[1] v. 1, 4, 9; ix. 4, 2, 11 (this passage appears to speak of three horses only, but *cf.* v. 4, 3, 17). *Cf.* also Pañcaviṃśa Brāhmaṇa, xvi. 13, 12.

**Dakṣiṇāyana.** See **Sūrya.**

**Dakṣiṇā-yugya,** 'the yoke horse on the right,' is mentioned in the Śatapatha Brāhmaṇa (v. 1, 4, 6; 4, 3, 8; ix. 4, 2, 11). See **Ratha.**

**Daṇḍa,** 'staff.' (*a*) This word is often mentioned in the ordinary sense; for example, when used for driving cattle[1] (*go-ajanāsaḥ*), or as a weapon.[2] A staff was given to a man on consecration for driving away demons, according to the Śatapatha Brāhmaṇa.[3] The staff also played a part in the initiation (*upanayana*) of a youth on attaining manhood.[4] In a modified sense the word is used to denote the handle of a ladle or similar implement.[5]

[1] Rv. vii. 33, 6.
[2] Av. v. 5, 4. *Cf.* Aitareya Brāhmaṇa, ii. 35; Śatapatha Brāhmaṇa, i. 5, 4, 6, etc.
[3] iii. 2, 1, 32.
[4] Āśvalāyana Gṛhya Sūtra, i. 19; 22; Śāṅkhāyana Gṛhya Sūtra, ii. 1. 6. 11, etc.
[5] Aitareya Brāhmaṇa, vii. 5; Śatapatha Brāhmaṇa, vii. 4, 1, 36. Of a musical instrument, Śāṅkhāyana Āraṇyaka, viii. 9; Śrauta Sūtra, xvii. 3, 1 *et seq.*

(*b*) The 'staff' as the symbol of temporal power, implying punishment, is applied by the king (*rāja-preṣito daṇḍaḥ*).[1] The king, in modern phraseology, was the source of criminal law; and he clearly retained this branch of law in his own hands even in later times.[2] The punishment of the non-guilty (*a-daṇḍya*) is given as one of the characteristics of the non-Brahminical **Vrātyas** in the Pañcaviṃśa Brāhmaṇa.[3] See also **Dharma.**

[1] Pāraskara Gṛhya Sūtra, iii. 15. *Cf.* Śatapatha Brāhmaṇa, v. 4, 4, 7, where the king, being himself 'exempt from punishment' (*a-daṇḍya*), inflicts judicial punishment (*daṇḍa-vadha*).

[2] Foy, *Die königliche Gewalt*, 21 *et seq.*

[3] xvii. 1, 9; Weber, *Indische Studien*, 1, 33.

**Daṇḍa Aupara** ('descendant of Upara') is mentioned in the Taittirīya Saṃhitā (vi. 2, 9, 4) and the Maitrāyaṇī Saṃhitā (iii. 8, 7) as having performed a certain rite.

**Daṇḍana** occurs in the Atharvaveda[1] among other names of 'reed' or 'cane.'

[1] xii. 2, 54. *Cf.* Whitney, Translation of the Atharvaveda, 682.

**Datta Tāpasa** was Hotṛ priest at the snake festival described in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 35.

**Dadhi,** 'sour milk,' is repeatedly mentioned in the Rigveda[1] and later.[2] The Śatapatha Brāhmaṇa[3] mentions in order **Ghṛta** ('clarified butter'), Dadhi, **Mastu**, which Eggeling[4] renders 'whey,' and **Āmikṣā**, 'curds.' Dadhi often has the meaning of 'curds' also. It was used for mixing with **Soma.**[5]

[1] viii. 2, 9; ix. 87, 1, etc.

[2] Av. iii. 12, 7; iv. 34, 6; Taittirīya Saṃhitā, ii. 5, 3, 4, etc.; Pañcaviṃśa Brāhmaṇa, xviii. 5, 12, etc.

[3] i. 8, 1, 7. *Cf.* Jaiminīya Brāhmaṇa, ii. 348.

[4] *Sacred Books of the East*, 12, 218.

[5] *Dadhyāśir*, 'mixed with sour milk,' is an epithet of Soma in Rv. i. 5, 5; 137, 2; v. 51, 7; vii. 32, 4. *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 219 *et seq.* *Cf.* Zimmer, *Altindisches Leben*, 227.

**Dadhyañc Ātharvaṇa** is a purely mythical sage. In the Rigveda[1] he is clearly a divinity of some kind, but in the later

[1] i. 80, 16; 84, 13. 14; 116, 12; 117, 22; 119, 9, etc. See Macdonell, *Vedic Mythology*, pp. 141, 142; Hillebrandt, *Vedische Mythologie*, 1, 176.

Saṃhitās[2] and the Brāhmaṇas[3] he is metamorphosed into a teacher. In the Pañcaviṃśa Brāhmaṇa[4] he is by oversight called an Āṅgirasa.

[2] Taittirīya Saṃhitā, v. 1, 4, 4; 6, 6, 3; Kāṭhaka Saṃhitā, xix. 4.

[3] Śatapatha Brāhmaṇa, iv. 1, 5, 18; vi. 4, 2, 3; xiv. 1, 1, 18. 20. 25; 4, 13; Bṛhadāraṇyaka Upaniṣad, ii. 5, 22; iv. 5, 28, etc.

[4] xii. 8, 6. So also Gopatha Brāhmaṇa, i. 5, 21.

*Cf.* Bloomfield, *Hymns of the Atharvaveda*, xxxv; *Atharvaveda*, 23, 116, 118; St. Petersburg Dictionary, *s.v.*

**Dadhy-āśir.** See **Dadhi** and **Soma.**

**Dant, Danta,** 'tooth,' is frequently mentioned from the Rigveda onwards.[1] Cleansing (*dhāv*) the teeth was an ordinary act, especially in preparation for a sacrifice, and accompanied bathing, shaving of the hair and beard (*keśa-śmaśru*), and the cutting of the nails.[2] A hymn of the Atharvaveda[3] celebrates the appearance of the first two teeth of a child, though its exact interpretation is doubtful.[4] In the Aitareya Brāhmaṇa[5] there is a reference to a child's first teeth falling out. The word seems in the Rigveda[6] once to denote an elephant's tusk. Whether dentistry was practised is doubtful. The occurrence in the Aitareya Āraṇyaka[7] of **Hiraṇya-dant,** 'gold-toothed,' as the name of a man, is perhaps significant, especially as it is certain that the stopping of teeth with gold was known at Rome as early as the legislation of the Twelve Tables.[8]

[1] Rv. vii. 55, 2; x. 68, 6; Av. v. 23, 3; 29, 4; vi. 56, 3, etc. The more usual form is Danta, Rv. iv. 6, 8; vi. 75, 11; Av. iv. 3, 6, etc.

[2] Maitrāyaṇī Saṃhitā, iii. 6, 2 (not exactly paralleled in Taittirīya Saṃhitā, vi. 1, 1, 2 *et seq.*).

[3] vi. 140.

[4] Zimmer, *Altindisches Leben*, 321; Weber, *Indische Studien*, 5, 224; Grill, *Hundert Lieder*,[2] 176; Bloomfield, *Hymns of the Atharvaveda*, 540, 541; *Atharvaveda*, 71; Whitney, Translation of the Atharvaveda, 386.

[5] vii. 14; Śāṅkhāyana Srauta Sūtra, xv. 18.

[6] iv. 6, 8; Pischel, *Vedische Studien*, 1, 99; Oldenberg, *Sacred Books of the East*, 46, 341, 342.

[7] ii. 1, 5.

[8] Keith, *Aitareya Āraṇyaka*, 206. See Wordsworth, *Fragments and Specimens of Early Latin*, 537.

**Dabhīti** appears several times in the Rigveda as a hero or sage. Indra overcomes on his behalf **Cumuri** and **Dhuni;**[1]

[1] x. 113, 9; ii. 15, 9; vii. 19, 4.

he pressed Soma for Indra,[2] who rewarded him.[3] For him 30,000 **Dāsas** were sent to sleep,[4] and for him the **Dasyus** were bound without cords.[5] Dabhīti also appears, with **Turvīti**, as a protégé of the Aśvins.[6] There seems no reason to deny that he was a real person.[7]

[2] vi. 20, 13.
[3] vi. 26, 6.
[4] iv. 30, 21.
[5] ii. 13, 9.
[6] i. 112, 23.
[7] Oldenberg, *Religion des Veda*, 155, 157, 158.
*Cf.* Macdonell, *Vedic Mythology*, p. 162.

**Dama**, 'house,' is a word that occurs several times in the Rigveda.[1] It denotes, according to Roth,[2] the place in which a man wields uncontrolled power (from the root *dam*, 'control').

[1] i. 1, 8; 61, 9; 75, 5; 143, 4; ii. 1, 2, etc.; Vājasaneyi Saṃhitā, viii. 24.
[2] St. Petersburg Dictionary, *s.v.* But this seems very doubtful in view of the apparent connexion of δόμος and δέμω, 'build,' in Greek.

**Dam-pati** denotes 'the master of the house'[1] in the Rigveda,[2] but is more often used in the dual to designate 'the master and the mistress,'[3] an expression that may legitimately be deemed to show the high status of women at the time of the Rigveda. See **Strī**.

[1] For the form, *cf.* Macdonell, *Vedic Grammar*, p. 37, n. 9. Pischel, *Vedische Studien*, 2, 307 *et seq.*, argues in favour of the spelling *daṃpati* (adopted by Geldner in his *Ṛgveda, Glossar*). *Cf. patir dan*, Rv. i. 149, 2; Oldenberg, *Sacred Books of the East*, 46, 176, 177.
[2] i. 127, 8; ii. 39, 2; v. 22, 4; viii. 69, 16; 84, 7.
[3] Rv. v. 3, 2; viii. 31, 5; x. 10, 5; 68, 2; 85, 32; 95, 12, etc.; Av. vi. 123, 3; xii. 3, 14; xiv. 2, 9, etc.
*Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 418, 420.

**Darbha** is the name of a grass in the Rigveda[1] and later.[2] In the Atharvaveda it is used for the calming of anger (*manyu-śamana*),[3] and as an amulet for protection against the scattering of one's hair or the striking of one's breast.[4] It is also said to be 'rich in roots' (*bhūri-mūla*),[5] to possess a thousand leaves (*sahasra-parṇa*) and a hundred stalks (*śata-kāṇḍa*).[6]

[1] i. 191, 3 (with **Śara** and **Kuśara**, varieties of grass).
[2] Av. vi. 43, 2; viii. 7, 20; x. 4, 13; xi. 6, 15; xix. 28, 1, etc.; Taittirīya Saṃhitā, i. 5, 1, 4, etc.
[3] Av. vi. 43.
[4] xix. 32, 2. *Cf.* xix. 30.
[5] Av. vi. 43, 2.
[6] Av. xix. 32, 1.
*Cf.* Zimmer, *Altindisches Leben*, 70.

**Darvi**, or **Darvī**, properly denotes a 'ladle,' in which sense it is found in the Rigveda[1] and later.[2] But the word also means a serpent's 'hood' in the Atharvaveda,[3] though Zimmer regards it as the name of a serpent.

[1] v. 6, 9; x. 105, 10.
[2] Av. iii. 10, 7; iv. 14, 7; ix. 6, 17, etc.
[3] x. 1, 13. See Whitney, Translation of the Atharvaveda, 577; Bloomfield, *Hymns of the Atharvaveda*, 153.
[4] *Altindisches Leben*, 95, where he takes **Karikrata** also as the name of a snake.

**Darvidā**, the 'woodpecker,' is mentioned as a victim at the Aśvamedha, or horse sacrifice, in the Yajurveda.[1] *Cf.* **Dārvāghāta.**

[1] Taittirīya Saṃhitā, v. 5, 13, 1; Maitrāyaṇī Saṃhitā, iii. 14, 15; Vājasaneyi Saṃhitā, xxiv. 3. *Cf.* Zimmer, *Altindisches Leben*, 93. The St. Petersburg Dictionary, *s.v.*, suggests 'woodpiercer' (*dāru-vidha*) as the literal sense. On the etymology, *cf.* F. W. Thomas's article, 'The D-Suffix,' p. 121, in *Transactions of the Cambridge Philological Society*, 5, part ii.

**Darśa** ('appearance') denotes the new moon day,[1] usually in opposition to the day of full moon (*pūrṇa-māsa*).[2] Most frequently the word occurs in the compound[3] *darśa-pūrṇamāsau*, 'new and full moon,' the days of special ritual importance.[4] The order of the first two words here is worthy of note, for it distinctly suggests, though it does not conclusively prove, that the month was reckoned from new moon to new moon, not from full moon to full moon. See **Māsa.**

[1] Av. vii. 81, 3. 4; Taittirīya Brāhmaṇa, i. 2, 1, 14; Śatapatha Brāhmaṇa, xi. 2, 2, 1.
[2] Taittirīya Saṃhitā, iii. 4, 4, 1, etc.
[3] *Ibid.*, i. 6, 7, 1; 9, 3; ii. 5, 6, 1; Taittirīya Brāhmaṇa, ii. 2, 2, 1; Aitareya Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, i. 3, 5, 11, etc.
[4] Hillebrandt, *Das altindische Neu- und Vollmondsopfer*, Jena, 1880; *Ritual-litteratur*, 111-114; Oldenberg, *Religion des Veda*, 439.

**Daśa-gva** appears in one hymn of the Rigveda[1] as the name of a person who was assisted by Indra. The other references in that work,[2] however, clearly show the mythical character of the Daśagvas, and of any individual among them.

[1] viii. 12, 2.
[2] They are mentioned with the **Navagvas** in i. 62, 4; iii. 39, 5; iv. 51, 4; v. 29, 12; x. 62, 6, and alone in ii. 34 12. See Macdonell, *Vedic Mythology*, p. 144 (C).

**Daśatayī** in the Nirukta[1] frequently denotes the text of the Rigveda as divided into ten Maṇḍalas.

[1] vii. 8. 20; xi. 16; xii. 40.

**Daśa-dyu** appears twice in the Rigveda[1] as the name of a hero, but nothing can be made out regarding him or his relation to **Vetasu**, who is mentioned in one passage along with him.

[1] i. 33, 14; vi. 26, 4. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 328.

**Daśan**, 'ten,' forms the basis of the numerical system of the Vedic Indians, as it does of the Āryan people generally. But it is characteristic of India[1] that there should be found at a very early period long series of names for very high numerals, whereas the Āryan knowledge did not go beyond 1,000. In the Vājasaneyi Saṃhitā[2] the list is 1; 10; 100; 1,000; 10,000 (*ayuta*); 100,000 (*niyuta*); 1,000,000 (*prayuta*); 10,000,000 (*arbuda*); 100,000,000 (*nyarbuda*); 1,000,000,000 (*samudra*); 10,000,000,000 (*madhya*); 100,000,000,000 (*anta*); 1,000,000,000,000 (*parārdha*). In the Kāṭhaka Saṃhitā[3] the list is the same, but *niyuta* and *prayuta* exchange places, and after *nyarbuda* a new figure (*badva*) intervenes, thus increasing *samudra* to 10,000,000,000, and so on. The Taittirīya Saṃhitā has in two places[4] exactly the same list as the Vājasaneyi Saṃhitā. The Maitrāyaṇī Saṃhitā[5] has the list *ayuta*, *prayuta*, then *ayuta* again, *arbuda*, *nyarbuda*, *samudra*, *madhya*, *anta*, *parārdha*. The Pañcaviṃśa Brāhmaṇa[6] has the Vājasaneyi list up to *nyarbuda* inclusive, then follow *nikharvaka*, *badva*, *akṣita*, and apparently *go*= 1,000,000,000,000. The Jaiminīya Upaniṣad Brāhmaṇa[7] list

[1] Thibaut, *Astronomie, Astrologie und Mathematik*, 70.

[2] xvii. 2 *et seq.* *Cf.* xxii. 34; Śatapatha Brāhmaṇa, ix. 1, 2, 16.

[3] xxxix. 6. In xvii. 10 the number *badva* disappears, and the list corresponds with that of the Vājasaneyi Saṃhitā, except for the fact that *niyuta* and *prayuta* change places.

[4] iv. 4, 11, 4; vii. 2, 20, 1.

[5] ii. 8, 14.

[6] xvii. 14, 2.

[7] i. 10, 28. 29. *Cf.* Aitareya Āraṇyaka, v. 3, 2; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30, n. 2; Keith, *Aitareya Āraṇyaka*, 293, 294.

replaces *nikharvaka* by *nikharva*, *badva* by *padma*, and ends with *akṣitir vyomāntaḥ*. The Śāṅkhāyana Śrauta Sūtra[8] continues the series after *nyarbuda* with *nikharvāda*, *samudra*, *salila*, *antya*, *ananta* (= 10 billions).

But beyond *ayuta*[9] none of these numbers has any vitality. *Badva*, indeed, occurs in the Aitareya Brāhmaṇa,[10] but it cannot there have any precise numerical sense;[11] and later on the names of these high numerals are very much confused.

An arithmetical progression of some interest is found in the Pañcaviṃśa Brāhmaṇa,[12] where occurs a list of sacrificial gifts in which each successive figure doubles the amount of the preceding one. It begins with *dvādaśa-mānaṃ hiraṇyam*, 'gold to the value of 12' (the unit being uncertain, but probably the **Kṛṣṇala**[13]), followed by 'to the value of 24, 48, 96, 192, 384, 768, 1,536, 3072,' then *dve aṣṭāviṃśati-śata-māne*, which must mean 2 × 128 × 24 (the last unit being not a single *māna*, but a number of 24 *mānas*) = 6,144, then 12,288, 24,576, 49,152, 98,304, 196,608, 393,216. With these large numbers may be compared the minute theoretical subdivision of time found in the Śatapatha Brāhmaṇa,[14] where a day is divided into 15 *muhūrtas*—1 *muhūrta* = 15 *kṣipras*, 1 *kṣipra* = 15 *etarhis*, 1 *etarhi* = 15 *idānis*, 1 *idāni* = 15 *prāṇas*. The Śāṅkhāyana Śrauta Sūtra[15] has a decimal division of the day into 15 *muhūrtas*—1 *muhūrta* = 10 *nimeṣas*, 1 *nimeṣa* = 10 *dhvaṃsis*.

Few fractions are mentioned in Vedic literature. *Ardha*, *pāda*, *śapha*, and *kalā* denote $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$ respectively, but only

[8] xv. 11, 7.

[9] *Cf.* Rv. iii. 6, 15; viii. 1, 5; 2, 41; 21, 18; 34, 15; 46, 22; Av. viii. 2, 21; 8, 7; x, 8, 24; Pañcaviṃśa Brāhmaṇa, xix. 13, 6; xxi. 18, 3, etc. Zimmer, *Altindisches Leben*, 348, considers that it has not any definite sense in the Rigveda; this cannot be either proved or disproved. The Rv. has the phrase *śatā sahasrāṇi* several times (iv. 32, 18; viii. 32, 18, etc.) = 100,000; and *ayuta* may easily have been already specialized, though it may also have retained a vague sense.

[10] vii. 21. 23.

[11] Weber, *Indische Streifen*, 1, 96.

[12] xviii. 3. *Cf.* Lāṭyāyana Śrauta Sūtra, viii. 10, 1 *et seq.*; Kātyāyana Śrauta Sūtra, xxii. 9, 1-6.

[13] *Cf.* Kātyāyana Śrauta Sūtra, xxii. 9, 1; Weber, *op. cit.*, 102, 103.

[14] xii. 3, 2, 1 *et seq.* *Cf.* also Taittirīya Brāhmaṇa, iii. 10, 1, 1, where a series of names of the divisions of the *muhūrta* is given, apparently as alternatives, not as successive stages (*idānīm*, *tadānīm*, *etarhi*, *kṣipram*, *ajiram*, *āśuḥ* (? *āśu*), *nimeṣaḥ*, *phaṇaḥ*, *dravan*, *atidravan*, *tvaran*, *tvaramāṇaḥ*, *āśuḥ*, *āśīyān*, *javaḥ*). See Weber, *op. cit.*, 92-94.

[15] xiv. 75 *et seq.* *Cf.* Śāṅkhāyana Āraṇyaka, vii. 20.

the first two are common. *Tṛtīya* denotes the third part.[16] In the Rigveda[17] Indra and Viṣṇu are said to have divided 1,000 by 3, though how they did so is uncertain. *Tri-pād* denotes 'three-fourths.'[18]

There is no clear evidence that the Indians of the Vedic period had any knowledge of numerical figures, though it is perfectly possible.[19]

[16] Taittirīya Saṃhitā, ii. 5, 1, 4; v. 2, 6, 2; Taittirīya Brāhmaṇa, i. 1, 6, 1; 7, 1, 2; Śatapatha Brāhmaṇa, iii. 8, 4, 4, etc.

[17] vi. 69, 8 = Av. vii. 44, 1 = Taittirīya Saṃhitā, iii. 2, 11, 2; Aitareya Brāhmaṇa, vi. 15; Śatapatha Brāhmaṇa, iii. 3, 1, 13.

[18] Rv. x. 90, 4.

[19] If *aṣṭa-karṇī* means in Rv. x. 62, 7, 'having the figure 8 marked on the ears' of cattle, then the mention of numerical signs would be certain. *Cf.* Zimmer, *Altindisches Leben*, 234, 235, 348. But this is doubtful. See Macdonell, *Vedic Grammar*, p. 309, n. 10.

*Cf.* Macdonell, *Vedic Grammar*, p. 308; Weber, *Indische Streifen*, 1, 90-103; Schrader, *Prehistoric Antiquities*, 349; Kaegi, *Rigveda*, n. 65; Hopkins, *Journal of the American Oriental Society*, 16, 275 *et seq.*

**Daśa-puruṣaṃ-rājya**, occurring in the Śatapatha Brāhmaṇa,[1] doubtless[2] means 'sovereignty inherited through ten ancestors,' a striking case of hereditary rule. Weber[3] once rendered the word as the 'kingdom[4] of Daśapuru,' comparing the Daśapura of Kālidāsa's Meghadūta[5] and the Daśārṇa of the 'middle country.'

[1] xii. 9, 3, 1. 3.

[2] *Cf.* Āśvalāyana Śrauta Sūtra, ix. 3; Śāṅkhāyana Śrauta Sūtra, xv. 14, 18. So *tri-puruṣa*, 'three generations,' Aitareya Brāhmaṇa, viii. 7. The St. Petersburg Dictionary, *s.v.*, and Eggeling, *Sacred Books of the East*, 44, 269, have the correct rendering.

[3] *Indische Studien*, 1, 209. But see 10, 75, n. 1.

[4] This would be *sāmrājya*, which is always spelt with *m*, not *ṃ*; *cf.* Macdonell, *Vedic Grammar*, 75, 3.

[5] i. 48.

**Daśa-māsya**, 'ten months old,' describes in the Rigveda[1] and later[2] the embryo immediately before birth. See **Māsa.**

[1] v. 78, 7. 8.

[2] Av. i. 11, 6; iii. 23, 2. There are several references in Vedic literature to birth in the tenth month, as Rv. x. 184, 3, etc.

*Cf.* Zimmer, *Altindisches Leben*, 366; Weber, *Naxatra*, 2, 313, n. 1.

**Daśamī** denotes in the Atharvaveda[1] and the Pañcaviṃśa Brāhmaṇa[2] the period of life between 90 and 100 years,

[1] iii. 4, 7.

[2] xxii. 14.

which the Rigveda[3] calls the *daśama yuga*, 'the tenth stage of life.' Longevity seems not to have been rare among the Vedic Indians, for the desire to live a 'hundred autumns' (*śaradaḥ śatam*) is constantly expressed.[4] **Dîrghatamas** is said to have lived 100 years,[5] and **Mahidāsa Aitareya** is credited with 116.[6] Onesikritos[7] reported that they sometimes lived 130 years, a statement with which corresponds the wish expressed in the Jātaka[8] for a life of 120 years. Probably the number was always rather imaginary than real, but the comparative brevity of modern life in India[9] may be accounted for by the cumulative effect of fever, which is hardly known to the Rigveda. See **Takman.**

[3] i. 158, 6.
[4] Rv. i. 89, 9; x. 18, 10, and *passim*. See Lanman, *Sanskrit Reader*, 384; Bloomfield, *Atharvaveda*, 62, 63.
[5] Śāṅkhāyana Āraṇyaka, ii. 17.
[6] Chāndogya Upaniṣad, iii. 16, 7; Jaiminîya Upaniṣad Brāhmaṇa, iv. 2, 11; Keith, *Aitareya Āraṇyaka*, 17.
[7] In Strabo, p. 701.
[8] Ed. Fausböll, ii. 16.
[9] *Indian Empire*, 1, 513 *et seq.*

**Daśa-vṛkṣa** is the name of a tree, according to Roth,[1] in the Atharvaveda.[2] But Whitney[3] treats the word as a mere adjective meaning 'of ten trees.'

[1] St. Petersburg Dictionary, *s.v.*
[2] ii. 9, 1.
[3] Translation of the Atharvaveda, 50.

**Daśa-vraja** is the name of a protégé of the Aśvins in the Rigveda (viii. 8, 20; 49, 1; 50, 9).

**Daśa-śipra** is the name of a sacrificer mentioned in the Rigveda.[1]

[1] viii. 52, 2. *Cf.* Ludwig, Translation of the Rigveda, 3, 163.

**Daśā** denotes the 'fringe' or 'border' of a garment (*vāsāḥ*) in the Śatapatha Brāhmaṇa.[1] The word also occurs in the compound *daśā-pavitra*,[2] which means 'a filtering cloth with a fringe.'

[1] iii. 3, 2, 9, and often in the Sūtras.
[2] Aitareya Brāhmaṇa, vii. 32; Śatapatha Brāhmaṇa, iv. 2, 2, 11. *Cf.* iv. 1, 1, 28.

**Daśoṇi** appears in one passage of the Rigveda[1] apparently as a favourite of Indra and as opposed to the **Paṇis,** who fell in hundreds for his benefit. The view of Ludwig[2] that he is here the priest of the Paṇis is very improbable. Elsewhere his name is simply mentioned.[3] See also **Daśoṇya.**

[1] vi. 20, 4. 8.
[2] Translation of the Rigveda, 3, 156; 5, 107.
[3] x. 96, 12, where, however, the word may be merely an epithet of Soma.

*Cf.* Hillebrandt, *Vedische Mythologie,* 1, 92, n. 1; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* 55, 328.

**Daśoṇya** is the name of a sacrificer mentioned in the Rigveda[1] along with **Daśaśipra** and others. Whether he is identical with **Daśoṇi** cannot be decided.

[1] viii. 52, 2. *Cf.* Ludwig, Translation of the Rigveda, 3, 163.

**Daśonasi** is the name of a kind of snake in the Atharvaveda.[1] The reading of the Paippalāda recension is Naśonaśī.

[1] x. 4, 17. *Cf.* Zimmer, *Altindisches Leben,* 95; Whitney, Translation of the Atharvaveda, 577.

**Dasyave vṛka,** 'wolf to the **Dasyu,**' is the name of a man mentioned four times in the Rigveda.[1] In one hymn[2] he is called a Ṛṣi, but in two others[3] he is clearly a prince victorious over the Dasyus, and a generous patron of the singer. It is hardly necessary to assume different persons,[4] for the term Ṛṣi is not altogether inconsistent with royalty. He was son of **Pūtákratu**[5] and **Pūtakratā,**[6] his wife.

[1] viii. 51, 2; 55, 1; 56, 1. 2.
[2] viii. 51.
[3] viii. 55. 56.
[4] Especially as the name occurs only in the small collection of Kāṇva hymns forming the Vālakhilya group in the eighth Maṇḍala.
[5] viii. 56, 2, *Pautakrata. Cf.* viii. 68, 17.
[6] viii. 56, 4.
*Cf.* Ludwig, Translation of the Rigveda, 3, 139, 164; 5, 552.

**Dasyave saha** is, according to Roth,[1] the name of a man or a clan in the Rigveda.[2] But he admits that the words may

[1] St. Petersburg Dictionary, *s.v.* [2] i. 36, 18.

be an epithet of Agni. This is the interpretation given to them by Oldenberg.[3]

[3] *Sacred Books of the East*, 46, 33.

**Dasyu**, a word of somewhat doubtful origin, is in many passages of the Rigveda[1] clearly applied to superhuman enemies. On the other hand, there are several passages in which human foes, probably the aborigines, are thus designated. This may be regarded as certain in those passages where the Dasyu is opposed to the Āryan, who defeats him with the aid of the gods.[2] The great difference between the Dasyus and the Āryans was their religion: the former are styled 'not sacrificing,' 'devoid of rites,' 'addicted to strange vows,' 'god-hating,' and so forth.[3] As compared with the **Dāsa**, they are less distinctively a people: no clans (*viśaḥ*) of the Dasyus are mentioned, and while Indra's *dasyu-hatya*, 'slaughter of the Dasyus,' is often spoken of, there is no corresponding use of *dāsa-hatya*. That the Dasyus were real people is, however, shown by the epitdet *anās* applied to them in one passage of the Rigveda.[5] The sense of this word is not absolutely certain: the Pada text and Sāyaṇa both take it to mean 'without face' (*an-ās*),[6] but the other rendering, 'noseless' (*a-nās*), is quite possible,[7]

[1] i. 34, 7; 100, 18; ii. 13, 9, etc. See Macdonell, *Vedic Mythology*, pp. 157, 158.

[2] Rv. i. 51, 8; 103, 3; 117, 21; ii. 11, 18. 19; iii. 34, 9; vi. 18, 3; vii. 5, 6; x. 49, 3. Probably also in v. 70, 3; x. 83, 6, people are meant.

[3] The Dasyu is called *a-karman*, 'riteless,' x. 22, 8; *a-devayu*, 'indifferent to the gods,' viii. 70, 11; *a-brahman*, 'without devotion,' iv. 16, 9; *a-yajvan*, 'not sacrificing,' viii. 70, 11; *a-yajyu*, *id.*, vii. 6, 3; *a-vrata*, 'lawless,' i. 51, 8; 175, 3; vi. 14, 3; ix. 41, 2; *anya-vrata*, 'following strange ordinances,' viii. 70, 11; *deva-pīyu*, 'reviling the gods,' Av. xii. 1, 37. It is impossible in all cases to be certain that people are meant.

[4] Rv. i. 51, 5. 6; 103, 4; x. 95, 7; 99, 7; 105, 11. *Cf. dasyu-han*, 'Dasyu-slaying,' i. 100, 12; vi. 45, 24; viii. 76, 11; 77, 3; x. 47, 4 (all of Indra); vi. 16, 15; viii. 39, 8 (of Agni), etc.

[5] Rv. v. 29, 10.

[6] This sense allows of two interpretations: 'misfeatured,' which seems that of Roth, St. Petersburg Dictionary, *s.v.*, and Grassmann, *Wörterbuch*; or 'speechless' (that is, unable to speak the language of the Āryans), which is that of Bollensen, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 41, 496.

[7] This view is supported by Megasthenes' report as to natives who were ἄστομοι: see Strabo, p. 711; Pliny, *Nat. Hist.*, vii. 2, 18, cited by Zimmer, *Altindisches Leben*, 430. See also Ludwig, Translation of the Rigveda, 2, 109; 5, 95; Hillebrandt, *Vedische Mythologie*, 3, 277; Knauer, Kuhn's *Zeitschrift*, 29, 52; Wackernagel, *Altindische Grammatik*, 2, 293 (accent).

and would accord well with the flat-nosed aborigines of the Dravidian[8] type, whose language still persists among the Brahuis, who are found in the north-west. This interpretation would receive some support from Vṛtra's being called 'broken-nosed' if this were a correct explanation of the obscure word *rujānās*.[9]

The other epithet of the Dasyus is *mṛdhra-vāc*, which occurs with *anās*,[10] and which has been rendered[11] 'of stammering, or unintelligible speech.' This version is by no means certain, and since the epithet is elsewhere[12] applied to Āryans, its correct meaning is more probably 'of hostile speech.'

Dasyu corresponds with the Iranian *dañhu*, *daqyu*, which denotes a 'province.' Zimmer[13] thinks that the original meaning was 'enemy,' whence the Iranians developed the sense of 'hostile country,' 'conquered country,' 'province,' while the Indians, retaining the signification of 'enemy,' extended it to include demon foes. Roth[14] considers that the meaning of human enemy is a transfer from the strife of gods

[8] The suggestion in the *Indian Empire*, 1, 390, that the modern Brahui type is the true Dravidian, while the modern Dravidian is the result of fusion with Muṇḍā-speaking tribes, would render this theory improbable. But it seems more probable that the Brahuis in speech preserve the tradition of Dravidian settlements in North India.

[9] See Bloomfield, *American Journal of Philology*, 17, 415 (who takes *rujānāḥ* of Rv. i. 32, 8, as = *rujāna-nāḥ*); Oldenberg, *Ṛgveda-Noten*, 1, 31, 32 (who suggests as possible the analysis of the word as *ruj-ā-anāḥ*). But *cf.* Lanman, *Sanskrit Reader*, 361, who suggests the emendation *rujānaḥ* as nominative singular of the simple participle 'broken'; Macdonell, *Vedic Grammar*, p. 59, n. 1.

[10] Rv. v. 29, 10.

[11] *Cf.* Muir, *Sanskrit Texts*, $2^2$, 393 *et seq.*

[12] The expression is used of the Āryan Pūrus in vii. 18, 13; of the Paṇis in vii. 6, 3; and of hostile persons in i. 174, 2; v. 32, 8; x. 23. 5. Roth, *Erläuterungen zum Nirukta*, 97, thinks the sense is 'of insulting speech,' and Zimmer, *op. cit.*, 114, 115, strongly supports this view. But Hillebrandt, *op. cit.*, 1, 89, 90, 114, prefers to see in it 'speaking an enemy's speech,' and thinks that the Pūrus were dialectically different from the Bharatas—a view which can be supported from the Śatapatha Brāhmaṇa, iii. 2, 1, 23. 24, where the Asuras say *he 'lavo* (= *he 'rayo*, 'ho, enemies,' in Sanskrit). See Muir, *op. cit.*, $2^2$, 114; Davidson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 37, 23 (the Mahābhāṣya version); Eggeling, *Sacred Books of the East*, 26, 31, n. 3. The word could thus apply to the Dasyus also, as the strange speech of the enemy could be either Āryan or aboriginal.

[13] *Op. cit.*, 110 *et seq.* So Macdonell, *Vedic Mythology*, p. 158.

[14] St. Petersburg Dictionary, *s.v.*

and demons. Lassen[15] attempted to connect the contrast *daqyu : dasyu* with that of *daeva : deva*, and to see in it a result of the religious differences which, according to Haug's theory, had separated the Iranians and the Indians. The word may have originally meant 'ravaged land'[16] as a result of invasion; hence 'enemies' country,' then 'hostile people,' who as human foes were more usually called by the cognate name of **Dāsa.**

Individual Dasyus are **Cumuri, Śambara, Śuṣṇa**, etc.

In the Aitareya Brāhmaṇa[17] the word has, as later,[18] the sense of uncivilized peoples generally.

[15] *Indische Alterthumskunde*, 1², 633 *et seq.* This theory is now generally discredited. *Cf.* Justi, *Göttingische Gelehrte Anzeigen*, 1866, 1446 *et seq.*; Geldner, *Vedische Studien*, 1, 142; Oldenberg, *Religion des Veda*, 162 *et seq.*; Macdonell, *Vedic Mythology*, p. 156.

[16] Both this word and Dāsa appear to be derived from the root *das*, which, according to Whitney, *Roots*, means 'lay waste'; but, according to Roth, 'suffer want,' 'waste away.'

[17] vii. 18, where the descendants of Viśvāmitra are called *dasyūnāṃ bhūyiṣṭhāḥ*; Śāṅkhāyana Śrauta Sūtra, xv. 26, 7.

[18] Manu, v. 131; x. 32. 45; Zimmer, *op. cit.*, 118.

*Cf.* Hillebrandt, *op. cit.*, 3, 276 *et seq.*; Zimmer, *op. cit.*, 101 *et seq.*

**Dākṣāyaṇa,** 'descendant of Dakṣa.' The Dākṣāyaṇas are mentioned in the Atharvaveda and the Yajurveda Saṃhitās[1] as having given gold to **Śatānīka.** In the Śatapatha Brāhmaṇa[2] the word is actually used to denote 'gold.' The Dākṣāyaṇas appear there[3] as a race of princes who, because of performing a certain rite, prospered down to the time of the Brāhmaṇa itself.

[1] Av. i. 35, 1. 2; Vājasaneyi Saṃhitā, xxxiv. 51. 52; Kaṭha, cited by von Schroeder, *Tübinger Kaṭha-Handschriften*, 36; Khila, iv. 7, 7. 8.

[2] vi. 7, 4, 2: *dākṣāyaṇa-hasta*, 'golden-handed.' Eggeling, *Sacred Books of the East*, 41, 283, n. 2, seems unnecessarily doubtful as to this.

[3] ii. 4, 4, 6. *Cf.* Aitareya Brāhmaṇa, iii. 40.

*Cf.* Weber, *Indische Studien*, 1, 224; 4, 358; Ludwig, Translation of the Rigveda, 3, 195; Whitney, Translation of the Atharvaveda, 35; Lévi, *La Doctrine du Sacrifice*, 138.

**Dātyauha,** a 'gallinule,' is mentioned in the list of victims at the Aśvamedha, or horse sacrifice, in the Yajurveda.[1] The

[1] Taittirīya Saṃhitā, v. 5, 17, 1; Maitrāyaṇī Saṃhitā, iii. 14, 6; Vājasaneyi Saṃhitā, xxiv. 25. 39. Pāṇini, vii. 3, 1, derives the word from *ditya-vah*. *Cf.* Zimmer, *Altindisches Leben*, 91.

word is clearly a variant of *dātyūha*, which occurs in the epics and law books.

**Dātra** ('cutter'), denoting a 'sickle,' is mentioned in the Rigveda.[1] Cows 'with sickle-shaped marks on their ears' (*dātra-karṇyaḥ*) are referred to in the Maitrāyaṇī Saṃhitā.[2] Otherwise the expression is only found later, occurring in the Sūtra and epic literature.[3] See also **Sṛṇi.**

[1] viii. 78, 10; Nirukta, ii. 1.
[2] iv. 2, 9.
[3] Hopkins, *Journal of the American Oriental Society*, 17, 86.

*Cf.* Zimmer, *Altindisches Leben*, 238.

**Dātreya** is the patronymic of **Arāḍa Śaunaka** in the Vaṃśa Brāhmaṇa.[1] Possibly Dārteya, 'descendant of Dṛti,' should be read,[2] but the word may have the same derivation as the latter form with metathesis.

[1] *Indische Studien*, 4, 373.
[2] *Cf.* St. Petersburg Dictionary, *s.v.*

**Dādhīca,** 'descendant of **Dadhyanc**,' is the patronymic of **Cyavana** in the Pañcaviṃśa Brāhmaṇa (xiv. 6).

1. **Dāna,** 'giving,' 'gift,' is a word of frequent occurrence in the Rigveda, especially in the Dāna-stutis[1] ('Praises of Gifts') of generous patrons (see **Dakṣiṇā**). One of the characteristics of the **Brāhmaṇa** is his right to receive gifts, which it is obligatory on the other castes to present.[2] The gift of a daughter (*kanyāyā dānam*) was a form of marriage[3] (see **Vivāha**), because in it the girl was 'given' away by her father or brother.

[1] The term seems first to occur in the Bṛhaddevatā, vi. 45. 92, and in similar works.
[2] Satapatha Brāhmaṇa, xi. 5, 7, 1; Weber, *Indische Studien*, 10, 47-61.
[3] Nirukta, iii. 4.

2. **Dāna** ('distribution')[1] seems in several passages of the Rigveda[2] to be a designation of the sacrificial feast to which

[1] From *dā*, 'divide.'
[2] i. 55, 7; 48, 4; 180, 5; viii. 46, 26; 60, 8; 99, 4, etc. *Cf.*, however, Pischel *Vedische Studien*, 1, 100.

the god is invited (*cf.* δαίς, δαίτη). In one passage[3] Sāyaṇa thinks that it denotes the *mada-jalāni*, 'drops of water falling from the temples of a rutting elephant,'[4] but this is doubtful. In another passage[5] Roth thinks that 'pasture land' is meant.

[3] Rv. viii. 33, 8; Ludwig, Translation of the Rigveda, 5, 157.

[4] Dāna in this sense, so common in the post-Vedic language, is probably derived from *dā*, 'divide,' meaning originally 'secretion.'

[5] ii. 13, 7.

3. **Dāna** is in three passages of the Rigveda[1] held by Roth to designate a chariot horse.

[1] v. 27, 5; vii. 18, 23; viii. 46, 24. But in all these cases 'gifts' seems an adequate version, 'horses' being understood.

**Dāman**, a 'rope' or 'girdle,'[1] is often mentioned in the Rigveda and later.[2] Reference is made to the rope of the sacrificial horse,[3] as well as to the practice of tying calves with ropes.[4] The word occurs in the sense of a 'band' of horse hair in the Śatapatha Brāhmaṇa.[5]

[1] Originally 'bond,' from *dā*, 'bind.'

[2] Rv. i. 56, 3, etc.; Av. vi. 63, 1; 103, 2; vii. 103, 1. 2; Taittirīya Saṃhitā, ii. 4, 13, 1, etc.

[3] Rv. i. 162, 8.

[4] Rv. ii. 28, 7.

[5] v. 3, 1, 10. *Cf.* Eggeling, *Sacred Books of the East*, 41, 62, n. 2.

**Dāya** occurs in the Rigveda[1] only in the sense of 'reward' of exertion (*śrama*), but later it means 'inheritance'—that is, a father's property which is to be divided among his sons either during his lifetime or after his death. The passages all negative the idea that the property of the family was legally family property: it is clear that it was the property of the head of the house, usually the father, and that the other members of the family only had moral claims upon it which the father could ignore, though he might be coerced by his sons if they were physically stronger.

Thus **Manu** is said in the Taittirīya Saṃhitā[2] to have divided his property among his sons. He omitted **Nābhānediṣṭha**,

[1] x. 114, 10.

[2] iii. 1, 9, 4 *et seq.* *Cf.* Muir, *Sanskrit Texts*, 1², 191-194; Lévi, *La Doctrine du Sacrifice*, 67, 68.

whom he afterwards taught how to appease the Aṅgirases, and to procure cows. This is a significant indication that the property he divided was movable property, rather than land (**Urvarā**). In the Aitareya Brāhmaṇa[3] the division is said to have been made during Manu's lifetime by his sons, who left only their aged father to Nābhānediṣṭha. According to the Jaiminīya Brāhmaṇa,[4] again, four sons divided the inheritance while their old father, Abhipratārin, was still alive. It is, of course, possible to regard Dāya as denoting the heritable property of the family, but the developed *patria potestas* of the father, which was early very marked, as shown by the legend of **Śunaḥśepa**, is inconsistent with the view that the sons were legally owners with their father, unless and until they actually insisted on a division of the property.[5] Probably—there is no evidence of any decisive character—land was not divided at first, but no doubt its disposal began to follow the analogy of cattle and other movable property as soon as the available supply of arable land became limited.

As for the method of division, it is clear from the Taittirīya Saṃhitā[6] that the elder son was usually preferred; perhaps

[3] v. 14.

[4] iii. 156 (*Journal of the American Oriental Society*, 26, 61, 62).

[5] The same question has been raised as to the origin of English or Teutonic property in land generally. Against any idea even of family ownership in a strict sense of the word, see Fustel de Coulanges, *Recherches sur quelques Problèmes d'Histoire*, 322 *et seq.*; Ashley, in Fustel de Coulanges, *Origin of Property in Land*, xvi-xxi; Pollock and Maitland, *History of English Law*, 2, 237 *et seq.* The older view, which accepted family and communal ownership, represented in different forms by Maine (*Village Communities in the East and West*), Stubbs, Green, and others, is defended in a new form by Vinogradoff, *Villanage in England*. See also Keith, *Journal of the African Society*, 6, 201 *et seq.* Jolly, *Recht und Sitte*, 93-96, does not accept the communal ownership of land, but, *ibid.*, 80, is inclined to believe in the joint ownership of a family. He admits that this is inconsistent with the strict rule of *patria potestas*, which still exists in Bengal; Baden Powell, *Village Communities in India*, 133 *et seq.*, doubts the existence in early India of such a *patria potestas*. But the facts seem clearly to show that there was such a power, and that the father owned the property. His sons, as they grew up, came to claim the property, and he might have to divide it; hence the idea naturally developed that every child on birth had a legal share in the property. No doubt also from the first the right to part with land was one which grown-up sons and the rest of the community could object to, once the village had acquired a fixed existence. This would account adequately for the later system. *Cf.* also pp. 100, n. 19; 336, n. 7, and **Rājanya**.

[6] ii. 5, 2, 7.

this was always the case after death. During the father's lifetime another might be preferred, as appears from a passage of the Pañcaviṃśa Brāhmaṇa.[7] Women were excluded from partition or inheritance, according to the Śatapatha Brāhmaṇa[8] and the Nirukta.[9] They were, no doubt, supported by their brothers; but if they had none they might be reduced to prostitution.[10] Detailed rules of inheritance appear in the Sūtras.[11]

The heir is called Dāyāda,[12] 'receiver (*ā-da*) of inheritance.'

[7] xvi. 4, 4.
[8] iv. 4, 2, 13.
[9] iii. 4.
[10] *Cf.* **Strī.**
[11] Inheritance is also alluded to in the Aitareya Brāhmaṇa, vii. 17; Śāṅkhāyana Śrauta Sūtra, xv. 27, 3; Śatapatha Brāhmaṇa, i. 7, 2, 22; iii. 2, 1, 18. For the Sūtra rules, see Jolly, *Recht und Sitte*, 80 *et seq.*
[12] Śatapatha Brāhmaṇa, xii. 4, 3, 9; Nirukta, iii. 4; metaphorically, Av. v. 18, 6. 14.

**Dāra,** 'wife,' is found in the Sūtras (usually as a plural masculine), and once (as a singular) in the Bṛhadāraṇyaka Upaniṣad.[1]

[1] vi. 4, 12 (where *dvāreṇa* is a *varia lectio;* see St. Petersburg Dictionary, *s.v.*). *Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 415, 416, who ignores the Bṛhadāraṇyaka passage.

**Dāru,** 'wood,' is frequently mentioned in the Rigveda and later,[1] denoting amongst other things the pole of a chariot,[2] logs as fuel,[3] the wooden parts of a car,[4] possibly wooden stocks,[5] and so forth.

[1] Rv. vi. 3, 4; x. 145, 4, etc.; Av. x. 4, 3; Taittirīya Saṃhitā, ii. 5, 8, 3, etc.
[2] Rv. x. 102, 8.
[3] Rv. viii. 102, 20.
[4] Śatapatha Brāhmaṇa, vi. 6, 2, 14.
[5] Av. vi. 121, 2. But this is doubtful. *Cf.* **Tāyu** and **Drupada.**

**Dārḍha-jayanti,** 'descendant of **Dṛḍhajayanta,**' is the patronymic of **Vaipaścita Gupta Lauhitya** and of **Vaipaścita Dṛḍhajayanta Lauhitya** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1).

**Dārteya,** 'descendant of **Dṛti.**' The Dārteyas are mentioned as authorities on sacrificial matters in the Kāṭhaka Saṃhitā[1] and the Pañcaviṃśa Brāhmaṇa.[2]

[1] xxxi. 2 (*Indische Studien*, 3, 473).
[2] xxv. 3, 6.

**Dārbhya,** 'descendant of Darbha,' is mentioned in a verse of the Rigveda.[1] Roth[2] identifies him with **Śyāvāśva,** but the Bṛhaddevatā[3] with **Rathavīti.** The same patronymic is frequently[4] connected with **Keśin,** and is also applied to **Rathaprota.**[5] See also **Dālbhya.**

[1] v. 61, 17.
[2] St. Petersburg Dictionary, *s.v.*
[3] v. 50. 77.
[4] Taittirīya Saṃhitā, ii. 6, 2, 3; Maitrāyaṇī Saṃhitā, i. 4, 12; 6, 5; Kauṣītaki Brāhmaṇa, vii. 4. *Cf.* Sieg, *Die Sagenstoffe des Ṛgveda*, 62, n. 2.
[5] Maitrāyaṇī Saṃhitā, ii. 1, 3.

**Dārv-āghāta,** the 'woodpecker,' is included in the list of sacrificial victims at the Aśvamedha, or 'horse sacrifice,' in the Yajurveda.[1]

[1] Taittirīya Saṃhitā, v. 5, 15, 1; Maitrāyaṇī Saṃhitā, iii. 14, 16; Vājasaneyi Saṃhitā, xxiv. 35. *Cf.* Zimmer, *Altindisches Leben*, 92.

**Dārv-āhāra,** a 'gatherer of wood,' is included in the list of victims at the Puruṣamedha, or 'human sacrifice,' in the Yajurveda.[1]

[1] Vājasaneyī Saṃhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 8, 1.

**Dālbhi,** 'descendant of Dalbha,' is the patronymic of **Vaka** in the Kāṭhaka Saṃhitā (x. 6).

**Dālbhya,** 'descendant of Dalbha,' is a variant of **Dārbhya.** It is the patronymic of (*a*) **Keśin** in the Pañcaviṃśa Brāhmaṇa;[1] (*b*) **Caikitāyana** in the Chāndogya Upaniṣad[2] and the Jaiminīya Upaniṣad Brāhmaṇa;[3] (*c*) **Vaka** in the Chāndogya Upaniṣad[4] and the Kāṭhaka Saṃhitā.[5]

[1] xiii. 10, 8. *Cf.* the Itihāsa, reported by Ṣaḍguruśiṣya (Sarvānukramaṇī, ed. Macdonell, 118). The St. Petersburg Dictionary quotes the Kauṣītaki Brāhmaṇa, vii. 4, for Dālbhya (but also for Dārbhya, which is the reading of Lindner's edition).
[2] i. 8, 1.
[3] i. 38, 1; 56, 3.
[4] i. 2, 13; 12, 1. 3.
[5] xxx. 2, where Dālbhya is read, not Dālbhi, as stated in the St. Petersburg Dictionary, *s.v.* The Kapiṣṭhala Saṃhitā, xlvi. 5, has *Darbhasya.* Dālbhi is found, however, in Kāṭhaka Saṃhitā, x. 6.

**Dāva,** 'forest fire,' is mentioned in the Atharvaveda[1] and the Śatapatha Brāhmaṇa.[2] In the latter work such fires are referred to as occurring in spring. According to Sieg,[3] a hymn of the Rigveda[4] describes a forest fire. Watchers were employed to guard against surprise from such conflagrations (*dāva-pa*).[5]

[1] vii. 45, 2.
[2] xi. 2, 7, 32.
[3] *Die Sagenstoffe des Ṛgveda*, 44 *et seq.*
[4] x. 142. Sieg's interpretation of this hymn is not at all probable.
[5] Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 11, 1.

**Dāva-su Āṅgirasa,** a seer of Sāmans, or chants, is mentioned in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 5, 12. 14. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 160.

**Dāśa,** 'fisherman,' is mentioned in the list of victims at the Puruṣamedha, or 'human sacrifice,' in the Yajurveda.[1] *Cf.* **Dhaivara.**

[1] Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1. Weber, *Indische Streifen*, 1, 81, renders the word by *Fischerknecht*, perhaps regarding it as equivalent to *dāsa*, 'servant.' *Cf.* Manu, x. 34; St. Petersburg Dictionary, *s.v.* Dāśa, 2. 3.

**Dāśataya,** 'belonging to the (Rigveda text) divided into ten (books),' is an epithet of Adhyāya, 'section,' in the Nidāna Sūtra.[1] The feminine form of the word is also found in the Kauṣītaki Brāhmaṇa[2] and later.[3]

[1] ii. 11 (*Indische Studien*, 1, 45).
[2] viii. 7.
[3] Ṛgveda Prātiśākhya, xvi. 54; xvii. 30; Śāṅkhāyana Śrauta Sūtra, xii. 2, 16. 22, etc.; Baudhāyana Śrauta Sūtra, xxvi. 13; xxvii. 4, etc.

**Dāśa-rājña** is the name in the Rigveda[1] and the Atharvaveda[2] of **Sudās'** famous 'battle with the ten kings.' It is somewhat difficult to make out exactly who the kings were (see **Turvaśa**), but the number is probably a round one, and cannot be pressed. The actual battle hymn[3] does not contain

[1] vii. 33, 2. 5; 83. 8.
[2] x. 128, 12.
[3] vii. 18.

the word, and the passages in which it is found may reasonably be considered late.[4]

[4] *Cf.* for the late date of vii. 33, Bergaigne, *L'histoire de la Saṃhita*, 38, 72; Oldenberg, *Prolegomena*, 198, 200, 265, n. 1; Arnold, *Vedic Metre*, 309; Geldner, *Vedische Studien*, 2, 130, opposes this view, but not convincingly.

**Dāśarma** appears in the Kāṭhaka Saṃhitā[1] as a teacher and a contemporary of **Āruṇi.**

[1] vii. 6. *Cf.* Weber, *Indische Studien*, 3, 472.

**Dāsa,** like **Dasyu,** sometimes denotes enemies of a demoniac character in the Rigveda,[1] but in many passages[2] the word refers to human foes of the Āryans. The Dāsas are described as having forts (*puraḥ*),[3] and their clans (*viśaḥ*) are mentioned.[4] It is possible that the forts, which are called 'autumnal' (*śāradīḥ*),[5] may be mythical, but it is not essential, for the epithet may allude to their being resorted to in the autumn season. The Dāsa colour (**Varṇa**)[6] is probably an allusion to the black skin of the aborigines, which is also directly mentioned.[7] The aborigines (as Dasyus) are called *anās*, 'noseless' (?),[8] and *mṛdhra-vāc*, 'of hostile speech,'[9] and are probably meant by the phallus-worshippers (*śiśna-devāḥ*, 'whose deity is a phallus') of the Rigveda.[10] It is significant that constant

[1] *Cf.* Macdonell, *Vedic Mythology*, p. 157.

[2] *Cf.* Rv. v. 34, 6; vi. 22, 10; 33, 3; 60, 6; vii. 83, 1; x. 38, 3; 69, 6; 83, 1; Av. v. 11, 3.

[3] ii. 20, 8 (called *āyasīḥ*, 'made of iron'); i. 103, 3; iii. 12, 6; iv. 32, 10. They are called *śāradīḥ*, 'autumnal,' in i. 131, 4; 174, 2; vi. 20, 10. *Cf.* also *dehyaḥ*, 'ramparts,' in vi. 47, 2.

[4] ii. 11, 4; iv. 28, 4; vi. 25, 2.

[5] *Cf.* Macdonell, *Vedic Mythology*, p. 60.

[6] ii. 12, 4; Śāṅkhāyana Śrauta Sūtra, viii. 25, 6. *Cf.* Rv. i. 101, 1; 130, 8; ii. 20, 7; iv. 16, 13; vi. 47, 21; vii. 5, 3. The Ārya colour is mentioned in iii. 34, 9, and the Dāsa is contrasted with the Varṇa (of the singers) in i. 104, 2. The 'white-hued (*śvitnya*) friends' who, in i. 100, 18, aid in the conquest of the Dasyu and Siṃyu are doubtless Āryans. In the Vājasaneyi Saṃhitā, xxiv. 30, the day and night (*ahorātre*) are paralleled with the Śūdrāryau—that is, probably with the Āryan and Śūdra (the compound is not to be taken as giving the words in the correct order; *cf.* Macdonell, *Vedic Grammar*, 268). See also Muir, *Sanskrit Texts*, $1^2$, 140; Weber, *Indische Studien*, 10, 10, 11.

[7] *kṛṣṇā tvac*, 'black skin,' i. 130, 8; ix. 41, 1.

[8] *Cf.* **Dasyu**, notes 6, 7.

[9] v. 29, 10. See **Dasyu**; Geldner, *Rigveda, Glossar*, 138.

[10] vii. 21, 5; x. 99, 3. *Cf.* Macdonell, *op. cit.*, p. 155.

reference is made to the differences in religion between Ārya and Dāsa or Dasyu.[11]

Since the Dāsas were in many cases reduced to slavery, the word Dāsa has the sense of 'slave' in several passages of the Rigveda.[12] Dāsī, the feminine, always has this sense from the Atharvaveda[13] onwards. Aboriginal women were, no doubt, the usual slaves, for on their husbands being slain in battle they would naturally have been taken as servants. They would sometimes also become concubines; thus **Kavaṣa** was taunted with being the son of a female slave (*dāsyāḥ putraḥ*) in the Aitareya Brāhmaṇa.[14]

Ludwig[15] considers that in some passages[16] Dāsa is applied, in the sense of 'enemy,' to Āryan foes, but this is uncertain. Zimmer[17] and Meyer[18] think that Dāsa[19] originally meant 'enemy' in general, later developing in Iran into the name of the Dahae[20] of the Caspian steppes, and in India into a designation of the aborigines. On the other hand, Hillebrandt[21] argues that, as the Dāsas and the Paṇis are mentioned together,[22] they must be deemed to be closely related tribes, identifying

[11] Rv. i. 33, 4. 5; iv. 16, 9; v. 7, 10; 42, 9; vi. 14, 3; viii. 70, 10; x. 22, 7. 8, etc.

[12] vii. 86, 7; viii. 56, 3; x. 62, 10. Roth, St. Petersburg Dictionary, *s.v.*, 2, suggests that in viii. 46, 32, the word *dāsān*, 'slaves,' should be read in place of *dāse*, qualifying **Balbūtha**. Zimmer, *Altindisches Leben*, 117, quotes the passage to indicate the admixture of Āryan and Dāsa blood. See also Av. iv. 9, 8; Chāndogya Upaniṣad, vii. 24, 2. It is uncertain whether *dāsa-pravarga*, as an epithet of *rayi*, 'wealth,' in Rv. i. 92, 8, means 'consisting of troops of slaves.' Geldner, *Rigveda, Glossar*, 82, so takes the expression in i. 158, 5.

[13] Av. v. 22, 6; xii. 3, 13; 4, 9; Chāndogya Upaniṣad, v. 13, 2; Bṛhadāraṇyaka Upaniṣad, vi. 1, 10 (Mādhyaṃdina=2, 7 Kāṇva). Zimmer, 107, sees this sense in *vadhū* in Rv. viii. 19, 36. See also **Vadhūmant**.

[14] ii. 19; Kauṣītaki Brāhmaṇa, xii. 3.

[15] Translation of the Rigveda, 3, 209.

[16] See i. 158, 5; ii. 13, 8; iv. 30, 14. 15; vi. 20, 10; vii. 99, 5; x. 49, 6. 7. None of these passages need certainly be so taken.

[17] *Altindisches Leben*, 110 *et seq.*

[18] *Geschichte des Altertums*, 1, 515.

[19] If derived from *das* in the sense of 'lay waste' (Whitney, *Roots*), the original meaning would have been 'devastator,' 'ravager.'

[20] The Dahae may have been closely allied in race and language with the Iranians, but this is not very clearly proved. *Cf.* E. Kuhn in Kuhn's *Zeitschrift*, 28, 214; Hillebrandt, *Vedische Mythologie*, 1, 95. The possibility or probability of mixture with Mongolian blood is always present. So Zimmer, *op. cit.*, 112, calls the Daoi or Daai of Herodotus, i. 126, a Turanian tribe.

[21] *Op. cit.*, 1, 94.

[22] Rv. v. 34, 6. 7; vii. 6, 3 (Dasyu and Paṇi together); Av. v. 11, 6.

the Paṇis with the Parnians and the Dāsas of the Rigveda with the Dahae. This view, of course, necessitates a transfer of the scenes of the Rigveda, where Dāsas are prominent, and especially those in which Divodāsa—'the heavenly Dāsa'—plays an important part,[23] to the far west. Hillebrandt justifies this by regarding the scene of the sixth book of the Rigveda as quite different from that of the seventh and third, in which Sudās, the Bharatas, Vasiṣṭha, and Viśvāmitra appear. The Sarasvatī of the sixth book he locates in Arachosia, that of the seventh in the 'Middle Country.' It is, however, extremely doubtful whether this theory can be upheld. That Divodāsa should have been a Dāsa, and yet have fought against other Dāsas, is not in itself likely, especially when his son Sudās appears as a protagonist of Āryan civilization. It also seems unreasonable to seek in Arachosia for the river **Sarasvatī**, which it is natural to locate in the 'Middle Country.'

The wealth of the Dāsas was no doubt considerable,[24] but in civilization there is no reason to suppose that they were ever equal to the invaders.[25] Leading Dāsas were **Ilībiśa, Cumuri** and **Dhuni, Pipru, Varcin, Śambara.** For names of aboriginal tribes, see **Kirāta, Kīkaṭa, Caṇḍāla, Parṇaka, Śimyu.**

[23] *Op. cit.*, 1, 96 *et seq.* He argues that Dāsa occurs only four times in Maṇḍala vii., but eight times in vi., and that similarly Śambara, the Dāsa, is mentioned six times in vi., but only twice in vii. But Divodāsa much more probably means, as Oldenberg interprets the name, 'the servant of heaven.' See his *Religion des Veda*, 155, n. 1; Bergaigne, *Religion Védique*, 2, 209; below, p. 363, n. 11.

[24] *Cf.* Rv. i. 176, 4; iv. 30, 13; viii. 40, 6; x. 69, 5; Av. vii. 90, 2.

[25] *Cf.* Rv. ii. 12, 11; iv. 30, 14; vi. 26, 5, whence it appears that the Dāsas were often dwellers in mountains, a natural refuge for beaten tribes.

*Cf.* Hillebrandt, *Vedische Mythologie*, 3, 269-275, 368; Ludwig, Translation of the Rigveda, 3, 207-213; Zimmer, *Altindisches Leben*, 101-118; Weber, *Indische Studien*, 18, 35 (who derives *dāsa* from *dā*, 'bind'), 254; Muir, *Sanskrit Texts*, 2, 359 *et seq.*; Geldner, *Vedische Studien*, 3, 96.

**Dāsa-veśa,** occurring only once in the Rigveda,[1] probably designates a Dāsa named **Veśa.** Sāyaṇa's interpretation of the word as 'destruction of foes' can hardly be correct.

[1] ii. 13, 8. *Cf.* Ludwig, Translation of the Rigveda, 3, 209.

**Dāsya** occurs once in the Bṛhadāraṇyaka Upaniṣad (iv. 2, 30 Mādhyaṃdina = 23 Kāṇva) in the sense of 'slavery.'

**Ditya-vāh**, m.; **Dityauhī**, f., 'a two-year-old bull or cow,' is mentioned in the later Saṃhitās and the Brāhmaṇas.[1]

[1] Taittirīya Saṃhitā, iv. 3, 3, 1; v. 6, 15, 1; Vājasaneyi Saṃhitā, xiv. 10; xviii. 26; xxviii. 25; Pañcaviṃśa Brāhmaṇa, xxi. 1, etc.

**Didyu, Didyut**, both[1] denote in the Rigveda 'missile,' 'arrow,' whether divine or human.

[1] Didyu: i. 71, 5; iv. 41, 4; vii. 56, 9; 85, 2, etc.; Av. i. 2, 3; Vājasaneyi Saṃhitā, ii. 20; x. 17, etc. Didyut: Rv. i. 66, 7; v. 86, 3; vii. 25, 1, etc.; certainly divine in ii. 13, 7.

**Didhiṣu** in the Rigveda denotes a 'wooer.' It is applied[1] to the relative, probably brother-in-law,[2] who takes the place of the husband at the funeral rite, and who, as in the Hebraic levirate, is to beget a child by the brother's wife if there is no son.[3] Hillebrandt[4] and Lanman[5] consider that the word originally meant only 'wooer,' and applied to the king who, after the chief queen had lain beside the dead victim in the Puruṣamedha or 'human sacrifice,' claimed her again; but this view is hardly plausible.[6] The term is also applied to the god Pūṣan[7] as the wooer of his mother, apparently Sūryā.[8]

[1] x. 18, 18 = Av. xviii. 3, 2 (where *didhiṣos* is merely a bad reading) = Taittirīya Āraṇyaka, vi. 1, 3.

[2] Āśvalāyana Śrauta Sūtra, iv. 2, 18, where are mentioned the brother-in-law (*devṛ*), a representative of the husband (there is nothing to show whether he is identical with the preceding or not), a pupil, or an aged servant (*jarad-dāsa*).

[3] *Cf.* Rv. x. 40, 2; Kaegi, *Der Rigveda*, n. 51.

[4] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 40, 708 *et seq.*

[5] *Sanskrit Reader*, 385.

[6] See Whitney, Translation of the Atharvaveda, 848, 849; Keith, *Journal of the Royal Asiatic Society*, 1907, 946.

[7] vi. 55, 5.

[8] *Cf.* Pischel, *Vedische Studien*, 1, 21; Macdonell, *Vedic Mythology*, p. 35. *Cf.* Geldner, *Rigveda, Kommentar*, 154.

**Didhiṣū-pati** occurs in the Kāṭhaka[1] and Kapiṣṭhala Saṃhitās,[2] as well as in the Āpastamba,[3] Gautama,[4] and Vasiṣṭha

[1] xxxi. 7, quoted in Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 579.

[2] xlvii. 7, quoted *ibid.*, 579, 580.

[3] ii. 5, 12, 22.

[4] xv. 16.

Dharma Sūtras,[5] in lists of people who have committed sin (*enas*). The traditional rendering[6] is 'husband of a woman married a second time'; Manu[7] seems to apply the term to the brother-in-law who is 'married' to his sister-in-law after his brother's death for the purpose of begetting a child, if he displays conjugal affection to her (*anurajyate kāmataḥ*).[8] This sense would be possible, since **Didhiṣu** denotes a 'wooer,' and a widow could be regarded as a 'wooer' when able to control her own choice of a spouse. But another tradition[9] holds that Didhiṣū means the elder sister whose younger sister has married before her. This view is supported by a passage in the Vasiṣṭha Dharma Sūtra,[10] and by the use of the word *agre-didhiṣū-pati*,[11] which must mean the 'husband of a younger sister married before the elder.' In this case also Didhiṣū would mean 'wooer,' the elder sister being so called because, if her parents do not arrange a marriage for her, she is, according to Viṣṇu,[12] to make her own choice of a husband (*kuryāt svayaṃvaram*). See also **Edidhiṣuḥpati** and **Daidhiṣavya.**

[5] i. 18; xx. 7 *et seq.*

[6] St. Petersburg Dictionary, *s.v. didhiṣu*, 3.

[7] iii. 173.

[8] *Cf.* Leist, *Altarisches Jus Gentium*, 106.

[9] Laugākṣi, quoted by Kullūka on Manu, iii. 160; Commentary on Āpastamba, *loc. cit.*

[10] xx. 7 *et seq.*

[11] *Cf. agre-didhiṣu*, 'one who woos (a younger sister) before (her elder sister is married),' in Āpastamba, *loc. cit.*; Gautama, xv. 16; Vasiṣṭha, i. 18; Kāṭhaka, *loc. cit.*; *agre-dadhus*, Maitrāyaṇī Saṃhitā, iv. 1, 9; *agre-dadhiṣu*, Kapiṣṭhala, *loc. cit.*; *agra-didhiṣu*, Taittirīya Brāhmaṇa, iii. 2, 8, 11.

[12] Viṣṇu Dharma Sūtra, xxiv. 40. *Cf.* Delbrück, *op. cit.*, 579-586.

**Div**, 'sky.' The world as a whole is regarded as divided into the three domains of 'earth,' 'air' or 'atmosphere,' and 'heaven' or 'sky' (*div*),[1] or alternatively into 'heaven and earth' (*dyāvā-pṛthivī*),[2] which two are then considered as comprising the universe, the atmosphere being included in the sky. Lightning, wind, and rain belong to the atmosphere, solar and

[1] Rv. ii. 40; viii. 6, 15; 10, 6; 90, 6, etc.

[2] Rv. i. 143, 2; 159, 1; 160, 1; iv. 14, 2, etc.; Bṛhadāraṇyaka Upaniṣad, iii. 8, 3. 9; Chāndogya Upaniṣad, vii. 4, 2; viii. 1, 3. In the Aitareya Āraṇyaka, iii. 1, 2, and the Śāṅkhāyana Āraṇyaka, vii. 3, it is said that when heavy and constant rain falls people say, 'Heaven and earth have united.'

similar phenomena to the sky. In some passages[3] the vault (*nāka*) of the sky is added after the usual triad, and before the celestial light (*svar, jyotis*).

The threefold division of the universe is reflected in a threefold division of the three elements—earth, air, and sky. Thus a highest (*uttama*,[4] *uttara*,[5] *pārya*[6]), a middle, and a lowest heaven are specified.[4] In the Atharvaveda[7] the three heavens are distinguished as 'rich in water' (*udanvatī*), as *pīlumatī* (of uncertain meaning), and as the *pradyaus*, where the Fathers sit. Heaven is frequently called *vyoman* as well as *rocana*[8] (properly the 'luminous space' of heaven), and the dividing firmament which separates the visible upper world from the highest heaven is called, besides *nāka*, 'vault,' *sānu*, 'summit,' *viṣṭap*, 'surface,' and *pṛṣṭha*, 'ridge,' and even 'ridge of the vault,'[9] or 'summit of the vault.'[10]

Similarly three atmospheres (*rajas*), or oftener two, are alluded to,[11] but the division here is merely artificial. In one passage[12] six *rajāṃsi*, 'regions,' are referred to, the heavens and the earths no doubt being meant. The usual name for the atmosphere is *antarikṣa*.

The three earths are equally artificial, the origin of the triad being probably the use of *pṛthivī* in the plural[13] to denote the three divisions of the universe (just as *pitarau*, 'two fathers,' denotes 'father and mother').[14] The earth is called *kṣam*, *kṣā*, *gmā*, or designated by the epithets *mahī*, 'the great,' *pṛthivī* or *urvī*, 'the broad,' *uttānā*, 'the extended,' and is regularly contrasted as *idam*, 'this world here,' with the upper sphere.[15]

[3] Av. iv. 14, 3 = Vājasaneyi Saṃhitā, xvii. 67.

[4] Rv. v. 60, 6.

[5] Rv. iv. 26, 6.

[6] Rv. vi. 40, 5. In Rv. v. 4, 3, it is called *tṛtīya*.

[7] xviii. 2, 48.

[8] *Trīṇi* or *tri rocanā*, Rv. i. 102, 8; 149, 4; v. 69, 1, etc.

[9] Rv. i. 125, 5. *Cf.* iii. 2, 12.

[10] Rv. viii. 103, 2. *Cf.* also ix. 86, 27.

[11] Rv. iv. 53, 5; v. 69, 1. *Cf.* also the references to the 'highest' atmosphere, *uttama*, ix. 22, 5; *parama*, iii. 30, 2; *tṛtīya*, ix. 74, 6; x. 45, 3; 123, 8. The 'lower' (*upara*) or 'terrestrial' (*pārthiva*) is contrasted with the 'heavenly' (*divya*) space. See i. 62, 5; iv. 53, 3.

[12] Rv. i. 164, 6. *Cf.* vii. 87, 5.

[13] Rv. i. 188, 9. 10; vii. 104, 11.

[14] *Cf.* Delbrück, *Altindische Syntax*, p. 98; Macdonell, *Sanskrit Grammar*, 183*c* (p. 158).

[15] Rv. i. 22, 17; 154, 1. 3; and regularly in the later Saṃhitās and the Brāhmaṇas.

The shape of the earth is compared with a wheel in the Rigveda,[16] and is expressly called 'circular' (*pari-maṇḍala*) in the Śatapatha Brāhmaṇa.[17] When earth is conjoined with heaven, the two are conceived as great bowls (*camvā*) turned towards each other.[18] In the Aitareya Āraṇyaka[19] the two are regarded as halves of an egg. The distance of heaven from the earth is given by the Atharvaveda[20] as a thousand days' journey for the sun-bird, by the Aitareya Brāhmaṇa[21] as a thousand days' journey for a horse, while the Pañcaviṃśa Brāhmaṇa[22] whimsically estimates the distance as equivalent to a thousand cows standing one on the top of the other.

According to Zimmer,[23] the Vedic poets conceived the atmosphere to be above the earth in its upper division only, but below it in its lower stratum. The evidence,[24] however, for the latter assumption is quite insufficient.[25] The theory of the Aitareya Brāhmaṇa[26] is that the sun merely reverses its bright side at night, turning its light on the stars and the moon while it retraverses its course to the east; and it has been shown[25] that this is probably the doctrine of the Rigveda also.[27] See also **Sūrya** and **Candramās.** For the Vedic knowledge of the planets, see **Graha.**

There is no geographical division of the earth in Vedic literature. The Jaiminīya Upaniṣad Brāhmaṇa[28] states that the centre of the earth is a span north of the **Plakṣa Prāsravaṇā,** and that the centre of the sky is the constellation of the seven Ṛṣis, the Great Bear. For the quarters, see **Diś.**

[16] x. 89, 4. On the other hand, the earth is regarded as *catur-bhṛṣṭi*, 'four-cornered,' in Rv. x. 58, 3.

[17] Macdonell, *Vedic Mythology*, p. 9.

[18] Rv. iii. 55, 20.

[19] iii. 1, 2; Śāṅkhāyana Āraṇyaka, vii. 3.

[20] x, 8, 18 = xiii. 2, 38; 3, 14.

[21] ii. 17. *Cf.* **Āśvina.**

[22] xvi. 8, 6; in xxi. 1, 9, with the alternatives of 1,000 days of the journey of a horse, or of the sun, or 1,000 leagues.

[23] *Altindisches Leben*, 357, 358.

[24] Rv. v. 81, 4; vi. 9, 1; vii. 80, 1.

[25] Macdonell, *Vedic Mythology*, p. 10.

[26] iii. 44, 4. Speyer's interpretation of this passage, *Journal of the Royal Asiatic Society*, 1906, 723-727, is anticipated and supplemented by Macdonell, *loc. cit.*

[27] i. 115, 5; x. 37, 3.

[28] iv. 26, 12. *Cf.* Pañcaviṃśa Brāhmaṇa, xxv. 10, 16; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 31, n. 2. *Cf.* Bergaigne, *Religion Védique*, 1, 1-3; Wallis, *Cosmology of the Rigveda*, 111-117; Zimmer, *op. cit.*, 357-359; Macdonell, *op. cit.*, pp. 8-11; Thibaut, *Astronomie, Astrologie und Mathematik*, 5, 6; Weber, *Indische Studien*, 9, 358-364.

**Divodāsa Atithigva** is one of the leading princes of the early Vedic age. He was a son of Vadhryaśva,[1] and father, or more probably grandfather, of **Sudās**, the famous king of the **Tṛtsu** family, among the **Bharatas**. Probably Pijavana was the son and Sudās the grandson. Divodāsa was naturally a **Bharata**,[2] and, like Sudās, was an opponent of the **Turvaśas** and **Yadus**.[3] His great enemy was **Śambara**, the **Dāsa**, who was apparently chief of a mountain people,[4] and whom he repeatedly defeated.[5] He was also, it seems, like his father Vadhryaśva,[6] an energetic supporter of the fire ritual, for Agni is once called by his name in the Rigveda.[7] On the other hand, he was defeated, with **Āyu** and **Kutsa**, by Indra's aid. In several passages he seems closely connected with the singer family, the **Bharadvājas**.[8]

From one passage,[9] where Divodāsa is said to have fought against the **Paṇis**, the **Pārāvatas**, and **Bṛsaya**, Hillebrandt[10] has inferred that he was engaged in conflicts with the tribes of Arachosia, and interpreting the name as the 'heavenly Dāsa'[11] conjectures that he was himself a Dāsa. This conclusion is not probable, for the **Sarasvatī** on which the battle in question took place, and which can hardly be the Haraqaiti of Arachosia, would naturally designate the later Sarasvatī, while the Pārāvatas are mentioned in the Pañcaviṃśa Brāhmaṇa,[12] as in the east, about the **Yamunā**. Bergaigne's

[1] Rv. vi. 61, 1.

[2] Rv. vi. 16, 4. 5. 19. For Sudās as his descendant, see vii. 18, 25, with verse 23, where Paijavana is an epithet of Sudās.

[3] As Atithigva, Rv. vii. 19, 8; as Divodāsa, ix. 61, 2.

[4] Rv. i. 130, 7; ii. 12, 11; vi. 26, 5; vii. 18, 20. *Cf.* Macdonell, *Vedic Mythology*, p. 161.

[5] See Rv. i. 112, 14; 116, 18; 119, 4; 130, 7-10; ii. 19, 6; iv. 26, 3; 30, 20; vi. 26, 3. 5; 43, 1; 47, 21. 22; ix. 61, 2.

[6] Rv. x. 69, 1 *et seq.* *Cf.* Ludwig, Translation of the Rigveda, 3, 176; Hillebrandt, *Vedische Mythologie*, 1, 96, n. 2.

[7] Daivodāsa, 'worshipped by Divodāsa': viii. 103, 2. *Cf.* vi. 16, 5. 19; 31, 1. For the defeat by Indra, *cf.* Rv. i. 53, 10; ii. 14, 7; vi. 18, 13; viii. 64, 2; Bergaigne, *Religion Védique*, 2, 337, 344.

[8] *Cf.* Rv. i. 112, 13. 14; 116, 18; vi. 16, 5; 31, 4; 47, 22 *et seq.*; Pañcaviṃśa Brāhmaṇa, xv. 3, 7; Hillebrandt, *op. cit.*, 1, 104.

[9] vi. 61, 1 *et seq.*

[10] *Op. cit.*, 1, 97 *et seq.*

[11] This is very improbable. See Bergaigne, *op. cit.*, 2, 209; Oldenberg, *Religion des Veda*, 155; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 175; 51, 272.

[12] ix. 4, 11. See **Pārāvata**.

opinion[13] that Divodāsa and Atithigva were different people cannot be supported in view of the complete parallelism in the acts of the two persons.[14] See also **Pratardana.**

The people of Divodāsa are referred to in a hymn of the Rigveda.[15]

[13] *Op. cit.*, 2, 342 *et seq.*

[14] Compare, *e.g.*, vii. 19, 8, with ix. 61, 2 (opposed to Turvaśa and Yadu); i. 51, 6; vi. 26, 3, with ii. 19, 6; vi. 31, 4 (defeat of Śambara); and see Hillebrandt, *op. cit.*, 3, 268; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 210 *et seq.*; Macdonell, *op. cit.*, p. 161.

[15] i. 130, 10 (one of the series attributed to Parucchepa).

*Cf.* Zimmer, *Altindisches Leben*, 126; Oldenberg, *Buddha*, 406; Ludwig, *op. cit.*, 3, 114, 176; Grierson, *Journal of the Royal Asiatic Society*, 1908, 604, 837; Keith, *ibid.*, 831 *et seq.*; 1138 *et seq.* Roth, St. Petersburg Dictionary, *s.v.*, distinguishes two Divodāsas, one being the ancestor or father of Sudās, the other the enemy of Śambara. Divodāsa is not mentioned in Maṇḍalas, iii, v, viii, x.

**Divo-dāsa Bhaima-seni** ('descendant of Bhīmasena') is mentioned in the Kāṭhaka Saṃhitā[1] as a contemporary of **Āruṇi.**

[1] vii. 1, 8. *Cf.* Weber, *Indische Studien*, 3, 472.

**Divya,** 'ordeal,' is a term not found until the later literature, but several references to the practice of ordeals have been seen in Vedic literature. The fire ordeal seen in the Atharvaveda[1] by Schlagintweit,[2] Weber,[3] Ludwig,[4] Zimmer,[5] and others, has been disproved by Grill,[6] Bloomfield,[7] and Whitney.[8] But such an ordeal appears in the Pañcaviṃśa Brāhmaṇa,[9] and an ordeal with a glowing axe[10] occurs in the Chāndogya Upaniṣad as applied in an accusation of theft. Geldner[11] suggests that this usage is referred to even in the Rigveda,[12] but this is most improbable.[13] Ludwig[14] and Griffith[15] discover in another

[1] ii. 12.

[2] *Die Gottesurtheile der Indier*, 13 *et seq.*

[3] *Indische Studien*, 13, 168.

[4] Translation of the Rigveda, 3, 445.

[5] *Altindisches Leben*, 184.

[6] *Hundert Lieder*,[2] 45, 87.

[7] *Journal of the American Oriental Society*, 13, ccxxi; *American Journal of Philology*, 11, 334, 335; *Hymns of the Atharvaveda*, 294.

[8] Translation of the Atharvaveda, 54.

[9] xiv. 6, 6.

[10] Chāndogya Upaniṣad, vi. 16.

[11] *Vedische Studien*, 2, 159.

[12] iii. 53, 22.

[13] Oldenberg, *Rgveda-Noten*, 1, 25

[14] *Op. cit.*, 4, 44.

[15] *Hymns of the Rigveda*, 1, 210.

passage of the Rigveda[16] references to **Dīrghatamas'** having been subjected to the fire and water ordeals, but this view cannot be supported. According to Weber,[17] the 'balance' ordeal is referred to in the Śatapatha Brāhmaṇa,[18] but see **Tulā.**

[16] i. 158, 4 *et seq.*
[17] *Indische Streifen*, 1, 21; 2, 363.
[18] xi. 2, 7, 33.
*Cf.* Jolly, *Recht und Sitte*, 145; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 44, 347, 348; Stenzler, *ibid.*, 9, 669 *et seq.*

**Divya Śvan**, the 'divine dog,' in one passage of the Atharvaveda[1] appears to denote Canis major or Sirius. But Bloomfield[2] thinks that the two divine dogs referred to in the Maitrāyaṇī Saṃhitā[3] and the Taittirīya Brāhmaṇa[4] are the sun and moon, and that the sun is meant in the Atharvaveda.

[1] vi. 80, 1.
[2] *Journal of the American Oriental Society*, 15, 163; *Hymns of the Atharvaveda*, 500, 501.
[3] i. 6, 9.
[4] i. 1, 2, 4-6.
*Cf.* Zimmer, *Altindisches Leben*, 353; Whitney, Translation of the Atharva veda, 341.

**Diś**, 'direction,' is a word very frequently used in the Rigveda and later[1] to denote a quarter of the sky. As a general rule, four quarters are mentioned—east, south, west, north.[2] But the number of the 'directions' is sometimes increased up to ten by the addition to these four of various others. The five points include the zenith (*ūrdhvā*);[3] the six, the zenith and the nadir (*ūrdhvā* and *avācī*);[4] the seven, the zenith, the ground on which one stands (*dhruvā*), and the air (*antarikṣa*) between these two (*vyadhvā*);[5] the eight include the intermediate quarters (S.E., S.W., N.E., N.W.);[6] the nine add to these the zenith;[7] the ten, zenith and nadir.[8] The number

[1] Rv. i. 124, 3; 183, 5; iii. 30, 12; Av. iii. 3[illegible]4; xi. 2, 12, etc.
[2] Rv. vii. 72, 5; x. 36, 14; 42, 11; Av. xv. 2, 1 *et seq.*, etc.
[3] Taittirīya Saṃhitā, vii. 1, 15; Maitrāyaṇī Saṃhitā, ii. 8, 9.
[4] Maitrāyaṇī Saṃhitā, iii. 12, 8; Vājasaneyi Saṃhitā, xxii. 24; Bṛhadāraṇyaka Upaniṣad, iv. 2, 4.
[5] Rv. ix. 114, 3; Av. iv. 40, 1; Śatapatha Brāhmaṇa, vii. 4, 1, 20; ix. 5, 2, 8; Taittirīya Āraṇyaka, i. 7.
[6] Taittirīya Saṃhitā, vii, 1, 15; Śatapatha Brāhmaṇa, i. 8, 1, 40, etc.
[7] Śāṅkhāyana Śrauta Sūtra, xvi. 28, 2.
[8] Rv. i. 164, 14; viii. 101, 13; Śatapatha Brāhmaṇa, vi. 2, 2, 34; viii. 4, 2, 13, etc.

five is sometimes made up by the ground beneath the observer's feet (*dhruvā*),[9] and the number six by that point (*dhruvā*) and the zenith (*ūrdhvā*);[10] the 'lofty' (*bṛhatī*)[11] sometimes taking the place of the 'vertical' (*ūrdhvā*).

[9] Av. viii. 9, 15; xiii. 3, 6; xv. 14, 1-5; Vājasaneyi Saṃhitā, ix. 32; Śatapatha Brāhmaṇa, ix. 4, 3, 10, and *cf.* **Dhruvā.**

[10] Av. iii. 27, 1; iv. 14, 8; xii. 3, 55; xv. 4, 1 *et seq.*; xviii. 3, 34; Aitareya Brāhmaṇa, viii. 14, etc. *Cf.* Rv. x. 14, 16.

[11] Vājasaneyi Saṃhitā, xiv. 13; Kāṭhaka Saṃhitā, xvii. 8.

*Cf.* Zimmer, *Altindisches Leben*, 359; Weber, *Proceedings of the Berlin Academy*, 1895, 846; *Indische Studien*, 17, 293, 294; 18, 153; St. Petersburg Dictionary, *s.v.*

**Dīrgha-tamas** ('long darkness') **Māmateya** ('son of Mamatā') **Aucathya** ('son of Ucatha') is mentioned as a singer in one hymn of the Rigveda,[1] and is referred to in several passages[2] by his metronymic, Māmateya, alone. He is said, both in the Rigveda[1] and in the Śāṅkhāyana Āraṇyaka,[3] to have attained the tenth decade of life. In the Aitareya Brāhmaṇa[4] he appears as the priest of **Bharata.** The Bṛhaddevatā[5] contains a preposterous legend made up of fragments of the Rigveda,[6] according to which Dīrghatamas was born blind, but recovered his sight; in old age he was thrown into a river by his servants, one of whom, **Traitana**, attacked him, but killed himself instead. Carried down by the stream, he was cast up in the Aṅga country, where he married Uśij, a slave girl, and begot **Kakṣīvant.** The two legends here combined are not even consistent, for the second ignores Dīrghatamas' recovery of sight. To attach any historical importance to them, as does Pargiter,[7] would seem to be unwise.

[1] i. 158, 1. 6.

[2] i. 147, 3; 152, 6; iv. 4, 13. In viii. 9, 10, Dīrghatamas is mentioned with Kakṣīvant, but not as a relative.

[3] ii. 17; Keith, *Śāṅkhāyana Āraṇyaka*, 14.

[4] viii. 23.

[5] iv. 11-15; 21-25, with Macdonell's notes.

[6] From i. 140-164, which hymns are traditionally attributed to Dīrghatamas. But see Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 221.

[7] *Journal of the Royal Asiatic Society*, 1910, 44.

*Cf.* Ludwig, Translation of the Rigveda, 3, 164, 165; Muir, *Sanskrit Texts*, 1², 226, 232, 247, 268, 279.

**Dīrgha-nītha** appears to be the proper name of a sacrificer in one hymn of the Rigveda.[1]

[1] viii. 50, 10. *Cf.* Roth, St. Petersburg Dictionary, *s.v.* Ludwig understands the word as an adjective, meaning 'of long duration.'

**Dīrgha-śravas** ('far-famed') is the name of a royal seer who, according to the Pañcaviṃśa Brāhmaṇa,[1] having been banished from his kingdom, and suffering from actual hunger, 'saw' a certain Sāman (chant), and thus obtained food. In one passage of the Rigveda[2] an Auśija,[3] a merchant (*vaṇij*), is mentioned as *dīrgha-śravas*, which may be a proper name, as Sāyaṇa holds, or an adjective, as it is understood by Roth.[4]

[1] xv. 3, 25.
[2] i. 112, 11.
[3] A metronymic, 'descendant of Uśij,' according to Sāyaṇa; but an adjective, meaning 'desirous,' according to Roth, St. Petersburg Dictionary, *s.v.*
[4] St. Petersburg Dictionary, *s.v.* *Cf.* Ludwig, Translation of the Rigveda, 3, 114.

**Dīrghāpsas**, used in the Rigveda[1] as an epithet of a chariot, means, according to Roth,[2] 'having a long front part.'

[1] i. 122, 15.
[2] St. Petersburg Dictionary, *s.v.* *Cf.* Pischel, *Vedische Studien*, 312.

**Dīrghāyutva**, 'longevity,' is a constant object of the prayers of the Vedic Indians,[1] and length of life is never deprecated in the Saṃhitās and Brāhmaṇas, while the Atharvaveda[2] is full of spells intended to prolong existence (*āyuṣyāṇi*).

[1] Rv. x. 62, 2; Av. i. 22, 2, etc.; Vājasaneyi Saṃhitā, xviii. 6; Śatapatha Brāhmaṇa, i. 9, 1, 13, etc. So the adjective *dīrghāyus*, Rv. iv. 15, 9. 10; x. 85, 39; Vājasaneyi Saṃhitā, xii. 100, etc. The Brāhmaṇas regularly express the reward for ritual actions by the phrase *sarvam āyur eti*, 'he lives all his days.' The ideal of life is 100 years. See Weber, *Indische Studien*, 17, 193; *Festgruss an Roth*, 137; Lanman, *Sanskrit Reader*, 384.
[2] ii. 13; 28; 29; vii. 32, and many other hymns. See Bloomfield, *Hymns of the Atharvaveda*, 49 *et seq.*; *Atharvaveda*, 63-65.

**Dīrghāraṇya**, 'wide tract of forest,' in the Aitareya[1] and Śatapatha[2] Brāhmaṇas refers to the extensive jungles which

[1] iii. 44; vi. 23.
[2] xiii. 3, 7, 10.

must clearly then have covered Northern India. In one of the Aitareya passages[3] it is said that in the east the villages are close together and frequent, while in the west there are forests.

[3] iii. 44.

**Dīv** (fem.) in the Rigveda[1] and the Atharvaveda[2] denotes the 'game of dice.' See **Akṣa.**

[1] x. 27, 17. [2] vii. 50. 9; 109, 5.

**Dughā**, 'yielding milk,' denotes 'cow' in a few passages in the Saṃhitās.[1]

[1] Rv. viii. 50, 3; x. 67, 1; Vājasaneyi Saṃhitā, xxviii. 16. 39, etc.

**Dundubhi**, apparently an onomatopoetic word, means 'drum,' as used in both war and peace. It is often mentioned from the Rigveda[1] onwards.[2] A special sort of drum was the 'earth drum,' made by digging a hole in the ground and covering it with a hide. This was employed in the Mahāvrata, a rite performed at the winter solstice, for the purpose of driving away influences hostile to the return of the sun.[3] A 'drum-beater' is included in the list of sacrificial victims at the Puruṣamedha or 'human sacrifice.'[4]

[1] i. 28, 5; vi. 47, 29. 31.

[2] Av. v. 20, 1 *et seq.*; 21, 7; 31, 7; vi. 38, 4; xii. 1, 41; Taittirīya Brāhmaṇa, i. 3, 6, 2; Śatapatha Brāhmaṇa, v. 1, 5, 6; *dundubhya*, 'connected with the drum,' Vājasaneyi Saṃhitā, xvi. 35.

[3] Kāṭhaka Saṃhitā, xxxiv. 5 (*Indische Studien*, 3, 477); Śāṅkhāyana Śrauta Sūtra, xvii. 14, 11; Aitareya Āraṇyaka, v. 1, 5, with Keith's notes; Hillebrandt, *Vedische Mythologie*, 1, 148, n. 2; Friedlaender, *Śāṅkhāyana Āraṇyaka*, 29, 45.

[4] Taittirīya Brāhmaṇa, iii. 4, 13, 1 (not in the Vājasaneyi Saṃhitā). *Cf.* Bṛhadāraṇyaka Upaniṣad, ii. 4, 6.

*Cf.* Zimmer, *Altindisches Leben*, 289; and for the epic drum in battle, Hopkins, *Journal of the American Oriental Society*, 13, 318.

**Dur** is used several times in the Rigveda[1] to denote 'door,' both literally and metaphorically.

[1] i. 68, 10; 113, 4; 121, 4; 188, 5; ii. 2, 7, etc.

**Duroṇa** is used in the Rigveda,[1] and sometimes later,[2] to denote 'home,' both literally and metaphorically. See **Gṛha.**

[1] iii. 1, 18; 25, 5; iv. 13, 1; v. 76, 4, etc.

[2] Av. vii. 17, 3; Vājasaneyi Saṃhitā, xxxiii. 72, etc.

**Dur-ga**, 'hard to approach,' occurs in the Rigveda as a neuter substantive only, sometimes in the sense of 'fort,' 'stronghold.'[1] *Cf.* **Pur.**

[1] v. 34, 7; vii. 25, 2.

**Dur-gaha** is mentioned in a hymn of the Rigveda,[1] where his grandsons are lauded for their generosity, though Sāyaṇa renders the word adjectivally.[2] In another passage of the Rigveda,[3] however, Sāyaṇa sees in the epithet Daurgaha a description of **Purukutsa** as Durgaha's son, who was either captured by the enemy or slain, and whose wife, **Purukutsānī**, then obtained a son, **Trasadasyu**, to restore the line; he also quotes a story, not found in the Bṛhaddevatā,[4] to support this interpretation. On the other hand, the Śatapatha Brāhmaṇa[5] seems to take Daurgaha as meaning a horse. Sieg[6] thinks that the same sense should be adopted in the Rigveda passage, which he interprets as referring to the sacrifice of a horse, Daurgaha, by King Purukutsa to gain a son; he also sees in Dadhikrāvan, with Pischel[7] and Ludwig,[8] a real horse, the charger of Trasadasyu. The Śatapatha Brāhmaṇa's interpretation of Daurgaha is, however, doubtful, and cannot be regarded as receiving support from the case of Dadhikrāvan, who was probably a divinity, and not a real horse at all.[9]

[1] viii. 65, 12.

[2] 'Plunged in distress' (*duḥkhaṃ gāhamāna*).

[3] iv. 42, 8.

[4] As Roth, St. Petersburg Dictionary, *s.v.*, says it is.

[5] xiii. 5, 4, 5. According to the Naighaṇṭuka (i. 14), Daurgaha is a synonym of 'horse.'

[6] *Die Sagenstoffe des Ṛgveda*, 96-102.

[7] *Vedische Studien*, 1, 124.

[8] Translation of the Rigveda, 4, 79. *Cf.* Oldenberg, *Religion des Veda*, 71.

[9] Macdonell, *Vedic Mythology*, pp. 148, 149.

*Cf.* Ludwig, *op. cit.*, 3, 163, 174; Oldenberg, *Ṛgveda-Noten*, 1, 301, 302.

**Dur-ṇāman,** 'of evil name,' is the designation in the Rigveda[1] and the Atharvaveda[2] of a demon causing disease, or the disease itself. The Nirukta[3] explains the words as meaning a 'worm,' an interpretation which accords with the widespread belief in disease-causing worms.[4] Later Durnāman denotes 'hæmorrhoids.'[5]

[1] x. 162, 2.
[2] ii. 25, 2; viii. 6, 1 *et seq.*; xvi. 6, 7; xix. 36, 1 *et seq.* So also the feminine Durṇāmnī, iv. 17, 5; xix. 36, 6.
[3] vi. 12.
[4] Bloomfield, *Atharvaveda*, 61; *Hymns of the Atharvaveda*, 314 *et seq.*, 351.
[5] Suśruta, 1, 177, 10, etc.

**Dur-mukha,** 'ugly-faced,' is the name, in the Aitareya Brāhmaṇa,[1] of a Pāñcāla, that is, Pañcāla king, who conquered the world, and whose priest was **Bṛhaduktha.**

[1] viii. 23. The reading may be *a-rājā*, 'not a king,' but this is not necessary.

**Durya,** 'belonging to the door or house,' appears in several passages of the Saṃhitās[1] as a plural substantive denoting the 'door-posts,' or more generally 'dwelling.'

[1] Masculine plural, Rv. i. 91, 19; x. 40, 12; Taittirīya Saṃhitā, i. 6, 3, 1; Vājasaneyi Saṃhitā, i. 11; feminine plural, Rv. iv. 1, 9. 18; 2, 12; vii. 1, 11.

**Duryoṇa** occurs a few times in the Rigveda[1] in the sense of 'house.'

[1] i. 174, 7; v. 29, 10; 32, 8.

**Dur-varāha** probably denotes a 'wild boar.' It is mentioned in the Śatapatha Brāhmaṇa[1] and the Jaiminīya Upaniṣad Brāhmaṇa.[2]

[1] xii. 4, 1, 4. [2] i. 51, 4 (*Journal of the American Oriental Society*, 23, 332).

**Dulā.** See **Nakṣatra (Kṛttikās).**

**Duś-carman,** 'afflicted with a skin disease,' occurs in the Taittirīya Saṃhitā[1] and Brāhmaṇa.[2] The disease meant is probably leprosy, the usual name of which is **Kilāsa.**[3]

[1] ii. 1, 4, 3; 5, 1, 7.
[2] i. 7, 8, 3.
[3] Pañcaviṃśa Brāhmaṇa, xiv. 3, 17; xxiii. 16, 11; Taittirīya Āraṇyaka, v. 4, 12.

**Duḥ-śāsu** is possibly a proper name in the Rigveda,[1] and would then denote an enemy of **Kuruśravaṇa**. Ludwig[2] thinks that he was a **Parśu** or Persian, but this is most improbable, and the word may simply be an adjective meaning 'malignant.'

[1] x. 33, 1.

[2] Translation of the Rigveda, 3, 165.

**Duḥ-śīma** is mentioned in the Rigveda[1] as a generous donor, his patronymic perhaps being **Tānva.**[2]

[1] x. 93, 14.
[2] x. 93, 15.

*Cf.* Ludwig, Translation of the Rigveda, 3, 166.

**Duṣ-ṭarītu**, 'hard to defeat,' is the name of a king of the **Sṛñjayas**, who was deposed from a principality that had existed for ten generations, but was re-instated by **Cākra Sthapati** in spite of the resistance of **Balhika Prātipīya**, according to the Śatapatha Brāhmaṇa.[1]

[1] xii. 9, 3, 1 *et seq.* *Cf.* Weber, *Indische Studien*, 1, 205-207.

**Duḥ-ṣanta.** See **Dauḥṣanti.**

**Duhitṛ** is the regular designation of 'daughter' from the Rigveda onwards.[1] The word appears to be derived from *duh*, 'milk,' in the sense of one who nourishes a child, rather than as the 'milker' of the primitive family or the suckling.[2] See also **Strī, Pati, Pitṛ, Bhrātṛ.**

[1] Rv. viii. 101, 15; x. 17, 1; 40, 5; 61, 5. 7; Av. ii. 14, 2; vi. 100, 3; vii. 12, 1; x. 1, 25; Śatapatha Brāhmaṇa, i. 7, 4, 1; 8, 1, 8, etc.

[2] Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 454.

**Dūta**, 'messenger' or 'envoy,' is found several times in the Rigveda[1] and later,[2] used metaphorically. The **Sūta** seems to have performed the duties later assigned to the Dūta.

[1] iii. 3, 2; vi. 8, 4; vii. 3, 3; x. 14, 12.

[2] Av. viii. 8, 10, etc.; Śatapatha Brāhmaṇa, iii. 5, 1, 6; Kauṣītaki Upaniṣad, ii. 1, etc. The feminine form Dūtī is found in Rv. x. 108, 2. 3, in the story of Saramā's mission to the Paṇis. Dūtya, 'mission,' occurs in Rv. i. 12, 4; 161, 1; iv. 7, 8; 8, 4, etc.

**Dūrvā**, a species of grass (*Panicum dactylon*), is mentioned frequently from the Rigveda[1] onwards.[2] It grew in damp ground.[3] A simile occurring in the Rigveda[4] seems to indicate that the ears lay horizontal with the stem. *Cf.* **Pākadūrvā.**

[1] x. 16, 13; 134, 5; 142, 8.
[2] Taittirīya Saṃhitā, iv. 2, 9, 2; v. 2, 8, 3; Vājasaneyi Saṃhitā, xiii. 20; Aitareya Brāhmaṇa, viii. 5. 8; Śatapatha Brāhmaṇa, iv. 5, 10, 5; vii. 4, 2, 10. 12, etc.
[3] Rv. x. 16, 13; 142, 8.
[4] x. 134, 5.

*Cf.* Zimmer, *Altindisches Leben*, 70.

**Dūrśa**, denoting some kind of garment, is mentioned twice in the Atharvaveda.[1] Weber[2] thinks that it was worn by the aborigines.

[1] iv. 7, 6; viii. 6, 11.
[2] *Indische Studien*, 18, 29.

**Dūṣīkā**, 'rheum of the eyes,' is mentioned as a disease in the Atharvaveda[1] and later.[2]

[1] xvi. 6, 8.
[2] Kāṭhaka Saṃhitā, xxxiv. 12; Vājasaneyi Saṃhitā, xxv. 9; Śatapatha Brāhmaṇa, iii. 1, 3, 10.

**Dṛḍha-cyut Āgasti** ('descendant of Agastya') is mentioned in the Jaiminīya Brāhmaṇa[1] as having been Udgātṛ priest at the Sattra ('sacrificial session') of the Vibhindukīyas.

[1] iii. 233 (*Journal of the American Oriental Society*, 18, 38). He is given in the Anukramaṇī (where the form of the patronymic is Āgastya) as the author of Rv. ix. 25. *Cf. Indische Studien*, 3, 219.

**Dṛḍha-jayanta.** See **Vipaścit** and **Vaipaścita.**

1. **Dṛti**, a 'leather bag to hold fluids,' is frequently mentioned in the Rigveda[1] and later.[2] In one passage[3] it is called *dhmāta*, 'inflated,' the man afflicted with dropsy being compared with such a bag. Milk (**Kṣīra**) and intoxicating liquor (**Surā**) are mentioned as kept in bags.[4]

[1] i. 191, 10; iv. 51, 1. 3; v. 83, 7; vi. 48, 18; 103, 2; viii. 5, 19; 9, 18.
[2] Av. vii. 18, 1; Taittirīya Saṃhitā, i. 8, 19, 1; Vājasaneyi Saṃhitā, xxvi. 18. 19; Taittirīya Brāhmaṇa, i. 8, 3, 4; Pañcaviṃśa Brāhmaṇa, v. 10, 2, etc.
[3] Rv. vii. 89, 2. *Cf.* Hopkins, *Journal of the American Oriental Society*, 20, 30.
[4] Pañcaviṃśa Brāhmaṇa, xiv. 11, 26; xvi. 13, 13.

2. **Dṛti Aindrota** ('descendant of **Indrota**') is mentioned in the Pañcaviṃśa Brāhmaṇa[1] as a contemporary of **Abhipratārin Kākṣaseni** and as a pupil of **Indrota Daivāpa** in a Vaṃśa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa.[2] Possibly the same Dṛti is meant in the compound Dṛti-Vātavantau, which is found in the Pañcaviṃśa Brāhmaṇa.[3] The former is here said to have continued, after the Mahāvrata was over, the sacrificial session in which both had been engaged, with the result that his descendants prospered more than the Vātavatas.

[1] xiv. 1, 12. 15.
[2] iii. 40, 2.
[3] xxv. 3, 6. So a Sattra of a year's duration is later called *Dṛti-vātavator ayana*, Kātyāyana Śrauta Sūtra, xxiv. 4, 16; 6, 25; Āśvalāyana Śrauta Sūtra, xii. 3; Śāṅkhāyana Srauta Sūtra, xiii. 23, 1; Lāṭyāyana Śrauta Sūtra, x. 10, 7.
*Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 52, 53.

**Dṛpta-bālāki Gārgya** ('descendant of **Garga**') is the name of a teacher who is mentioned in the Bṛhadāraṇyaka Upaniṣad (ii. 1, 1) as a contemporary of **Ajātaśatru** of **Kāśi**.

**Dṛbhīka** is the name of a man[1] or a demon,[2] who, according to the Rigveda,[3] was slain by Indra.

[1] Ludwig, Translation of the Rigveda, 3, 152, 207, who compares the Derbikes; Macdonell, *Vedic Mythology*, p. 162.
[2] Grassmann, *Wörterbuch*, *s.v.*; Roth, St. Petersburg Dictionary, *s.v.*; Geldner, *Rigveda*, *Glossar*, 85.
[3] ii. 14, 3.

**Dṛśāna Bhārgava** ('descendant of **Bhṛgu**') is mentioned as a seer in the Kāṭhaka Saṃhitā.[1]

[1] xvi. 8. *Cf.* Weber, *Indische Studien*, 3, 459.

**Dṛṣad** appears in the Rigveda[1] and Atharvaveda[2] to denote not a millstone,[3] but merely a stone used to pound grain, which was placed on another stone as a support. When used later[4]

[1] vii. 104, 22; viii. 72, 4.
[2] ii. 31, 1; v. 23, 8.
[3] Roth, St. Petersburg Dictionary, *s.v.*; Zimmer, *Altindisches Leben*, 269.
[4] Taittirīya Saṃhitā, i. 6, 8, 3; 9, 3; Śatapatha Brāhmaṇa, i. 1, 1, 22; ii. 6 1, 9, etc.

in connexion with **Upalā**, the lower and the upper millstone, or mortar and pestle may be meant; but this is not certain. Eggeling[5] renders them as the large and small millstones. See also **Upara** and **Upalā**.

[5] *Sacred Books of the East*, 12, 11 (*dṛṣad-upale*, which are here distinguished from 'mortar and pestle,' *ulūkhala-musale*).
*Cf.* Pischel, *Vedische Studien*, 1, 108, 109.

**Dṛṣadvatī**, 'stony,' is the name of a river which flows into the **Sarasvatī** after running for a time parallel to it. It is mentioned in the Rigveda,[1] along with the Sarasvatī and the **Āpayā**, as the scene of action of the Bharata princes. In the Pañcaviṃśa Brāhmaṇa[2] and later[3] the Dṛṣadvatī and the Sarasvatī are the scene of special sacrifices. In Manu[4] these two rivers form the western boundary of the Middle Country.

[1] iii. 23, 4.
[2] xxv. 10. 13.
[3] Kātyāyana Srauta Sūtra, xxiv. 6, 6. 38; Lāṭyāyana Śrauta Sūtra, x. 19, 4.
[4] ii. 17.
*Cf.* Zimmer, *Altindisches Leben*, 18; Weber, *Indische Studien*, 1, 34; *Indian Literature*, 67, 102; Macdonell, *Vedic Mythology*, p. 87.

**Dṛṣṭa.** See **Adṛṣṭa.**

**Devaka Mānyamāna** ('descendant of Manyamāna') appears in the Rigveda[1] as an opponent of the Tṛtsus, and as connected with Śambara. Possibly, however, as Grassmann suggests, the words should be understood as denoting Śambara, 'who deemed himself a god,' *devaka* being used contemptuously.[2]

[1] vii. 18, 20 (*devakaṃ cin mānyamānam*).
[2] *Cf.* Rv. ii. 11, 2 (*amartyaṃ cid dāsam manyamānam*).
*Cf.* Ludwig, Translation of the Rigveda, 3, 173.

**Devakī-putra**, 'son of Devakī,' is the metronymic of **Kṛṣṇa** in the Chāndogya Upaniṣad.[1] According to the Epic,[2] a Devaka was father of Devakī, Kṛṣṇa's mother; the St. Petersburg Dictionary suggests that he was the 'king of the Gandharvas', also referred to in the Epic.[3]

[1] iii. 17, 6. [2] Mahābhārata, i. 4480; v. 80, etc. [3] *Ibid.*, i. 2704.

**Deva-jana-vidyā**, 'knowledge of divine beings,' is one of the sciences enumerated in the Śatapatha Brāhmaṇa[1] and the Chāndogya Upaniṣad.[2]

[1] xiii. 4, 3, 10. *Cf.* x. 5, 2, 20. [2] vii. 1, 2. 4; 2, 1; 7, 1.

**Deva-taras Śyāvasāyana Kāśyapa** ('descendant of Kaśyapa') is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa[1] as a pupil of **Ṛśyaśṛṅga**. In the Vaṃśa Brāhmaṇa,[2] as Śāvasāyana, he is a pupil of his father Śavas, who again was a pupil of Kāśyapa.

[1] iii. 40, 2. [2] *Indische Studien*, 4, 373.

**Devatyā** occurs in the text of the Atharvaveda,[1] where it must, if the reading is correct, denote some animal.[2] But the reading should no doubt be *rohiṇī-devatyās*, 'having the red one as deity.'[3]

[1] i. 22, 3.
[2] Roth, St. Petersburg Dictionary, *s.v.*
[3] Whitney, Translation of the Atharvaveda, 23.

**Devana** is mentioned once in the Rigveda[1] in connexion with dicing. The word must designate the place on which the dice are thrown (elsewhere called **Adhidevana**), and it is so explained by Durga in his commentary on the Nirukta.[2]

[1] x. 43, 5.
[2] v. 22.

*Cf.* Lüders, *Das Würfelspiel im alten Indien*, 14.

**Deva-nakṣatra**, 'asterism of the gods,' is the name applied in the Taittirīya Brāhmaṇa[1] to the first fourteen lunar mansions, which are said to be south, while the others are called Yama-nakṣatra, 'asterisms of Yama,' and are said to be north. See **Nakṣatra**.

[1] i. 5, 2, 6. 7. *Cf.* Weber, *Naxatra*, 2, 309, 310.

**Deva-bhāga Śrautarṣa** is mentioned in the Śatapatha Brāhmaṇa[1] as the Purohita, or 'domestic priest,' of both the

[1] ii. 4, 4, 5. This passage is misquoted by Sāyaṇa on Rv. i. 81, 3. See Weber, *Indische Studien*, 2, 9, n.; Geldner, *Vedische Studien*, 3, 152.

**Sṛñjayas** and the **Kurus**. In the Aitareya Brāhmaṇa[2] he is said to have taught **Girija Bābhravya** the science of the dissection of the sacrificial animal (*paśor vibhakti*). In the Taittirīya Brāhmaṇa[3] he is an authority on the Sāvitra Agni.

[2] vii. 1. [3] iii. 10, 9, 11.

**Deva-malimluc**, 'robber of the gods,' is the epithet of Rahasya,[1] who is said in the Pañcaviṃśa Brāhmaṇa[2] to have slain the pious **Vaikhānasas** at **Munimaraṇa** ('saint's death'). He was apparently an Asura, but may have been a real person.

[1] Or Rahasyu.
[2] xiv. 4, 7. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 51, 52.

**Deva-muni**, 'divine saint,' is the epithet of **Tura** in the Pañcaviṃśa Brāhmaṇa (xxv. 14, 5). The name is given in the Anukramaṇī to the author of a hymn of the Rigveda (x. 146).

**Deva-rājan** apparently denotes a king of Brahminical descent in the phrase 'Sāmans of Devarājans' in the Pañcaviṃśa Brāhmaṇa (xviii. 10, 5). *Cf.* **Rājanyarṣi** and **Varṇa.**

**Deva-rāta** ('god-given') **Vaiśvāmitra** ('descendant of **Viśvāmitra**') is the name given to Śunaḥśepa after his adoption by Viśvāmitra in the Aitareya Brāhmaṇa.[1]

[1] vii. 17. *Cf.* Śāṅkhāyana Śrauta Sūtra, xv. 27.

**Devala** is mentioned as a Ṛṣi in the Kāṭhaka Saṃhitā (xxii. 11). See also **Daivala.**

**Devavant** is mentioned in a Dānastuti ('Praise of Gifts') in the Rigveda[1] as the ancestor of **Sudās**, apparently his grandfather; or if **Pijavana** be accepted as Sudās' father, and **Divodāsa** as his grandfather, then his great-great-grandfather, and father of **Vadhryaśva.** The succession in the latter case would then be Devavant, Vadhryaśva, Divodāsa, Pijavana, Sudās.

[1] vii. 18, 22. *Cf.* Ludwig, Translation of the Rigveda, 3, 171; Geldner, *Vedische Studien*, 2, 138.

**Deva-vāta** ('desired-of the gods') is the name of a **Bharata** prince in the Rigveda,[1] where he is mentioned as sacrificing on the **Dṛṣadvatī, Sarasvatī,** and **Āpayā.**

[1] iii. 23, 2. *Cf.* Oldenberg, *Buddha*, 409; Pischel, *Vedische Studien*, 2, 218.

**Deva-vidyā**, 'knowledge of the gods,' is one of the sciences enumerated in the Chāndogya Upaniṣad (vii. 1, 2, 4; 2, 1; 7, 1).

**Deva-śravas** is the name of a **Bharata** prince who with **Devavāta** appears as a sacrificer on the **Dṛṣadvatī, Sarasvatī,** and **Āpayā** in the Rigveda.[1]

[1] iii. 23, 2. 3. In the Anukramaṇī he is called a son of Yama, and has a hymn, x. 17, ascribed to him.

**Devātithi Kāṇva** ('descendant of **Kaṇva**') is mentioned in the Pañcaviṃśa Brāhmaṇa[1] as the seer of a Sāman (chant) by which he turned pumpkins into cows for himself and his son when they were starving in the desert, whither they had been driven by rivals. He is also the reputed author of a hymn of the Rigveda.[2]

[1] ix. 2, 19.
[2] viii. 4.
*Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 61.

**Devāpi Ārṣṭiṣeṇa** ('descendant of Ṛṣṭiṣeṇa') is mentioned in a hymn of the Rigveda[1] and in the Nirukta.[2] According to the latter source there were two brothers, **Devāpi** and **Śantanu,** princes of the Kurus. The elder was Devāpi, but Śantanu got himself anointed king, whereupon no rain fell for twelve years. The drought being attributed by the Brahmins to his having superseded his elder brother, Śantanu offered the kingdom to Devāpi. The latter, however, refused, but acting as Purohita, or domestic priest, for his brother, obtained rain. The Bṛhaddevatā[3] tells much the same tale, but adds that the reason for Devāpi's exclusion from the throne was the fact that he suffered from a skin disease. The Epic and later legends further

[1] x. 98.
[2] ii. 10.
[3] vii. 148 *et seq.*, with Macdonell's notes.

develop the story, presenting two somewhat discrepant accounts. According to the one version,[4] the ground of Devāpi's being passed over was leprosy, while in the other his devoting himself to asceticism in his youth was the cause of his brother's taking his place. The Epic,[5] moreover, treats him as a son of Pratīpa, and names as his brothers Bāhlīka[6] and Ārṣṭiṣeṇa,[7] who is a new figure developed from the patronymic of Devāpi. Possibly Sieg[8] is right in holding that two stories, those of Devāpi, Pratīpa's son, and of Devāpi, Ṛṣṭiṣeṇa's son, have been confused; but in any case it is impossible to extract history from them.[9]

The Rigvedic hymn certainly appears to represent Devāpi as sacrificing for Śantanu, who seems to be called **Aulāna.**[10] But there is no trace in it of the brotherhood of the two men, nor is there anything to show that Devāpi was not a Brahmin, but a Kṣatriya. Sieg,[11] who interprets the hymn by the Nirukta, thinks that he was a Kṣatriya, but on this occasion was enabled by the favour of Bṛhaspati to officiate as priest, and that the hymn shows clear recognition of the unusual character of his action; but this view seems very improbable.

[4] Mahābhārata, v. 5054 *et seq.* (=149, 15 *et seq.*), where Śāntanu is (as also in the Agni, cclxxvii. 34, the Brahma, xiii. 114, 118, and the Viṣṇu Purāṇas) the form of the name; Matsya Purāṇa, l. 39 *et seq.*, in which, as well as in the Bhāgavata, ix. 22, 12. 13, and the Vāyu Purāṇa, xcix. 234, 237, the form is Śantanu.

[5] Mahābhārata, i. 3751 (=94, 62); ix. 2285 (=40, 1); Vāyu Purāṇa, ii. 37, 230, etc.

[6] Mahābhārata, cited in n. 4; Harivaṃśa, 1819.

[7] *Ibid.*, cited in n. 5.

[8] *Die Sagenstoffe des Ṛgveda*, 136.

[9] As does Pargiter, *Journal of the Royal Asiatic Society*, 1910, 52, 53.

[10] Rv. x. 98, 11.

[11] *Op. cit.*, 129-142.

*Cf.* Muir, *Sanskrit Texts*, 1², 272 *et seq.*; Weber, *Indische Studien*, 1, 203; Ludwig, Translation of the Rigveda, 3, 192 *et seq.*; Macdonell, *Bṛhaddevatā*, 1, xxix; Zimmer, *Altindisches Leben*, 131, 132.

**Devṛ** is a rare word denoting the wife's 'brother-in-law (that is, the husband's brother). He is included with the sisters of the husband among those over whom the wife of the husband—his elder brother—rules;[1] at the same time the wife is to be devoted to him,[2] and friendly to him.[3] After the death

[1] Rv. x. 85, 46. *Cf.* **Pati.**

[2] Rv. x. 85, 44. Av. xiv. 2, 18. *Cf.* xiv. 1, 39.

of the husband the Devṛ could perform the duty of begetting a son for him.[4] No word occurs for the wife's brother corresponding to Devṛ.

[4] Rv. x. 40, 2. *Cf.* x. 18, 8; Kaegi, *Der Rigveda*, n. 51; Lanman, *Sanskrit Reader*, 385; Whitney, Translation of the Atharvaveda, 948. *Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 516.

**Deśa**, 'land,' is a word that does not come into use till the time of the Upaniṣads and Sūtras,[1] excepting one occurrence in the latest period of the Brāhmaṇa[2] literature, and one in a much-discussed passage of the Vājasaneyi Saṃhitā,[3] where the **Sarasvatī** is mentioned as having five tributaries. This passage militates against the view that Sarasvatī was a name of the Indus, because the use of Deśa here seems to indicate[4] that the seer of the verse placed the Sarasvatī in the Madhyadeśa or 'Middle Country,' to which all the geographical data of the Yajurvedas point.[5]

[1] Where its use becomes common: Bṛhadāraṇyaka Upaniṣad, iv. 1, 16; 2, 3; Śāṅkhāyana Śrauta Sūtra, iv. 14, 6; Kātyāyana Srauta Sūtra. xv. 4, 17, etc. So the adjective *deśīya*, 'belonging to a land,' Kātyāyana, xxii. 4, 22; Lāṭyāyana Srauta Sūtra, viii. 6, 28.

[2] Aitareya Brāhmaṇa, viii. 10 (a late passage).

[3] xxxiv. 11.

[4] *Cf.* Zimmer, *Altindisches Leben*, 10, who thinks that the word crept into the text, where the Sarasvatī originally meant the Indus, with the five tributaries of the Panjab.

[5] Macdonell, *Sanskrit Literature*, 174.

**Dehī** in two passages of the Rigveda[1] refers to defences thrown up against an enemy, apparently earthworks or dikes. *Cf.* **Pur.**

[1] vi. 47, 2; vii. 6, 5. *Cf.* Schrader, *Prehistoric Antiquities*, 344; Zimmer, *Altindisches Leben*, 143.

**Daidhiṣavya** is mentioned in a Mantra of the Taittirīya Saṃhitā.[1] Apparently the word (as derived from **Didhiṣū**) denotes the son of a younger sister married before the elder sister,[2] rather than the son of a woman twice married, the explanation of the St. Petersburg Dictionary.

[1] iii. 2, 4, 4; Kātyāyana Śrauta Sūtra, ii. 1, 22; Kauśika Sūtra, 3, 5; 137, 37.

[2] *American Journal of Philology*, 17, 431, n.

**Daiyāmpāti**, 'descendant of Dayāmpāta,' is the name of a teacher of the east, who was instructed by **Śāṇḍilyāyana**, according to the Śatapatha Brāhmaṇa (ix. 5, 1, 14), in the lore of the construction of the fire-altar. The same patronymic is given, in the form of Dayyāmpāti, to **Plakṣa**, the contemporary of **Atyaṃhas** in the Taittirīya Brāhmaṇa (iii. 10, 9, 3-5).

1. **Daiva** (masc.) appears in the list of sciences in the Chāndogya Upaniṣad,[1] where Śaṅkara explains it as *utpāta-jñāna*, apparently the 'knowledge of portents.' The St. Petersburg Dictionary suggests that the word is here used adjectively, and this view is followed by Little[2] and by Böhtlingk in his translation.[3]

[1] vii. 1, 2. 4; 2, 1; 7, 1.
[2] *Grammatical Index*, 83.
[3] Though he does not render it (*Daiva Nidhi*).

2. **Daiva** is the patronymic of the mythical Atharvan in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad.[1]

[1] ii. 5, 22; iv. 5, 28 (Mādhyaṃdina).

**Daivala**, 'descendant of Devala,' is the patronymic of **Asita** in the Pañcaviṃśa Brāhmaṇa (xiv. 11, 18).

**Daiva-vāta**, 'descendant of **Devavāta**,' is the patronymic of **Sṛñjaya**, probably the Sṛñjaya king, in the Rigveda. He is mentioned[1] as a devotee of the fire cult, and as victorious over the **Turvaśa** king and the **Vṛcīvants**.[2] According to *Zimmer*,[3] his name was **Abhyāvartin Cāyamāna Pārthava** ('descendant of Pṛthu'), but Hillebrandt[4] recognizes this as doubtful, though he none the less places the Sṛñjayas to the west of the Indus with **Divodāsa**. What is more important is to note that the name suggests connexion with the Bharata **Devavāta**, and as **Kurus** and Sṛñjayas were closely connected[5] this is not immaterial.

[1] Rv. iv. 15, 4.
[2] Rv. vi. 27, 7.
[3] *Altindisches Leben*, 133, 134.
[4] *Vedische Mythologie*, 1, 105, 106.
[5] Śatapatha Brāhmaṇa, ii. 4, 4, 5. *Cf.* Oldenberg, *Buddha*, 402, 405; Ludwig, Translation of the Rigveda, 3, 153.

**Daivāpa,** 'descendant of **Devāpi,**' is the patronymic of **Indrota** in the Śatapatha Brāhmaṇa[1] and the Jaiminīya Upaniṣad Brāhmaṇa.[2] No connexion can be traced with the Devāpi of the Rigveda.[3]

[1] xiii. 5, 4, 1.
[2] iii. 40, 1.
[3] x. 98. See Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 240.

**Daivāvṛdha,** 'descendant of Devāvṛdha,' is the patronymic of **Babhru** in the Aitareya Brāhmaṇa (vii. 34).

**Daivo-dāsi,** 'descendant of **Divodāsa,**' is the patronymic of **Pratardana** in the Kauṣītaki Brāhmaṇa[1] and the Kauṣītaki Upaniṣad.[2] It is impossible to ascertain whether the famous Divodāsa is meant.

[1] xxvi. 5. [2] iii. 1. *Cf.* Weber, *Indische Studien*, 1, 214.

**Doṣā,** 'evening,' is frequently referred to from the Rigveda[1] onwards,[2] usually as contrasted with *uṣas*, 'dawn.' In the Chāndogya Upaniṣad[3] the word is contrasted with *prātar*, 'early.' See also **Ahan.**

[1] i. 34, 3; 179, 1; ii. 8, 3; iv. 2, 8; v. 5, 6; 32, 11; vi. 5, 2, etc.
[2] Av. vi. 1, 1; Nirukta, iv. 17.
[3] vi. 13, 1.

**Doha,** 'milking,' is a common word in the Atharvaveda[1] and later.[2] Reference is made in the Sūtras[3] to the *sāyaṃ-doha*, 'evening milking,' and the *prātar-doha*, 'morning milking.' Dohana has the same sense.[4] See also **Go.**

[1] iv. 11, 4. 9. 12; v. 17, 17; viii. 9, 15 (where five milkings are referred to metaphorically). In Rv. x. 42, 2, the literal sense is found.
[2] Vājasaneyi Saṃhitā, viii. 62; Taittirīya Brāhmaṇa, i. 1, 10, 2; ii. 2, 9, 9, etc.
[3] Kātyāyana Śrauta Sūtra, iv. 2, 38, etc.
[4] Rv. viii. 12, 32; Satapatha Brāhmaṇa, ix. 2, 3, 30; Kātyāyana Śrauta Sūtra, iv. 2, 37, etc.

**Daure-śravas,** 'descendant of Dūreśravas,' is the patronymic of the priest **Pṛthuśravas,** who officiated at the snake sacrifice described in the Pañcaviṃśa Brāhmaṇa (xxv. 15, 3).

**Daure-śruta**, 'descendant of Dūreśruta,' is the patronymic of the priest **Timirgha**, who officiated at the snake sacrifice described in the Pañcaviṃśa Brāhmaṇa (xxv. 15, 3).

**Daur-gaha.** See **Durgaha.**

**Dauḥ-ṣanti** ('descendant of Duḥṣanta') is the patronymic of Bharata in the Aitareya (viii. 23) and Śatapatha (xiii. 5, 4, 11) Brāhmaṇas.

**Dyutāna Māruta** ('descendant of the Maruts') is the name of a divine being invoked in the Vājasaneyi Saṃhitā[1] and the Taittirīya Saṃhitā,[2] and also mentioned in the Kāṭhaka Saṃhitā.[3] In the Śatapatha[4] Brāhmaṇa the name is explained to mean Vāyu, while in the Pañcaviṃśa Brāhmaṇa[5] he seems to be regarded as the author of a Sāman (chant). He is treated as a Ṛṣi by the Anukramaṇī, which credits him with the authorship of a hymn of the Rigveda (viii. 96).

[1] v. 27.
[2] v. 5, 9, 4. *Cf.* vi. 2, 10, 4.
[3] xv. 7.
[4] iii. 6, 1, 16.
[5] xvii. 1, 7. *Cf.* vi. 4, 2. *Cf.* Hillebrandt, *Vedische Mythologie*, 3, 311; *Indische Studien*, 3, 220.

**Dyumna**, according to Pischel,[1] denotes 'raft' in one passage of the Rigveda.[2]

[1] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 720 *et seq.*
[2] viii. 19, 14.

**Dyūta**, 'dicing,' is mentioned in the Atharvaveda[1] and the Sūtras.[2] See **Akṣa.**

[1] xii. 3, 46.
[2] Kātyāyana Śrauta Sūtra, xv. 6, 2; Lāṭyāyana Śrauta Sūtra, iv. 10, 23, etc.

**Dyotana** is, according to Sāyaṇa, the name of a prince in the Rigveda.[1] This is probably correct, though the word may also[2] be interpreted as denoting 'glorification'; but it is not clear what relation existed between Dyotana and the other persons mentioned in the same passage, **Vetasu, Daśoṇi, Tūtuji,** and **Tugra.**

[1] vi. 20, 8.
[2] As by Griffith, *Hymns of the Rigveda*, 1, 380. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 328.

**Drapsa** is a common word from the Rigveda onwards[1] for a 'drop': according to Sāyaṇa,[2] a 'thick drop' as opposed to *stoka*, a 'small drop.' Hence there frequently occurs the expression *dadhi-drapsa*,' drop of curds.'[3] In the Rigveda[4] the word normally denotes the thick drops of Soma or the Soma itself.

In two passages[5] Roth[6] sees the sense of 'banner,' which is adopted by Oldenberg.[7] Geldner,[8] on the other hand, considers that 'dust' is meant, but this interpretation is not very probable. Max Müller[9] renders the word 'rain-drop' in one of the passages.

[1] Rv. i. 94, 11 (perhaps a 'drop' of fire); v. 63, 4 ('rain-drop'); vii. 33, 11 (=*retas*); Śatapatha Brāhmaṇa, vi. 1, 2, 6; *drapsin* ('thick-flowing'), xi. 4, 1, 15.

[2] Taittirīya Saṃhitā, 1, p. 70, 7. *Cf.* the epithet *uru-drapsa*, Taittirīya Saṃhitā, iii. 3, 10, 2; Sāyaṇa, on Av. xviii. 4, 18, takes *drapsa* to mean 'drops of curd'; so Agnisvāmin on Lāṭyāyana Śrauta Sūtra, iii. 2, 4.

[3] Śatapatha Brāhmaṇa, ix. 2, 3, 40.

[4] ix. 78, 4; 85, 10; 89, 2; 97, 56; 106, 8; x. 11, 4; 17, 11. 12. *Cf.* Taittirīya Saṃhitā, iii. 3, 9, 1.

[5] iv. 13, 2, and *drapsin* in i. 64, 2.

[6] St. Petersburg Dictionary, *s.v. satvan*; Böhtlingk, Dictionary, *s.v. drapsa, drapsin.*

[7] *Sacred Books of the East*, 46, 357; *Ṛgveda-Noten*, 1, 64, 65.

[8] *Vedische Studien*, 3, 57, 58; *Rigveda, Glossar*, 88.

[9] *Sacred Books of the East*, 32, 104. *Cf.* Macdonell, *Vedic Mythology*, p. 80, with reference to Rv. i. 64, 2.

*Cf.* Macdonell, *op. cit.*, pp. 105, 113.

**Drāpi** occurs several times in the Rigveda[1] in the sense of 'mantle' or 'cloak.'[2] Sāyaṇa, however, renders the word by 'coat of mail'[3] (*kavaca*). This seems needless, but none of the passages are very decisive one way or the other.

[1] i. 25, 13; 116, 10; iv. 53, 2; ix. 86, 14; 100, 9; Av. iii. 13, 1.

[2] Roth, St. Petersburg Dictionary, *s.v.*; Muir, *Sanskrit Texts*, 5, 472; Schrader, *Prehistoric Antiquities*, 333.

[3] *Cf.* Max Müller, *Ancient Sanskrit Literature*, 536; Pischel, *Vedische Studien*, 2, 201, 202.

**Dru** denotes a vessel made of wood,[1] and in particular the vessel used at the Soma sacrifice,[2] perhaps, as Hillebrandt[3] suggests, to catch the Soma juice when running through the sieve. In the Taittirīya Brāhmaṇa[4] the word simply means 'wood.'

[1] Rv. i. 161, 1; v. 86, 3; viii. 66, 11; in x. 101, 10, the mortar seems meant. In v. 86, 3, Böhtlingk takes it to denote a 'wooden handle.'

[2] ix. 1, 2; 65, 6; 98, 2.

[3] *Vedische Mythologie*, 1, 191, 192.

[4] i. 3, 9, 1. So often in compounds, *e.g.*, Rv. ii. 7, 6; vi. 12, 4, etc.

**Dru-ghaṇa** is found in the Mudgala hymn of the Ṛigveda[1] and in the Atharvaveda.[2] The sense is uncertain. Yāska[3] renders it as a '*ghana* made of wood,' probably, as Roth[4] takes it, meaning a 'club of wood.' Geldner[5] thinks that it was a wooden bull used by Mudgala as a substitute for a second bull when he wanted to join in a race. But this interpretation of the legend is very improbable.[6] Whitney[7] translates the word as 'tree-smiter' in the Atharvaveda, quoting Sāyaṇa, who explains it as a 'cutting instrument,' so called because trees are struck with it.

[1] x. 102, 9.
[2] vii. 28, 1.
[3] Nirukta, ix. 23.
[4] St. Petersburg Dictionary, *s.v.*
[5] *Vedische Studien*, 2, 3, 4.
[6] *Cf.* von Bradke, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 46, 462; Bloomfield, *ibid.*, 48, 456; Franke, *Vienna Oriental Journal*, 8, 342.
[7] Translation of the Atharvaveda, 407.

**Dru-pada**, a 'wooden pillar' or 'post,' is several times referred to in the Rigveda[1] and later.[2] Śunaḥśepa was bound to three posts for sacrifice.[3] Thieves, there is some evidence to show, were tied to posts as a penalty for stealing.[4]

[1] i. 24, 13; iv. 32, 23.
[2] Av. vi. 63, 3; 115, 2; xix. 47, 9; Vājasaneyi Saṃhitā, xx. 20.
[3] Rv. i. 24, 13.
[4] Av. xix. 47, 9; 50, 1. *Cf.* vi. 63, 3 =84, 4. See Zimmer, *Altindisches Leben*, 181, 182, and **Taskara**, n. 26.

**Druma**, 'tree,' is not found until the later period in the Ṣaḍviṃśa Brāhmaṇa (v. 11) and the Nirukta (iv. 19; v. 26; ix. 23).

**Druvaya**, 'wooden,' is used in the Atharvaveda[1] as an epithet of the drum.

[1] v. 20, 2. *Cf.* xi. 1, 12, where it is an epithet of *upaśvasa*, 'blower,' possibly 'bellows'; but the manuscripts in part read *dhruvaye*, and the Paippalāda has *druye*.

**Dru-han**, 'wood-cutter,' seems to be meant by the word *druhantara* in the Rigveda,[1] where it is usually taken as *druhaṃtara*, 'fiend-overpowering.' But as an epithet of *paraśu*, 'axe,' the other sense ('mighty wood-cutter')[2] is more probable.[3]

[1] i. 127, 2.
[2] But if this explanation is correct, the word should have the accentuation of the comparative. See Oldenberg, *Sacred Books of the East*, 46, 132.
[3] *Cf.* Oldenberg, *Ṛgveda-Noten*, 1, 130.

**Druhyu** is the name of a people mentioned several times in the Rigveda. In one passage[1] it occurs, in the plural, with the **Yadus, Turvaśas, Anus,** and **Pūrus,** suggesting that these are the famous five peoples of the Rigveda.[2] Again, the Druhyu king shared in the defeat of his allies by **Sudās,** and appears to have perished in the waters.[3] In a second passage Druhyu, Anu, Turvaśa, and Yadu are all mentioned in the singular,[4] while in another Pūru and Druhyu occur.[5] From the tribal grouping it is probable that the Druhyus were a north-western people,[6] and the later tradition of the Epic connects Gāndhāra and Druhyu.[7]

[1] i. 108, 8.
[2] *Cf.* Zimmer, *Altindisches Leben*, 122, 125; Hopkins, *Journal of the American Oriental Society*, 15, 258 *et seq.*
[3] vii. 18.
[4] viii. 10, 5.
[5] vi. 46, 8.
[6] Roth, *Zur Litteratur und Geschichte des Weda*, 131-133.
[7] Pargiter, *Journal of the Royal Asiatic Society*, 1910, 49.
*Cf.* Ludwig, Translation of the Rigveda, 3, 205; Macdonell, *Vedic Mythology*, p. 140.

**Droṇa** denotes in the Rigveda[1] a 'wooden trough,' and more specifically it designates in the plural vessels used for holding Soma.[2] The great wooden reservoir for Soma is called a Droṇa-kalaśa.[3] The altar was sometimes made in the form of a Droṇa.[4]

[1] vi. 2, 8; 37, 2; 44, 20; ix. 93, 1; Nirukta, v. 26.
[2] ix. 3, 1; 15, 7; 28, 4; 30, 4; 67, 14, etc. *Cf.* Zimmer, *Altindisches Leben*, 280.
[3] Taittirīya Saṃhitā, iii. 2, 1, 2; Vājasaneyi Saṃhitā, xviii. 21; xix. 27; Aitareya Brāhmaṇa, vii. 17. 32. Śatapatha Brāhmaṇa, i. 6, 3, 17, etc.
[4] Maitrāyaṇī Saṃhitā, iii. 4, 7; Kāṭhaka Saṃhitā, xxi. 4; Śatapatha Brāhmaṇa, vi. 7, 2, 8.

**Droṇāhāva** is used as an epithet of **Avata,** 'well,' in the Rigveda,[1] apparently in the sense of 'having wooden buckets' with reference to the drawing up of water.

[1] x. 101, 7. *Cf.* Zimmer, *Altindisches Leben*, 157.

**Dvādaśa,** 'consisting of twelve,'[1] is used of the year in the Rigveda (vii. 103, 9). See **Nakṣatra.**

[1] *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 645 *et seq.*

**Dvāpara.** See **Akṣa** and **Yuga.**

**Dvār** is frequently used from the Rigveda[1] onwards[2] to denote the 'door' of a house. The later form, Dvāra, has the same sense.[3] *Cf.* **Gṛha.** The 'door-fastener' is called Dvārapidhāna in the Śatapatha Brāhmaṇa.[4]

[1] i. 13, 6.
[2] Av. viii. 3, 22; xiv. 1, 63; Vājasaneyi Saṃhitā, xxx. 10; Śatapatha Brāhmaṇa, xi. 1, 1, 2; xiv. 3, 1, 13, etc.
[3] Śatapatha Brāhmaṇa, i. 6, 1, 19; iv. 3, 5, 9; 6, 7, 9; xi. 4, 4, 2, etc. Av. x. 8, 43, has *nava-dvāra*, 'having nine openings,' of the body.
[4] xi. 1, 1, 1. *Cf. dvāra-bāhū*, 'door-posts,' in Lāṭyāyana Śrauta Sūtra, i. 3, 1; ii. 3, 9.

**Dvāra-pa**, 'door-keeper,' is only found in a metaphorical sense in the Aitareya Brāhmaṇa (i. 30), where Viṣṇu is called the 'doorkeeper' of the gods, and in the Chāndogya Upaniṣad (iii. 13, 6).

**Dvi-gat Bhārgava** ('descendant of **Bhṛgu**') is mentioned in the Pañcaviṃśa Brāhmaṇa (xiv. 9) as the seer of a Sāman or Chant, by means of which he twice went to the heavenly world.

**Dvi-ja**, 'twice-born,' as an epithet of the Āryans generally, or of the Brahmins in particular, is not found in Vedic literature except in a quite obscure verse of the Atharvaveda.[1]

[1] xix. 71, 1. *Cf.* Whitney, Translation of the Atharvaveda, 1008; Zimmer, *Altindisches Leben*, 204. Neither *dvi-janman* nor *dvi-jāti* occurs early, and the idea is not in this form an early one.

**Dvi-pād**, 'two-footed,' 'biped,' denotes man, as opposed to quadrupeds, from the Rigveda[1] onwards.[2]

[1] i. 49, 3; iii. 62, 14; viii. 27, 12; x. 97, 20; 117, 8.
[2] Av. ii. 34, 1; x. 1, 24; Vājasaneyi Saṃhitā, viii. 30; ix. 31; xiii. 17; xiv. 8, etc.

**Dvi-bandhu** is in an obscure hymn of the Rigveda,[1] according to Roth[2] and Grassmann,[3] the name of a man, while Ludwig[4] renders it as a simple adjective meaning 'of double kinship.'

[1] x. 61, 17.
[2] St. Petersburg Dictionary.
[3] *Wörterbuch, s.v.*, and Translation of the Rigveda, 2, 475.
[4] Translation of the Rigveda, 2, 643, and 5, 526.

**Dvi-rāja** (neut.), 'conflict between two kings,' or 'battle,' is mentioned in the Atharvaveda (v. 20, 9). *Cf.* **Dāśarājña.**

**Dvi-retas,** 'having double seed,' is an epithet of both the ass[1] and the mare.[2]

[1] Aitareya Brāhmaṇa, iv. 9; Śatapatha Brāhmaṇa, vi. 3, 1, 23. *Cf.* **Gardabha.**
[2] Pañcaviṃśa Brāhmaṇa, vi. 1, 4.

**Dvīpa,** 'island,' is mentioned in the Rigveda[1] and later.[2] But there is no reason to imagine that the islands referred to were other than sandbanks in the great rivers, Indus or Ganges.[3] Vedic literature knows nothing of the system of geography according to which the earth consists of four, seven, or thirteen Dvīpas grouped round Mount Meru.

[1] i. 169, 3.
[2] Kāṭhaka Saṃhitā, xiii. 2; Śatapatha Brāhmaṇa, xii. 2, 1, 3; Lāṭyāyana Śrauta Sūtra, i. 6, 10.
[3] Zimmer, *Altindisches Leben*, 256.

**Dvīpin,**[1] 'panther' or 'leopard,' is mentioned in the Atharvaveda[2] and the Maitrāyaṇī Saṃhitā.[3]

[1] Lit., 'insulated'—*i.e.*, 'spotted.'
[2] iv. 8, 7; vi. 38, 2; xix. 49, 4, in every case associated with the tiger.
[3] ii. 1, 9. *Cf.* Zimmer, *Altindisches Leben*, 80.

**Dvaita-vana,** 'descendant of Dvitavana,' is the patronymic of **Dhvasan,** the king of the **Matsyas,** whose Aśvamedha, or 'horse sacrifice,' is mentioned in the Śatapatha Brāhmana (xiii. 5, 4, 9).

**Dvy-opaśa.** See **Opaśa.**

## DH.

**Dhana,** 'prize,' is often found in the Rigveda,[1] probably the prize in racing rather than the 'booty' in battle. It also denotes[2] the 'stake' at dicing. In some passages it possibly means the 'contest' itself.[3] More generally it denotes 'wealth' or 'gift.'[4] But it sometimes expresses 'booty,'[5] probably from the notion of 'wealth' rather than of 'prize.'

[1] Rv. i. 81, 3; vi. 45, 2; viii. 80, 8; ix. 53, 2; 109, 10. *Cf.* Geldner, *Vedische Studien*, 1, 120; Pischel, *ibid.*, 1, 171.
[2] Rv. x. 34, 10; Av. iv. 38, 3.
[3] Rv. i. 31, 6; v. 35, 7; vii. 38, 8; viii. 5, 26; 8, 21; 49, 9; 50, 9; x. 48, 5, etc.
[4] Rv. i. 42, 6; x. 18, 2; 84, 7; Av. i. 15, 3; ii. 7, 4; iii. 15, 2; v. 19, 9; vi. 81, 1; vii. 81, 4; viii. 5, 16, etc.
[5] Rv. i. 74, 3; 157, 2, etc.

**Dhana-dhānī,** a 'treasure house,' is mentioned in the Taittirīya Āraṇyaka (x. 67).

**Dhaniṣṭhā** ('very rich'), used in the plural, is the later name[1] of the lunar mansion (**Nakṣatra**) **Śraviṣṭhā.**

[1] Sāntikalpa, 13; Śāṅkhāyana Gṛhya Sūtra, i. 26.

**Dhanu** (fem.), 'sandbank,' occurs several times in the Rigveda,[1] but only metaphorically of the clouds in the atmosphere. Dhanū is found in the Atharvaveda,[2] where it seems to denote a sandbag used to prevent bleeding.[3] *Cf.* **Dhanvan.**

[1] i. 33, 4; 144, 5; viii. 3, 19; x. 4, 3; 27, 17.
[2] i. 17, 4.
[3] Weber, *Indische Studien*, 4, 411; Whitney, Translation of the Atharvaveda, 18; Bloomfield, *Hymns of the Atharvaveda*, 259, 260.

**Dhanus,** the 'bow,' frequently mentioned in the Rigveda[1] and later,[2] was the chief weapon of the Vedic Indian.[3] The last act of the funeral rite included the removal of the bow from

[1] viii. 72, 4; 77, 11; ix. 99, 1; x. 18, 9; 125, 6.
[2] Av. iv. 4, 6; 6, 6; v. 18, 8; vii. 50, 9; Vājasaneyi Saṃhitā, xvi. 10; Pañcaviṃśa Brāhmaṇa, vii. 5, 6; Aitareya Brāhmaṇa, vii. 14; Śatapatha Brāhmaṇa, i. 5, 4, 6; v. 3, 1, 11, etc.
[3] Rv. vi. 75, 2. Practically no other weapon plays any substantial part in Vedic warfare.

the right hand of the dead man.[4] The weapon was composed of a stout staff bent into a curved shape (*vakra*),[5] and of a bow-string (**Jyā**) made of a strip of cowhide[6] which joined the ends. The tips of the bow, when the string was fastened, were called **Ārtnī**. Relaxed when not in actual use, the bow was specially strung up when needed for shooting.[7] The stages of the process are given in detail in the Vājasaneyi Saṃhitā:[8] the stringing (*ā-tan*) of the bow, the placing (*prati-dhā*) of the arrow, the bending (*ā-yam*) of the bow, and the shooting (*as*). The arrow was discharged from the ear,[9] and is hence called *karṇa-yoni*,[10] 'having the ear as its point of origin.'[10] The making of bows was a regular profession (*dhanuṣ-kāra*,[11] *dhanuṣ-kṛt*).[12] For the arrow see **Iṣu**, and for the handguard **Hastaghna**.

[4] Rv. x. 18, 9.
[5] Av. iv. 6, 4.
[6] Rv. vi. 75, 11; Av. i. 2, 3.
[7] Rv. x. 166, 3; Av. vi. 42, 1.
[8] xvi. 22.
[9] Rv. vi. 75, 2 *et seq.* So also in the Epic, Hopkins, *Journal of the American Oriental Society*, 13, 271. The Homeric method is to draw to the breast—*e.g.*, *Iliad*, iv. 123.
[10] Rv. ii. 24, 8.
[11] xxx. 7. [12] xvi. 46.
*Cf.* Zimmer, *Altindisches Leben*, 298, 299; Hopkins, *op. cit.*, 13, 270 *et seq.* The Epic bow is about 5½ feet, and the arrow 3 feet in length.

1. **Dhanvan**, 'bow,' is found frequently in the Rigveda[1] and later.[2] It also occurs in the compounds *iṣu-dhanva*, 'bow and arrow,'[3] *ājya-dhanva*,[4] 'having clarified butter for its bow,'[5] *adhijya-dhanva*, 'bow with string fixed,' etc. *Cf.* **Dhanus**.

[1] ii. 24, 8; 33, 10; vi. 59, 7; 75, 2; viii. 20, 2; ix. 69, 1; Nirukta, ix. 17.
[2] Av. i. 3, 9; iv. 4, 7; xi. 9, 1, etc.; Vājasaneyi Saṃhitā, xvi. 9, etc.
[3] Aitareya Brāhmaṇa, vii. 19; *iṣu-dhanvin*, Taittirīya Saṃhitā, v. 1, 2.
[4] Aitareya Brāhmaṇa, i. 25.
[5] Śatapatha Brāhmaṇa, ix. 1, 1, 6.

2. **Dhanvan**, 'desert,' is repeatedly mentioned in the Rigveda[1] and later.[2] Death from thirst in the desert was not rare,[3] and

[1] ii. 38, 7; iii. 45, 1; iv. 17, 2; 19, 7; 33, 7; v. 53, 6; 83, 10, etc. In i. 116, 4, the strand of the ocean (**Samudra**) is mentioned.
[2] Av. v. 13, 1; vi. 100, 1; vii. 41, 1, etc.
[3] Aitareya Brāhmaṇa, ii. 19.

the value of a spring in the desert was fully appreciated.[4] The "great desert east of the **Sindhu** (Indus) and the **Śutudrī** (Sutlej) is possibly referred to in one hymn of the Rigveda.[5]

[4] Rv. x. 4, 1. *Cf.* vi. 34, 4, etc.; Av. i. 6, 4; xix. 2, 2.
[5] x. 86, 20. *Cf.* Zimmer, *Altindisches Leben*, 47, 48.

**Dhamani**, 'reed,' appears to denote 'pipe' in a passage of the Rigveda[1] and in a citation appearing in the Nirukta.[2] In the Atharvaveda[3] it denotes, perhaps, 'artery' or 'vein,' or more generally 'intestinal channel,' being coupled in some passages[4] with **Hirā**.

[1] ii. 11, 8. [2] vi. 24.
[3] i. 17, 23; ii. 33, 6; vi. 90, 2; vii. 35, 2. *Cf.* Chāndogya Upaniṣad, iii. 19, 2.
[4] i. 17, 3; vii. 35, 2. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 259, 546.

**Dharuṇa** in one passage of the Vājasaneyi Saṃhitā (viii. 51) denotes a 'sucking calf.'

**Dharma**,[1] **Dharman**,[2] are the regular words, the latter in the Rigveda,[1] and both later,[2] for 'law' or 'custom.' But there is very little evidence in the early literature as to the administration of justice or the code of law followed. On the other hand, the Dharma Sūtras[3] contain full particulars.

(1) *Criminal Law.*—The crimes recognized in Vedic literature vary greatly in importance, while there is no distinction adopted in principle between real crimes and what now are regarded as fanciful bodily defects or infringements of merely

[1] i. 22, 18; 164, 43. 50; iii. 3, 1; 17, 1; 60, 6; v. 26, 6; 63, 7; 72, 2, etc.; Av. xiv. 1, 51; Vājasaneyi Saṃhitā, x. 29, etc. *Cf.* Geldner, *Rigveda, Glossar*, 90.
[2] Dharma is found in Av. xi. 7, 17; xii. 5, 7; xviii. 3, 1; Taittirīya Saṃhitā, iii. 5, 2, 2; Vājasaneyi Saṃhitā, xv. 6; xx. 9; xxx. 6, etc.
[3] See Jolly, *Recht und Sitte*; Foy, *Die königliche Gewalt nach den altindischen Rechtsbüchern*; Bühler, *Sacred Books of the East*, 2 and 14.

conventional practices.[4] The crimes enumerated include the slaying of an embryo (*bhrūṇa*),[5] the slaying of a man (*vīra*),[6] and the slaying of a Brahmin,[7] a much more serious crime. Treachery is mentioned in the Pañcaviṃśa Brāhmaṇa[8] as being punishable by death, as it was punished later.[9] But there is no trace of an organized criminal justice vested either in the king or in the people. There still seems to have prevailed the system of wergeld (**Vaira**), which indicates that criminal justice remained in the hands of those who were wronged. In the Sūtras,[10] on the other hand, the king's peace is recognized as infringed by crimes, a penalty being paid to him, or, according to the Brahminical textbooks, to the Brahmins. It may there-

[4] Compare the list in Maitrāyaṇī Saṃhitā, iv. 1, 9; Kāṭhaka Saṃhitā, xxxi. 7; Kapiṣṭhala Saṃhitā, xlvii. 7; and Taittirīya Brāhmaṇa, iii. 2, 8, 11 (see Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 579 *et seq.*), where bodily defects (bad nails and discoloured teeth), marrying a younger daughter when her elder sister was unmarried, are coupled with murder, though not equated with it. See also Chāndogya Upaniṣad, v. 11, 5, where Aśvapati's list of sinners includes a drinker of intoxicating liquor, a thief, and one who does not maintain a sacrificial fire.

[5] Taittirīya Saṃhitā, vi. 5, 10, 2; Kāṭhaka Saṃhitā, xxvii. 9; xxxi. 7; Kapiṣṭhala Saṃhitā, xli. 7; Maitrāyaṇī Saṃhitā, iv. 1, 9; Taittirīya Brāhmaṇa, iii. 2, 8, 12; Taittirīya Āraṇyaka, ii. 7, 8; 8, 3; Bṛhadāraṇyaka Upaniṣad, iv. 1, 22; Nirukta, vi. 27; Kauṣītaki Upaniṣad, iii. 1. *Cf.* Av. vi. 112, 3; 113, 2; Weber, *Indische Studien*, 9, 481; 10, 66; Bloomfield, *Hymns of the Atharvaveda*, 522; *American Journal of Philology*, 17, 430.

[6] Kāṭhaka, xxxi. 7; Kapiṣṭhala, *loc. cit.*; Maitrāyaṇī, *loc. cit.*; Taittirīya Brāhmaṇa, *loc. cit.*; Vājasaneyi Saṃhitā, xxx. 5, and *cf.* **Vaira**. For cases of justifiable homicide, see, *e.g.*, Vasiṣṭha Dharma Sūtra, iii. 15-18. *Cf.* also the story of **Vṛśa Jāna** in Pañcaviṃśa Brāhmaṇa, xiii. 3, 12, where the death of a boy by careless driving is mentioned, and the king is reproached for it by his Purohita. They dispute as to the guilt, and, according to one version (see Sieg, *Die Sagenstoffe des Ṛgveda*, 66, 67), the **Ikṣvākus** decide that the action was sinful, and required expiation.

[7] Taittirīya Saṃhitā, ii. 5, 1, 2; v. 3, 12, 1; vi. 5, 10, 2; Kāṭhaka Saṃhitā, xxxi. 7 (where the Kapiṣṭhala has *brahma-jya*, 'oppressor of a Brahmin'); Taittirīya Brāhmaṇa, iii. 2, 8, 12. The Taittirīya Āraṇyaka, x. 38, declares that the slaying of a Brahmin alone is truly murder, and the Śatapatha Brāhmaṇa, xiii. 3, 1, 1 *et seq.*, states that the sin of murdering a Brahmin can be expiated only by the performance of an Aśvamedha, or 'horse sacrifice'—the *ne plus ultra* of human generosity to Brahmins. See also Nirukta, vi. 27. The later tradition also interprets *bhrūṇa* as Brahmin (see Saṅkara, cited in Weber, *Indische Studien*, 1, 410, n.; Keith, *Śāṅkhāyana Āraṇyaka*, 30, n. 5; Konow, *Sāmavidhāna Brāhmaṇa*, 46, n. 1, and *cf.* Vasiṣṭha Dharma Sūtra, xx. 23).

[8] xiv. 6, 8, the story of **Kutsa**.

[9] Jolly, *op. cit.*, 127.

[10] See references in Bühler, *Sacred Books of the East*, 14, 345.

fore reasonably be conjectured that the royal power of jurisdiction steadily increased; the references in the Śatapatha Brāhmaṇa to the king as wielding punishment (**Daṇḍa**) confirm this supposition. Whether, as the analogy of other systems suggests, the king was assisted in his judicial duties, as he undoubtedly was later, by assessors, presumably of the Brahmin caste, cannot be made out clearly.[11]

The procedure adopted in deciding cases is quite uncertain. In the Chāndogya Upaniṣad[12] the ordeal of the red-hot axe is mentioned as applied in an accusation of theft. It must apparently be understood to have been inflicted by the direction of the king. But no other judicial ordeal is known to Vedic literature (see **Divya**). The punishment of theft was in some cases at least death, probably when the thief was taken red-handed;[13] in other cases binding to posts was the penalty,[14] presumably accompanied by the return of the stolen goods. In the Chāndogya Upaniṣad[15] the list of sins given as apparently equal in wickedness is stealing gold, drinking spirits, defiling a Guru's bed, and the murder of a Brahmin.

(2) *Civil Law.*—There is little recorded as to civil law in Vedic literature. The relations of the family and the question of family property are dealt with under **Urvarā, Kṣetra, Pati**; succession and partition of property are treated under **Dāya.** As regards the transfer of chattels—for land as transferable *inter vivos* is hardly yet recognized, save exceptionally as a sacrificial fee (**Dakṣiṇā**), and then disapproved[16]—the recognized modes are gift (**Dāna**) and barter or sale (**Kraya**), which includes exchange. Original acquisition of land was no doubt brought

[11] Compare the story of the death of the child killed by Tryaruṇa, and the decision of the Ikṣvākus referred to in n. 6 above, and the notice in Kāṭhaka Saṃhitā, xxvii. 4, that a Rājanya is *adhyakṣa*, when a Śūdra is punished (*han*).

[12] vi. 16. *Cf.* Weber, *Indian Literature*, 72, 73.

[13] Gautama Dharma Sūtra, xii. 43; Āpastamba Dharma Sūtra, i. 9, 25, 4.

[14] See Av. xix. 47, 9; 50, 1, and **Taskara.**

[15] v. 10, 9. Another list is given in Taittirīya Āraṇyaka, x. 65, which includes slaying a Brahmin, defiling a Guru's bed, stealing a cow, drinking Surā, and killing an embryo, along with irregularities in offering a Śrāddha, 'water offering to the dead.' *Cf.* also Nirukta, vi. 27, for a list of seven. Many more appear in the Sāmavidhāna Brāhmaṇa, but that work cannot claim to be a Brāhmaṇa proper.

[16] Śatapatha Brāhmaṇa, xiii. 7, 1, 13.

about by occupation and apportionment among the tribesmen,[17] while chattels were acquired by taking possession of them, provided that they were found on one's own land or on unoccupied land, and did not belong to any other person originally. The Sūtras[18] contain rules for the disposal of lost property, which tend to give it to the king, with the deduction of a percentage for the finder, unless the latter is a Brahmin, who keeps it all. As for contract, save in regard to money-lending (for which see **Ṛṇa**), practically nothing is to be gathered from Vedic literature, doubtless because of the primitive conditions prevailing in that early period. Much of the labour, which would in a more developed society have been done by workers for hire, would be performed by slaves (*cf.* **Dāsa, Śūdra**), while the technical workers of the village—of whom long lists are given in the Vājasaneyi Saṃhitā[19] and the Taittirīya Brāhmaṇa[20]—may have been recompensed not by any sum based on each piece of work done, but by fixed allowances, much as the village servants are in modern times.[21] But this must remain a matter of conjecture, and it is uncertain what exact status the carpenter or smith held in the village. Similarly it is impossible to trace in the early literature any legal theory or practice as to torts, but rules as to penalties for insults appear in the Sūtras.[22]

Very little is recorded as to procedure. The list[23] of victims at the Puruṣamedha, or 'horse sacrifice,' includes a *praśnin*, an *abhi-praśnin*, and a *praśna-vivāka*, in whom it is not unreasonable to see the plaintiff, the defendant, and the arbitrator or judge: the terms may refer to what is probably an early

[17] *Cf.* Cæsar, *Bellum Gallicum*, iv. 1; vi. 22; Tacitus, *Germania*, 26, for Germany; Mommsen, *Römisches Staatsrecht*, 3, 1, 21, for the Roman *hortus*; and the Greek κλῆρος, Lang, *Homer and the Epic*, 236-241; Ridgeway, *Journal of Hellenic Studies*, 6, 319 *et seq.*; Grote, *History of Greece*, 2, 36, 37. See also Pollock and Maitland, *History of English Law*, 2, 337 *et seq.*; Baden Powell, *Village Communities in India*, 6 *et seq.*; 131.

[18] Gautama Dharma Sūtra, x. 36 *et seq.*

[19] xxx.

[20] iii. 4. See Zimmer, *Altindisches Leben*, 426 *et seq.*; Weber, *Indische Streifen*, 1, 75 *et seq.*

[21] *Cf.* Maine, *Village Communities*, 127, 175; Baden Powell, *op. cit.*, 124 *et seq.*; Grote, *History of Greece*, 2, 36, n. 2.

[22] *Cf.* Jolly, *op. cit.*, 126-128.

[23] Vājasaneyi Saṃhitā, xxx. 10; Taittirīya Brāhmaṇa, iii. 4, 6, 1.

form of judicial procedure, a voluntary arbitration. The same idea may be conveyed by the word *madhyama-śī*, 'lying in the midst,' which occurs in the Rigveda,[24] and which Roth,[25] followed by Zimmer,[26] understood to mean an arbitrator or judge, the expression being derived from the judge acting with other judicial persons,[27] and being surrounded by the assembly of the people. But this interpretation is uncertain; Whitney[28] thinks that the word merely alludes to a chief round whom his men encamp. The king is later the chief civil judge, and may presumably have been so earlier, no doubt in conjunction with the elders of the tribe, but for this we are reduced to conjecture.[29]

The use of witnesses as evidence is uncertain (see **Jñātṛ**), and the ordeal is not recorded as deciding any civil matter except the dispute between **Vatsa** and his rival as to the true Brahminical descent of the former, which was settled by his walking unharmed through the flame of a fire.[30] But it is probable on analogy that the ordeal may have been used for the purpose of deciding disputes. Whether the oath was so used cannot be certainly shown. It appears, however, that a Brahmin was preferred in legal matters to a non-Brahmin.[31]

There are very few references to police officials: no doubt the king employed some of his dependents to execute sentences and arrest offenders (see **Ugra, Jīvagṛbh**).

(3) *Morality.*—It is convenient to notice under this head

[24] x. 97, 12 = Av. iv. 9, 4 = Vājasaneyi Saṃhitā, xii. 86. *Madhyamaśīvan*, in the Jaiminīya Brāhmaṇa, ii. 408, is of quite doubtful sense.

[25] *Siebenzig Lieder*, 174. This fact renders doubtful Lanman's view (Whitney, Translation of the Atharvaveda, 159) that the St. Petersburg Dictionary, in giving *intercessor* as the interpretation, did not mean 'mediator,' but 'adversary.'

[26] *Altindisches Leben*, 180.

[27] As, apparently, in early Germany. See Cæsar, *Bellum Gallicum*, vi. 23; Tacitus, *Germania*, 11. 12; Coulanges, *Recherches sur quelques problèmes d'histoire*, 361 *et seq.*

[28] See n. 25.

[29] *Cf.* the later Pariṣad, Gautama Dharma Sūtra, xxviii. 48. 49; Baudhāyana Dharma Sūtra, i. 1, 7-16; Vasiṣṭha Dharma Sūtra, xi. 5-7, 20; Jolly, *op. cit.*, 132 *et seq.* The parallels from other Āryan peoples suggest the use of assessors, as in the Anglo-Saxon courts of the shire and hundred. *Cf.* Sohm, *Altdeutsches Reichs- und Gerichtsverfassung*, 6 *et seq.*

[30] Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.

[31] Taittirīya Saṃhitā, ii. 5, 11, 9, which seems to refer either to giving evidence for or passing judgment on a case when both a Brahmin and a non-Brahmin are engaged.

several points bearing on the moral condition of the people: (*a*) the exposure of children; (*b*) the exposure of the aged; (*c*) prostitution; (*d*) adultery; (*e*) incest.

(*a*) The exposure of girl infants is asserted by Zimmer[32] on the strength of a passage in the Kāṭhaka Saṃhitā,[33] but it seems clear that the passage has been misunderstood,[34] and that it refers merely to laying the child aside, not exposing it, while a boy was lifted up. It is, however, true that the birth of a girl was not at all popular, not an unnatural sentiment in an early society, and paralleled among other Āryan peoples.[35]

(*b*) The exposure of the aged is also inferred by Zimmer[36] from a passage of the Rigveda,[37] and from the mention of persons exposed (*ud-hitāḥ*) in the Atharvaveda.[38] The latter passage may well refer merely to the bodies being exposed after death to the elements (as is done by the Parsīs). The former passage merely refers to the individual case of some person who may have been cast out, and proves absolutely nothing as to a habitual or recognized custom, nor can such a custom be inferred from, *e.g.*, the legend of **Cyavāna.**

(*c*) That prostitution existed in Rigvedic times is certain, but its extent is disputed. Brotherless girls were frequently reduced to becoming prostitutes;[39] the putting away of an illegitimate child is referred to in the Rigveda;[40] besides the

[32] *Altindisches Leben*, 319, 320. *Cf.* also Weber, *Indische Studien*, 5, 54, 260; Kaegi, *Der Rigveda*, n. 49; Schrader, *Prehistoric Antiquities*, 389, 390; Ludwig, Translation of the Rigveda, 6, 142; Pischel, *Vedische Studien*, 2, 48.

[33] xxvii. 9. *Cf.* Taittirīya Saṃhitā, vi. 5, 10, 3; Śāṅkhāyana Śrauta Sūtra, xv. 17, 12; Nirukta iii. 4.

[34] Böhtlingk, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 44, 494-496. The traditional rendering of the passages is not that it refers to exposure, but to getting rid of a daughter on her marriage.

[35] Av. viii. 6, 25; Aitareya Brāhmaṇa, vii. 15; Max Müller, *Ancient Sanskrit Literature*, 409; Zimmer, *op. cit.*, 320; Schrader, *op. cit.*, 390.

[36] *Op. cit.*, 327, 328. Strabo, pp. 513, 517, 520, reports the practice as prevailing in Iran, Bactria, and the Massagetae; it prevailed among the Norsemen, Weinhold, *Altnordisches Leben*, 473, and conceivably among the early Romans (*depontani senes*, Cicero, *Pro Roscio*, 100; but this and other cases may be really instances of the ritual casting into water of the worn-out vegetation spirit for the purpose of reviving it). See Kaegi, *op. cit.*, n. 50; Schrader, *op. cit.*, 379, n.

[37] viii. 51, 2.

[38] xviii. 2, 34. See **Anagnidagdha.**

[39] Rv. i. 124, 7; iv. 5, 5; Av. i. 17, 1; and *cf.* **Ayogū.**

[40] ii. 29, 1. *Cf.* Max Müller, *op. cit.*, 26.

terms *puṃścalī*[41] and *mahānagnī*,[42] which undoubtedly mean 'harlot,' there are other clear references to prostitution;[43] and expressions like *kumārī-putra*, 'son of a maiden,'[44] and the 'son of an unmarried girl' (*agrū*), spoken of in the Rigveda[45] as exposed and attacked by animals, point in the same direction. The Vājasaneyi Saṃhitā[46] seems to recognize prostitution as a profession. Pischel[47] sees many references to Hetairai in the Rigveda, which as Geldner[48] insists reflects in its imagery the court life of Indian princes. But the correctness of the view of these two scholars on this point is not by any means certain.[49]

(*d*) Adultery was generally regarded among Āryan peoples as a serious offence against the husband of the woman affected. We accordingly find in the legal literature of India traces of the rule that an adulterer can be slain with impunity if taken in the act.[50] Weber,[51] however, has adduced some material indicating an indifference to these matters in Vedic times, and Ludwig[52] has adopted the same view. But, as Delbrück[53] has clearly shown, the evidence is not convincing; the cited prescriptions[54] forbidding connexion with another man's wife during a certain rite do not imply that such connexion would otherwise be allowed: the ritual of the Varuṇa-praghāsas,[55] when a wife names her lover or lovers, seems originally to have been a solemn means of banishing the evil brought on a family by a wife's fall; **Yājñavalkya's** famous saying[56] that no one

[41] Av. xv. 2, etc.

[42] Av. xiv. 1, 36; xx. 136, 5 *et seq.*; Aitareya Brāhmaṇa, i. 27. *Cf. nagnā* in Av. v. 7, 8.

[43] Rv. i. 167, 4 (Wilson, Translation of the Rigveda, 2, xvii), can hardly be so interpreted; see Zimmer, *op. cit.*, 332, n. Max Müller, *Sacred Books of the East*, 32, 277, interprets it as a reference to polyandry, but this is still more doubtful; but see Rv. viii. 17, 7.

[44] Vājasaneyi Saṃhitā, xxx. 6; Taittirīya Brāhmaṇa, iii. 4, 2, 1.

[45] iv. 19, 9; 30, 16. 19; ii. 13, 12; 15, 17; Zimmer, *op. cit.*, 334, 335.

[46] Apparently this is meant by the epithets *atiṣkadvarī* (*apaskadvarī* in the Taittirīya Brāhmaṇa, iii. 4, 11, 1), *atītvarī*, *vijarjarā*, in the Vājasaneyi Saṃhitā, xxx. 15.

[47] *Vedische Studien*, 1, xxv; 196, 275, 299, 309, etc.; 2, 120.

[48] *Ibid.*, 2, 154.

[49] *Cf.* Winternitz, *Geschichte der indischen Litteratur*, 1, 60; Jolly, *op. cit.*, 48.

[50] Leist, *Altarisches Jus Gentium*, 276 *et seq.*, 309.

[51] *Indische Studien*, 10, 83 *et seq.*

[52] *Op. cit.*, 5, 573.

[53] *Die indogermanischen Verwandtschaftsnamen*, 545 *et seq.*

[54] Taittirīya Saṃhitā, v. 6, 8, 3; Maitrāyaṇī Saṃhitā, iii. 4, 7.

[55] Maitrāyaṇī Saṃhitā, i. 10, 11; Śatapatha Brāhmaṇa, ii. 5, 2, 20.

[56] Śatapatha Brāhmaṇa, i. 3, 1, 21.

cares whether a wife is 'unchaste' (*paraḥ-puṃsā*) or not is a mere mistranslation,[57] the expression *paraḥ-puṃsā* really meaning 'removed from the male persons.' And the uncertainty asserted in some passages[58] as to origin from a Ṛṣi is not a sign of doubtful descent, but is due to the fact that Ṛṣihood was a difficult matter to ascertain. None the less woman's position was lowered by the prevalence of polygamy, and such stories as that of Ahalyā and Indra[59] are not compatible with a very high standard of morality. A similar conclusion is pointed to by references in the Yajurveda[60] to relations between the Ārya man and the Śūdrā woman, and by a spell given in the Bṛhadāraṇyaka Upaniṣad[61] to expiate relations with the wife of a Śrotriya (Brahmin theologian).

(*e*) Incest was recognized in the marriage of brother and sister as appears from the legend of Yama and Yamī in the Rigveda,[62] which clearly shows that such a marriage was not approved by the feeling of the Vedic age. There is also another hymn[63] in which reference to such intercourse appears to be made. Mention is further made in the Rigveda[64] to the wedlock of Prajāpati and his daughter, which is, however, interpreted mythologically in the Brāhmaṇas,[65] an interpretation which may be correct. That incest, however, actually did take place is clear from the Atharvaveda;[66] but even though the mythological interpretation of the passage were not justified, no conclusion could be drawn from the hymn as to the normal occurrence of such relations.

[57] So Böhtlingk, Dictionary, *s.v.*; Delbrück, *op. cit.*, 548.

[58] Maitrāyaṇī Saṃhitā, i. 4, 11; Gopatha Brāhmaṇa, cited in Ludwig, *loc. cit.*

[59] *Cf.* Macdonell, *Vedic Mythology*, p. 65.

[60] Taittirīya Saṃhitā, vii. 4, 19, 2. 3; Vājasaneyi Saṃhitā, xxiii. 30. 31.

[61] vi. 4, 11.

[62] x. 10.

[63] x. 162, 5.

[64] x. 61, 5-7.

[65] Aitareya Brāhmaṇa, iii. 33; Satapatha Brāhmaṇa, i. 7, 4, 1; Muir, *Sanskrit Texts*, 4, 46, 47; Max Müller, *op. cit.*, 529, 530.

[66] viii. 6, 7.

1. **Dhava** is the name of a tree (*Grislea tormentosa*) mentioned, together with the **Plakṣa**, **Aśvattha**, and **Khādira**, in the Atharvaveda.[1]

[1] v. 5, 5; xx. 137, 11. *Cf.* Zimmer, *Altindisches Leben*, 62.

2. **Dhava**, 'man,' is not found before the Nirukta.[1] The word clearly owes its existence merely to *vidhavā*, 'widow,' wrongly interpreted as *vi-dhavā*, 'without a husband.'

[1] iii. 15. *Cf.* Naighaṇṭuka, ii. 3.

**Dhavitra**, occurring in the Śatapatha Brāhmaṇa[1] and the Taittirīya Āraṇyaka,[2] denotes a 'fan' of hide or leather for blowing the sacrificial fire.

[1] xiv. 1, 3, 30; 3, 1, 21. [2] v. 4, 33.

**Dhānaṃ-jayya**, 'descendant of **Dhanaṃ-jaya**,' is the patronymic of **Aṃśu** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 373. Under this patronymic he is frequently named by Lāṭyāyana Srauta Sūtra, i. 1, 25; ii. 1, 2; 9, 10, etc. (misread Dhānaṃ-japya in many manuscripts). *Cf.* Weber, *Indian Literature*, 76, 77, 82.

**Dhānā**, always used in the plural, and frequently referred to in the Rigveda[1] and later,[2] means 'grains of corn.' They were sometimes parched (*bhṛjj*),[3] and were regularly mixed with Soma.[4]

[1] i. 16, 2; iii. 35, 3; 52, 5; vi. 29, 4, etc.
[2] Av. xviii. 3, 69; 4, 32. 34; Vājasaneyi Saṃhitā, xix. 21. 22; Taittirīya Brāhmaṇa, i. 5, 11, 2, etc.
[3] Rv. iv. 24, 7.
[4] Rv. iii. 43, 4; 52, 1; viii. 91, 2; Taittirīya Saṃhitā, iii. 1, 10, 2; Satapatha Brāhmaṇa, iv. 4, 3, 9.
*Cf.* Schrader, *Prehistoric Antiquities*, 283.

**Dhānya** (neut.), a derivative from the preceding word,[1] denotes 'grain' in general. It is found in the Rigveda[2] and later.[3] According to the Bṛhadāraṇyaka Upaniṣad,[4] there are ten cultivated (*grāmyāṇi*) kinds of grain: rice and barley (*vrīhi-yavāḥ*), sesamum and beans (*tila-māṣāḥ*), Panicum Miliaceum and Italicum (*aṇu-priyaṅgavaḥ*), maize (*godhūmāḥ*), lentils (*masūrāḥ*), Khalvāḥ and Dolichos uniflorus (*khala-kulāḥ*). The

[1] Primarily as an adjective, 'consisting of grain.'
[2] vi. 13, 4.
[3] Av. iii. 24, 2. 4; v. 29, 7; vi. 50, 1; Kauṣītaki Brāhmaṇa, xi. 8; Ṣaḍviṃśa Brāhmaṇa, v. 5, etc.
[4] vi. 3, 22 (Mādhyaṃdina = 13 Kāṇva).

horse is called 'corn-eating' (*dhānyāda*) in the Aitareya[5] and Śatapatha[6] Brāhmaṇas, and men are mentioned as 'purifying corn' (*dhānyā-kṛt*) in the Rigveda.[8]

[5] viii. 21.
[6] xiii. 5, 4, 2.
[7] Lit., 'preparing corn.'
[8] x. 94, 13.

**Dhānva** is the patronymic of **Asita** in the Śatapatha Brāhmaṇa.[1] In the Śāṅkhāyana Śrauta Sūtra[2] the form of the name is Dhānvana.

[1] xiii. 4, 3, 11; Āśvalāyana Śrauta Sūtra, x. 7.
[2] xvi. 2, 20.

**Dhāman** denotes in the Rigveda[1] and later[2] 'dwelling' and 'house,' or sometimes[3] its inmates. The word is also[4] found in the sense of 'ordinance,' 'law,' expressing much the same as **Dharman**, especially in conjunction[5] with Ṛta, 'eternal order.' Hillebrandt[6] sees in one passage[7] the sense of **Nakṣatra.**

[1] i. 144, 1; ii. 3, 2; iii. 55, 10; vii. 61, 4; 87, 2; x. 13, 1, etc.
[2] Av. iv. 25, 7; vii. 68, 1; xii. 1, 52; Vājasaneyi Saṃhitā, iv. 34; Taittirīya Āraṇyaka, ii. 7, 2.
[3] Rv. viii. 101, 6; ix. 63, 14; x. 82, 3; Av. ii. 14, 6. Many of the examples given in the St. Petersburg Dictionary, *s.v.*, *C*, are doubtful.
[4] Rv. iv. 55, 2; vi. 21, 3; vii. 63, 3; viii. 41, 10; x. 48, 11.
[5] Rv. i. 123, 9; iv. 7, 7; vii. 36, 5; x. 124, 3.
[6] *Vedische Mythologie*, 1, 446.
[7] Rv. ix. 66, 2.
*Cf.* Geldner, *Rigveda, Glossar*, 92, 93.

**Dhārā** denotes the 'edge' of a weapon,[1] as of an axe (*svadhiti*),[2] or of a razor (*kṣura*).[3] See also **Asi.**

[1] Rv. vi. 3, 5; 47, 10. *Cf.* viii. 73, 9; Taittirīya Āraṇyaka, iv. 38, 1, for metaphorical applications.
[2] Kauśika Sūtra, 44.
[3] Bṛhadāraṇyaka Upaniṣad, iii. 3, 2.

**Dhiṣaṇā**, according to the St. Petersburg Dictionary, denotes[1] an implement used in preparing the Soma, 'bowl' or 'vat,' and by metonymy also the Soma draught itself.[2] The dual, by

[1] Rv. i. 96, 1; 102, 1; 109, 3. 4; iii. 49, 1; iv. 34, 1; 36, 8; viii. 61, 9; ix. 59, 2; x. 17, 12; 30, 6; Vājasaneyi Saṃhitā, i. 19; vi. 26. 35, etc.
[2] Rv. i. 102, 7; iii. 32, 14; 49, 4; vi. 19, 2; vii. 90, 3; viii. 15, 7; x. 96, 10, etc.

a metaphor,[3] also expresses the 'two worlds,' heaven and earth.[4] Hillebrandt,[5] however, thinks that the word properly means earth,[6] in the dual heaven and earth,[7] in the plural the triad, earth, atmosphere, and heaven,[8] while in some passages[9] Dhiṣaṇā denotes the Vedi, the excavated ground used as an altar. This is not, however, certain, while it seems clear that the Vājasaneyi[10] and Taittirīya[11] Saṃhitās understand the Dhiṣaṇās (dual) to be the planks over which the pressing of the Soma took place (*adhiṣavaṇa-phalake*).[12] Pischel[13] sees in Dhiṣaṇā a goddess of wealth akin to Aditi and the earth.

[3] Like **Camū**.

[4] Rv. i. 160, 1; vi. 8, 3; 50, 3; 70, 3; x. 44, 8; in the plural, 'the three worlds,' Rv. v. 69, 2. In other passages, Rv. i. 22, 10; iii. 56, 6; v. 41, 8; vi. 11, 3; x. 35, 7, the sense of 'a genius of prosperity' was assigned to Dhiṣaṇā by Roth.

[5] *Vedische Mythologie*, 1, 175-181.

[6] Rv. i. 22, 10; 96, 1; 102, 1; iii. 31, 13; 56, 6; vi. 19, 2; vii. 90, 3; viii. 15, 7; x. 30, 6; 35, 7; 96, 10.

[7] See n. 3; also Rv. viii. 61, 2; *nivid* in Śāṅkhāyana Śrauta Sūtra, viii. 19, 4.

[8] Rv. iv. 36, 8; v. 69, 2; ix. 59, 2.

[9] Rv. i. 109, 3. 4; iii. 2, 1; 49, 4 (or perhaps 'earth'); iv. 34, 1; v. 41, 8; vi. 11, 3; x. 17, 12.

[10] vii. 26.

[11] iii. 1, 10, 1.

[12] Mahīdhara on Vājasaneyi Saṃhitā, vii. 26; Sāyaṇa on Taittirīya Saṃhitā, *loc. cit.*

[13] *Vedische Studien*, 2, 82-87. *Cf.* Macdonell, *Vedic Mythology*, p. 124; Oldenberg, *Sacred Books of the East*, 46, 120-122.

**Dhī**, 'thought,' is used several times in the Rigveda[1] to denote the 'prayer' or 'hymn of praise' of the singer. One poet speaks of himself as 'weaving' such a prayer,[2] while another refers to his 'ancient ancestral hymn,' which he refurbishes presumably for use.[3]

[1] i. 3, 5; 135, 5; 151, 6; 185, 8; ii. 3, 8 (where it is connected with **Sarasvatī**); 40, 5, etc.

[2] Rv. ii. 28, 5.

[3] Rv. iii. 39, 2. *Cf.* Zimmer, *Altindisches Leben*, 338.

**Dhīti** has in several passages of the Rigveda[1] practically the same sense as **Dhī**, 'prayer,' or 'hymn of praise.'

[1] i. 110, 1; iii. 12, 7; 52, 6; v. 25, 3; 53, 11; vi. 15, 9, etc.; Nirukta, ii. 24.

**Dhīra Śāta-parṇeya** ('descendant of Śataparṇa') is mentioned in the Śatapatha Brāhmaṇa (x. 3, 3, 1) as a pupil of **Mahāśāla**.

**Dhīvan** occurs in the Atharvaveda,[1] where it may either be taken with Roth,[2] Bloomfield,[3] and Whitney[4] as an epithet of 'chariot-builders' (*ratha-kārāḥ*), meaning 'clever,' or be construed with the scholiast as denoting 'fishermen' (*dhīvara*). The Paippalāda recension has *takṣāṇaḥ*, 'carpenters.'

[1] iii. 5, 6.
[2] St. Petersburg Dictionary, *s.v.*
[3] *Hymns of the Atharvaveda*, 114.
[4] Translation of the Atharvaveda, 114. *Cf.* Weber, *Indische Studien*, 17, 194 *et seq.*; Zimmer, *Altindisches Leben*, 252.

**Dhuṅkṣā** is the name of some sort of bird in the list of victims at the Aśvamedha, or 'horse sacrifice,' in the Yajurveda Saṃhitās.[1] See also **Dhūṅkṣṇā** and **Dhvāṅkṣa.**

[1] Maitrāyaṇī Saṃhitā, iii. 14, 12; Vājasaneyi Saṃhitā, xxiv. 31. *Cf.* Zimmer, *Altindisches Leben*, 93.

**Dhuni** is the name of a foe of Indra, normally mentioned along with **Cumuri** in the Rigveda.[1] He and Cumuri seem to have been opposed to **Dabhīti.**[2] His name is probably that of an aboriginal chief.[3]

[1] ii. 15, 9; vi. 18, 8; 20, 13; vii. 19, 4.
[2] Rv. x. 113, 9.
[3] Wackernagel, *Altindische Grammatik*, I, xxii; Macdonell, *Vedic Mythology*, p. 162. *Cf.* Oldenberg, *Religion des Veda*, 157, 158.

**Dhur** in the Rigveda[1] and later[2] denotes, according to the St. Petersburg Dictionary, that part of the yoke which is placed on the shoulders of the animals drawing the chariot or cart, whence they are called *dhūr-ṣāḥ*, 'yoke-bearing,' in the Vājasaneyi Saṃhitā.[3] In one passage of the Rigveda[4] the sense is uncertain: Roth[5] takes it to mean the pin at either end of the axle (**Akṣa**) which goes through the nave of the wheel, and would thus be equivalent to **Āṇi**, and Oldenberg[6]

[1] i. 84, 16; 100, 16; 134, 3; 164, 19; ii. 18, 7; iii. 35, 2; v. 55, 6; vii. 34, 4, etc.
[2] Av. v. 17, 18; Aitareya Brāhmaṇa vi. 18; Satapatha Brāhmaṇa, i. 1, 2 10; 4, 4, 13, etc.; Aitareya Āraṇyaka i. 5, 2 (the Dhur is the end), etc.
[3] iv. 33. *Cf.* **Usra.**
[4] v. 43, 8.
[5] St. Petersburg Dictionary, *s.v.*, 2.
[6] *Ṛgveda - Noten*, 1, 339; Griffith, *Hymns of the Rigveda*, 1, 508. The *akṣa-dhurau* are mentioned in the Āpastamba Srauta Sūtra, xi. 6, 5; Kātyāyana Srauta Sūtra, viii. 3, 22. *Cf.* Caland and Henry, *L'Agniṣṭoma*, 81.

seems to adopt the same view. Monier Williams[7] seems to think that 'load' is meant, but this is not probable. It is possible that Dhur has the sense of 'pole,'[8] and then more generally still the pole and the axle together regarded as the drawing part of the chariot: this might explain the use in the doubtful passage of the Rigveda.

[7] Dictionary, *s.v.*

[8] Zimmer, *Altindisches Leben*, 246. Later, the word means the 'end of the pole,' a sense already found in the Aitareya Āraṇyaka (n., 2). This modification of meaning seems to be due to the fact that the yoke is at the end of the pole. See also **Dhūrṣad**.

**Dhūṅkṣṇā** is the form in the Taittirīya Saṃhitā[1] of the name of the bird elsewhere found as **Dhuṅkṣā**. It is glossed as 'white crow' (*śveta-kākī*).

[1] v. 5, 19, 1. Zimmer, *Altindisches Leben*, 93, gives the form as Dhūṅkṣṇa, perhaps in error. *Cf.* also **Dhvāṅkṣa**.

**Dhūma-ketu**, 'smoke-bannered,' is an epithet of Mṛtyu, 'death,' in the Atharvaveda.[1] Zimmer[2] thinks that a comet is meant, but Whitney[3] considers this extremely improbable. Lanman[4] plausibly suggests that the smoke of the funeral pile is referred to.

[1] xix. 9, 10.

[2] *Altindisches Leben*, 358.

[3] Translation of the Atharvaveda, 914.

[4] *Ibid.*

**Dhūmra** in the Taittirīya Saṃhitā (i. 8, 21, 1) denotes 'camel' according to Böhtlingk's Dictionary.

**Dhūr-ṣad** means, according to Roth,[1] 'standing under the yoke' and so 'burden-bearing,' and thus metaphorically 'promoting,' in the passages of the Rigveda[2] where it occurs. More probable, however, is the view[3] that it means 'sitting on the pole,' that is, 'charioteer,' with reference to the fact that

[1] St. Petersburg Dictionary, *s.v.*

[2] i. 143, 7; ii. 2, 1; 34, 4 (but *cf.* Pischel, *Vedische Studien*, 1, 301). In x. 132, 7, Roth renders 'resting on the yoke.'

[3] *Cf.* Hopkins, *Journal of the American Oriental Society*, 13, 237 *et seq.*; Keith, *Aitareya Āraṇyaka*, 195.

to get near his horses the charioteer might well go forward and sit on the pole or even on the yoke.[4]

*Cf.* Mahābhārata, viii. 617 : *dhuryāṃ dhuryagatān sūtān.*

1. **Dhṛta-rāṣṭra** ('having his kingdom firmly established') is the name of a snake demon with the patronymic **Airāvata**, 'descendant of **Irāvant**,' in the Atharvaveda[1] and the Pañcaviṃśa Brāhmaṇa.[2]

[1] viii. 10, 29.
[2] xxv. 15, 3. *Cf.* Jaiminīya Upaniṣad Brāhmaṇa, iv. 26, 15; Weber, *Indische Studien*, 17, 257.

2. **Dhṛtarāṣṭra Vaicitra-vīrya** ('descendant of Vicitravīrya') is mentioned in a passage of the Kāṭhaka Saṃhitā,[1] which is, unhappily, far from intelligible. But there is no ground for supposing that he was a Kuru-Pañcāla king; he seems rather to have lived at some distance from the Kuru-Pañcālas. There is no good reason to deny his identity[2] with the Dhṛtarāṣṭra of the Śatapatha Brāhmaṇa,[3] king of **Kāśi**, who was defeated, when he attempted to offer a horse sacrifice, by **Sātrājita Śatānīka**. The fact that the latter was a **Bharata** also points to Dhṛtarāṣṭra's not having been a Kuru-Pañcāla at all. In the Kāṭhaka Saṃhitā he appears as having a dispute with **Vaka Dālbhi**; but even assuming that the latter was a Pañcāla, there is nothing to hint that the former was a Kuru or that this dispute is a sign of an early hostility of Kuru and Pañcāla.[4] It is true that in the Epic **Śantanu** and Vicitravīrya and Dhṛtarāṣṭra himself are all connected, but this connexion seems to be due, as so often in the Epic, to a confused derangement of great figures of the past.

[1] x. 6. *Cf.* Weber, *Indische Studien*, 3, 469 *et seq.*
[2] As does Weber, *Indian Literature*, 90, 114, 125; *Episches im vedischen Ritual*, 7, 8. Roth, St. Petersburg Dictionary, *s.v.*, treats them as identical.
[3] xiii. 5, 4, 22.
[4] Keith, *Journal of the Royal Asiatic Society*, 1908, 831 *et seq.* This argument is independent of the identification of the two Dhṛtarāṣṭras, but is confirmed by it.

**Dhṛṣṭi**, found in the dual in the Taittirīya Āraṇyaka,[1] the Śatapatha Brāhmaṇa,[2] and the Sūtras,[3] seems to denote 'fire-tongs.'

[1] v. 9, 8.
[2] xiv. 3, 1, 22.
[3] Kātyāyana Śrauta Sūtra, xxvi. 2, 10, etc.

**Dhenā** denotes a 'milch cow,'[1] or in the plural, 'draughts of milk.'[2] In two passages[3] Roth[4] takes the word to mean 'mare,' and in another the 'team' of Vāyu's chariot. Benfey,[6] on the other hand, renders it 'lips' in one passage,[7] with Sāyaṇa and with Durga's commentary on the Nirukta.[8] Geldner[9] assigns to the word the senses of 'lips,'[10] 'speech,'[11] 'cow,'[12] 'beloved,'[13] and 'streams.'[14]

[1] Rv. iii. 34, 3 (Macdonell, *Vedic Mythology*, p. 61); v. 62, 2. *Cf.* Geldner, *Vedische Studien*, 3, 114.
[2] Rv. iii. 1, 9; iv. 58, 6, etc.
[3] i. 101, 10; v. 30, 9.
[4] St. Petersburg Dictionary, *s.v.*
[5] Rv. i. 2, 3.
[6] *Orient und Occident*, 3, 130.
[7] Rv. i. 101, 10.
[8] vi. 17. *Cf.* Zimmer, *Altindisches Leben*, 249.
[9] *Vedische Studien*, 3, 35-43; 166; *Rigveda, Glossar*, 95.
[10] Rv. i. 101, 10; iii. 1, 9.
[11] Rv. iv. 58, 6; i. 55, 4; 141, 1; viii. 32, 22; x. 104, 3. 10.
[12] Rv. v. 62, 2, and Vāyu's cow of plenty, i. 2, 3.
[13] Rv. v. 30, 9.
[14] Rv. vii. 21, 3; iii. 34, 3. *Cf.* Max Müller, *Sacred Books of the East*, 32, 441, 442.

**Dhenu** in the Rigveda[1] and later[2] means 'milch cow,' which is often mentioned with special reference to the production of milk,[3] and is contrasted with the 'bull' (*vṛṣabha*,[4] *pumāṃs*,[5] *anaḍvāh*).[6] In the plural[7] the word denotes 'draughts of milk.' The derivative, *dhenukā*, means merely 'female.'[8]

[1] i. 32, 9 (*saha-vatsā*, 'with her calf'); 134, 4; ii. 2, 2; 34, 8; vi. 135, 8, etc.
[2] Av. v. 17, 18; vii. 104, 1; Taittirīya Saṃhitā, ii. 6, 2, 3; Maitrāyaṇī Saṃhitā, iv. 4, 8; Vājasaneyi Saṃhitā, xviii. 27; Śatapatha Brāhmaṇa, ii. 2, 1, 21, etc.
[3] Rv. vii. 33, 22; viii. 14, 3; Av. iv. 34, 8 (*kāma-dughā*, 'milking desires,' the later 'cow of plenty' of the Epic); Satapatha Brāhmaṇa, xii. 8, 2, 2.
[4] Rv. x. 5, 7. [5] Av. xi. 1, 34.
[6] Vājasaneyi Saṃhitā, xviii. 27; Satapatha Brāhmaṇa, iii. 1, 2, 21.
[7] Rv. iv. 22, 6; viii. 2, 6; 4, 8; ix. 61, 21; 72, 1, etc.
[8] Av. iii. 23, 4; Pañcaviṃśa Brāhmaṇa, xxv. 10, 23; Āśvalāyana Śrauta Sūtra, xii. 6, etc.

**Dhenu-ṣṭarī** in the Kāṭhaka (xiii. 6) and Maitrāyaṇī Saṃhitā (ii. 5, 4) denotes a cow which has ceased to give milk.

**Dhaivara** means a 'fisherman,' as a member of a caste,[1] in the list of victims at the Puruṣamedha, or 'human sacrifice,' in the Yajurveda.[2] *Cf.* **Dhīvara.**

[1] This seems to be shown by the patronymic form, 'descendant of a *dhīvara*.'
[2] Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 15, 1.

**Dhmātṛ** (lit. 'blower') occurs twice in one passage of the Rigveda[1] in the two forms, *dhmātā*, nom. 'smelter,' and *dhmātarī*, which, according to the Padapāṭha, stands for *dhmātari*, a locative probably meaning 'in the smelting furnace.'[2] Geldner,[3] Bartholomae,[4] and Oldenburg[5] regard the latter form as a locative infinitive, 'in the smelting.' Ludwig[6] and Neisser[7] think *dhmātarī* is a nom. sing. masc. used in the same sense as *dhmātā*. Smelting is also clearly referred to,[8] and the smelter is described as using the wings of birds (*parṇa śakunānām*) to fan the flame.[9] That the art was widely applied is shown by the fact that reference is made to arrows with points of **Ayas**,[10] to kettles which were fashioned of the same metal and could be placed upon a fire,[11] and to Soma cups of beaten Ayas.[12]

[1] v. 9, 5.
[2] Macdonell, *Journal of the Royal Asiatic Society*, 1893, 446.
[3] *Vedische Studien*, 1, 146, n. 1.
[4] *Indogermanische Forschungen*, 1, 496, n. 2.
[5] *Sacred Books of the East*, 46, 388.
[6] *Infinitiv im Veda*, 9; Translation of the Rigveda, 4, 334.
[7] Bezzenberger's *Beiträge*, 20, 40.
[8] Rv. iv. 2, 17. In the Śatapatha Brāhmaṇa, vi. 1, 3, 5, Ayas is smelted from the ore (*aśman*), and gold from the Ayas.
[9] Rv. ix. 112, 2.
[10] *Cf.* **Iṣu**.
[11] Rv. v. 30, 15.
[12] Rv. ix. 1, 2.
*Cf.* Zimmer, *Altindisches Leben*, 252; Schrader, *Prehistoric Antiquities*, 159.

**Dhrāji** in the Rigveda[1] and later[2] denotes the 'sweep' of the wind, referring no doubt to the violent gales which often blow in India devastating the forests, and which figure in the descriptions of the Maruts, or storm gods.[3]

[1] i. 164, 44; x. 97, 13; 136, 2.
[2] Av. iii. 1, 5; Maitrāyaṇī Saṃhitā, i. 2, 17; iv. 9, 5; Taittirīya Āraṇyaka, i. 11, 19, etc.
[3] *Cf.* Max Müller, *Sacred Books of the East*, xxxii, xxiii *et seq.*; Macdonell, *Vedic Mythology*, p. 79.

**Dhruva** in the Sūtras[1] denotes the pole star, being mentioned in connexion with the marriage ritual, in which the star is pointed out to the bride as an emblem of constancy. In the

[1] Āśvalāyana Gṛhya Sūtra, i. 7, 22; Śāṅkhāyana Gṛhya Sūtra, i. 17, 2 *et seq.*; Lāṭyāyana Śrauta Sūtra, iii. 3, 6, etc. It is to be noted that the marriage Mantras, of which we have a great many, do not include any reference to the Dhruva; but it is not possible to say definitely whether the practice is really an old one or not.

Maitrāyaṇī Upaniṣad,[2] a late work, the movement of the Dhruva (*dhruvasya pracalanam*) is mentioned, but this can hardly be interpreted as referring to an actual observed motion of the nominal pole star,[3] but rather to an extraordinary event, such as a destruction of the world, as Cowell understood the expression.[4] Jacobi[5] sees in the motion of the Dhruva the possibility of fixing a date, on the ground that the only star which could have been deemed a pole star, as 'immovable,' was one (*d* Draconis) of the third millenium B.C. But this attempt to extract chronology from the name of the star is of very doubtful validity.[6]

[2] See Max Müller, *Sacred Books of the East*, 15, 289; Weber, *Indische Studien*, 2, 396.

[3] As understood by Weber, *Indian Literature*, 98, n. 103; Bühler, *Indian Antiquary*, 23, 245, n. 21; Jacobi, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 228, n. 2.

[4] In his edition of the Upaniṣad, p. 244.

[5] *Indian Antiquary*, 23, 157; *Zeitschrift, loc. cit.*, 50, 69 *et seq.*; *Journal of the Royal Asiatic Society*, 1909, 721 *et seq.*; 1910, 461 *et seq.*

[6] Whitney, *Journal of the American Oriental Society*, 16, xc; Keith, *Journal of the Royal Asiatic Society*, 1909, 1102; 1910, 465 *et seq.*

**Dhruvā**, 'fixed,' as an epithet of **Diś**, 'cardinal point,' denotes the ground under one's feet.

[1] Av. iii. 27, 5; xii. 3, 59; xv. 6, 1; Aitareya Brāhmaṇa, viii. 14 (*cf.* **Madhya-deśa**); Bṛhadāraṇyaka Upaniṣad, iii. 9, 25, etc.

**Dhvaja** occurs twice in the Rigveda[1] in the sense of 'banner' used in battle. It is characteristic of Vedic fighting that in both passages reference is made to arrows being discharged and falling on the banners.

[1] vii. 85, 2; x. 103, 11. In Epic warfare banners are of vast importance —*e.g.*, Rāmāyaṇa, ii. 67, 26; they were attached to a pole on the chariot, Mahābhārata, vii. 3332, etc. The army was called *dhvajinī*, 'bannered host,' *ibid.*, i. 2875, etc.

**Dhvanya** is apparently the name of a patron, son of **Lakṣmaṇa**, in a hymn of the Rigveda.[1]

[1] v. 33, 10. *Cf.* Ludwig, Translation of the Rigveda, 3, 155.

**Dhvasan Dvaita-vana** ('descendant of Dvitavana') is the name in the Śatapatha Brāhmaṇa[1] of the king of the **Matsyas** who celebrated an Aśvamedha, or 'horse sacrifice,' near the **Sarasvatī**.

[1] xiii. 5, 4, 9. *Cf.* Weber, *Indische Studien*, 1, 211; *Episches im vedischen Ritual*, 6.

**Dhvasanti**, is in one passage of the Rigveda[1] mentioned together with **Puruṣanti** as having been aided by the Aśvins. There can be no doubt that this is the longer form of the name **Dhvasra**, which is found with Puruṣanti both in the Rigveda[2] and in the Pañcaviṃśa Brāhmaṇa.[3]

[1] i. 112, 23.
[2] ix. 58. 3 = Sv. ii. 409.
[3] xiii. 7, 12 (where the dual of Dhvasra appears as a feminine *Dhvasre*).

*Cf.* Sieg, *Die Sagenstoffe des Ṛgveda*, 62, 63; Benfey, *Sāmaveda*, 105, 126, who is inclined to think that Dhvasanti and Puruṣanti are names of women.

**Dhvasra** is named with **Puruṣanti** in the Pañcaviṃśa Brāhmaṇa[1] as giving gifts to **Taranta** and **Purumīḍha**. These two, being kings, could not[2] properly accept gifts which Brāhmaṇas alone could accept, but by becoming authors of a verse of the Rigveda[3] they qualified themselves to accept them. The verse mentions the names in the dual as *Dhvasrayoḥ Puruṣantyoḥ*, 'from the two, Dhvasra and Puruṣanti.'[4] In the Pañcaviṃśa Brāhmaṇa[5] the names occur in the dual as *Dhvasre Puruṣantī*, a reading which is confirmed by the Nidāna Sūtra.[6] The former is necessarily a feminine form, though Sāyaṇa, in his comment on the passage, explains it as really an irregular masculine. According to Roth,[7] the feminine is a corruption based on the dual form in the verse of the Rigveda mentioned above; but the names may be those of women,[8] as Benfey[9]

[1] xiii. 7, 12. *Cf.* Jaiminīya Brāhmaṇa, iii. 139; Sāṭyāyanaka, *apud* Sāyaṇa, on Rv. ix. 58, 3.
[2] Mānava Dharma Śāstra, x. 75-77.
[3] ix. 58, 3.
[4] Both words are in the dual, as if they were members of a Dvandva compound. *Cf.* Macdonell, *Vedic Grammar*, 261.
[5] *Loc. cit.*
[6] ix. 9.
[7] St. Petersburg Dictionary, *s.v. dhvasra.*
[8] The first would in that case be Dhvasrā.
[9] *Sāmaveda*, 105, 126, under Dhvasanti and Puruṣanti.

inclines to believe. Weber[10] suggests that the two were demons, but this is, as Sieg[11] shows, quite unnecessary. Dhvasra is no doubt identical with **Dhvasanti**.

[10] *Episches im vedischen Ritual*, 27, n. 1.

[11] *Die Sagenstoffe des Ṛgveda*, 62, 63.

*Cf.* Ludwig, Translation of the Rig-veda, 3, 139; Oertel, *Journal of the American Oriental Society*, 18, 39; Max Müller, *Sacred Books of the East*, 32, 360, points out that the sense of the Rigveda passage is quite uncertain, and that the two, Taranta and Purumīḷha, as they appear in Rv. v. 61, are rather donors than receivers (see, however, verse 9, *Purumīḷhāya viprāya*). See also Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232; *Ṛgveda-Noten*, 1, 354.

**Dhvāṅkṣa**, 'crow,' is mentioned twice in the Atharvaveda,[1] and in the Sūtras.[2] Possibly the same bird is meant by the words **Dhuṅkṣā** and **Dhūṅkṣṇā**.

[1] xi. 9, 9; xii. 4, 8.

[2] Kātyāyana Śrauta Sūtra xxv. 6, 9.

*Cf.* Zimmer, *Altindisches Leben*, 88.

**Dhvānta** is the name of some wind in the Yajurveda Saṃhitās[1] and later.[2]

[1] Taittirīya Saṃhitā, i. 7, 7, 2; Vājasaneyi Saṃhitā, xxxix. 7.

[2] Taittirīya Brāhmaṇa, ii. 7, 16, 1; Taittirīya Āraṇyaka, iv. 24, 1; 25, 1.

## N.

**Nakula**, 'ichneumon,' is mentioned in the Atharvaveda[1] as being able to cut a snake in two and then join it up again. Its knowledge[2] of a remedy against snake poison is also mentioned. The animal figures in the list of sacrificial victims at the Aśvamedha, or 'horse sacrifice,' in the Yajurveda Saṃhitās.[3]

[1] vi. 139, 5.

[2] Av. viii. 7, 23.

[3] Taittirīya Saṃhitā, v. 5, 12, 1; 21, 1; Vājasaneyi Saṃhitā, xxiv. 26. 2; Maitrāyaṇī Saṃhitā, iii. 14, 7. In the Taittirīya Saṃhitā, vii. 3, 18, 1; Ṛgveda Prātiśākhya, xvii. 9, *nakula* denotes a colour—no doubt that of the ichneumon.

**Nakta**, 'night,' is found frequently in the Rigveda,[1] and sometimes later,[2] usually in the adverbial form *naktam*, 'by night.'

[1] i. 13, 7; 73, 7; 96, 5; vii. 2, 6; x. 70, 6; adverbially, i. 24, 10; 90, 7; v. 76, 3; vii. 15, 15; 104, 17; viii. 96, 1.

[2] Chāndogya Upaniṣad, viii. 4, 2; adverbially, Av. vi. 128, 4; Śatapatha Brāhmaṇa, ii. 1, 4, 2; xiii. 1, 5, 5, etc.

**Nakṣatra** is a word of obscure origin and derivation. The Indian interpreters already show a great divergence of opinion as to its primary meaning. The Śatapatha Brāhmaṇa[1] resolves it into *na-kṣatra* ('no power'), explaining it by a legend. The Nirukta[2] refers it to the root *nakṣ*, 'obtain,' following the Taittirīya Brāhmaṇa.[3] Aufrecht[4] and Weber[5] derived it from *nakta-tra*, 'guardian of night,' and more recently[6] the derivation from *nak-kṣatra*, 'having rule over night,' seems to be gaining acceptance. The generic meaning of the word therefore seems to be 'star.'

*The Nakṣatras as Stars in the Rigveda and Later.*—The sense of 'star' appears to be adequate for all or nearly all the passages in which Nakṣatra occurs in the Rigveda.[7] The same sense occurs in the later Saṃhitās also: the sun and the Nakṣatras are mentioned together,[8] or the sun, the moon, and the Nakṣatras,[9] or the moon and the Nakṣatras,[10] or the Nakṣatras alone;[11]

[1] ii. 1, 2, 18. 19. *Cf.* a citation in Nirukta, iii. 20.

[2] *Loc. cit.*, and *cf.* St. Petersburg Dictionary, *s.v.*

[3] i. 5, 2, 5.

[4] Kuhn's *Zeitschrift*, 8, 71, 72. So Eggeling, *Sacred Books of the East*, 12, 288, n. 2.

[5] *Naxatra*, 2, 268.

[6] Macdonell, *Vedic Grammar*, p. 74, line 8.

[7] See i. 50, 2; vii. 86, 1; x. 68, 11; 111, 7; used of the sun itself, vi. 67, 6 (as masculine); vii. 81, 2; x. 88, 13. The sun is allied with them, iii. 54, 19. *Nakṣatra-śavas*, 'equalling the multitude of the stars,' is used as an epithet in x. 21, 10. Even in x. 85, 2, where Soma, on the lap of the Nakṣatras, is mentioned, 'stars' would do; but, as this hymn refers to two of the later Nakṣatras, 'lunar mansions' may well be meant.

[8] Av. vi. 10, 3; Vājasaneyi Saṃhitā, xxiii. 43; Pañcaviṃśa Brāhmaṇa, x. 1, 1; Taittirīya Āraṇyaka, iv. 10, 12.

[9] Av. vi. 128, 3; xv. 6, 2; Taittirīya Saṃhitā, i. 8, 13, 3; Vājasaneyi Saṃhitā, xxii. 29, etc.

[10] Av. v. 24, 10; vi. 86, 2; Taittirīya Saṃhitā, iii. 4, 5, 1; Kāṭhaka Saṃhitā, xxxv. 15; xxxvii. 12; Vājasaneyi Saṃhitā, xxx. 21; xxxix. 2, etc.

[11] Taittirīya Saṃhitā, i. 2, 2, 2; ii. 6, 2, 6, etc; Vājasaneyi Saṃhitā, xxx. 21 etc.; Kāṭhaka Saṃhitā, Aśvamedha, v. 5, and very often elsewhere.

but there is no necessity to attribute to the word the sense of 'lunar mansion' in these passages.

On the other hand, the names of at least three of the Nakṣatras in the later sense occur in the Rigveda. Tiṣya,[12] however, does not seem to be mentioned as a lunar mansion. With **Aghās** (plur.) and **Arjunī** (dual)[13] the case is different: it seems probable that they are the later lunar mansions called Maghās (plur.) and Phalgunī (dual). The names appear to have been deliberately changed in the Rigveda, and it must be remembered that the hymn in which they occur, the wedding hymn of Sūryā, has no claim to great age.[14] Ludwig[15] and Zimmer[16] have seen other references to the Nakṣatras as 27 in the Rigveda,[17] but these seem most improbable. Nor do the adjectives *revatī* ('rich') and *punarvasū* ('bringing wealth again') in another hymn[18] appear to refer to the Nakṣatras.

*The Nakṣatras as Lunar Mansions.*—In several passages of the later Saṃhitās the connexion of the moon and the Nakṣatras is conceived of as a marriage union. Thus in the Kāṭhaka[19] and Taittirīya Saṃhitās[20] it is expressly stated that Soma was wedded to the mansions, but dwelt only with Rohiṇī; the others being angry, he had ultimately to undertake to live with them all equally. Weber[21] hence deduced that the Nakṣatras were regarded as of equal extent, but this is to press the texts unduly, except in the sense of approximate equality. The number of the mansions is not stated as 27 in the story told in the two Saṃhitās: the Taittīriya has 33, and the Kāṭhaka no

[12] Rv. v. 51, 13; x. 64, 8; Weber, 2, 290.

[13] x. 85, 13; Weber, 364-367, and see references under **Aghā** and **Arjunī**.

[14] *Cf.* Arnold, *Vedic Metre*, 322.

[15] Translation of the Rigveda, 3, 184 *et seq.*

[16] *Altindisches Leben*, 354. *Cf.* Tilak, *Orion*, 158.

[17] i. 162, 18 (the 34 ribs of the horse = moon, sun, 5 planets, 27 Nakṣatras); x. 55, 3 (34 lights).

[18] x. 19, 1.

[19] xi. 3 (*Indische Studien*, 3, 467).

[20] ii. 3, 5, 1-3. *Cf.* also iii. 4, 7, 1; Kāṭhaka Saṃhitā, xviii. 14; Vājasaneyi Saṃhitā, xviii. 40; Śatapatha Brāhmaṇa, ix. 4, 1, 9; Ṣaḍviṃśa Brāhmaṇa, iii. 12. The dwelling of the moon in a Nakṣatra is mentioned, Śatapatha Brāhmaṇa, x. 5, 4, 17; Nirukta, v. 21; a Mantra in Kauśika Sūtra, 135; Taittirīya Āraṇyaka, i. 11, 6; v. 12, 1, etc.

[21] *Op. cit.*, 277. *Cf.* the later system of the Siddhāntas, Whitney, *Oriental and Linguistic Studies*, 2, 372, and see Tilak, *Orion*, 33 *et seq.*

number; but 27 appears as their number in the list which is found in the Taittirīya Saṃhitā[22] and elsewhere.[23] The number 28 is much less well attested: in one passage of the Taittirīya Brāhmaṇa[24] Abhijit is practically marked as a new comer, though in a later book,[25] in the Maitrāyaṇī Saṃhitā,[26] and in the Atharvaveda list,[27] it has found acceptance. It is perfectly possible that 28 is the earlier number, and that Abhijit dropped out because it was faint, or too far north, or because 27 was a more mystic ($3 \times 3 \times 3$) number: it is significant that the Chinese Sieou and the Arabic Manāzil are 28 in number.[28] Weber,[29] however, believes that 27 is the older number in India.

The meaning of the number is easily explained when it is remembered that a periodic month occupies something between 27 and 28 days, more nearly the former number. Such a month is in fact recognized in the Lāṭyāyana[30] and Nidāna Sūtras[31] as consisting of 27 days, 12 months making a year of 324 days, a Nakṣatra year, or with an intercalary month, a year of 351 days. The Nidāna Sūtra[32] makes an attempt to introduce the Nakṣatra reckoning into the civil or solar (*sāvana*) year of 360 days, for it holds that the sun spends $13\frac{1}{3}$ days in each Nakṣatra ($13\frac{1}{3} \times 27 = 360$). But the month of 27 or 28 days plays no part in the chronological calculations of the Veda.[33]

*The Names of the Nakṣatras.*—In addition to the two mentioned in the Rigveda, the earlier Atharvaveda[34] gives the

[22] iv. 4, 10, 1-3.

[23] Kāṭhaka Saṃhitā, xxxix. 13, but Maitrāyaṇī Saṃhitā, ii. 13, 20, has 28; Taittirīya Brāhmaṇa, i. 5, 1, 1-5, in lists of Nakṣatras. See also Vājasaneyi Saṃhitā, ix. 7; Śatapatha Brāhmaṇa, x. 5, 4, 5; Pañcaviṃśa Brāhmaṇa, xxiii. 23; Kauṣītaki Brāhmaṇa, v. 1; Śāṅkhāyana Āraṇyaka, ii. 16; Taittirīya Saṃhitā, vii. 1, 2, 2; Jyotiṣa, 18. 20 (verse 34 has 28, but it is interpolated); Śāṅkhāyana Śrauta Sūtra, xiv. 78, etc.

[24] i. 5, 2, 3. *Cf.* Weber, 1, 360, n.

[25] iii. 1, 2, 6.

[26] ii. 13, 20.

[27] xix. 7, 1; 8, 1 = Nakṣatrakalpa, 10. 26. So in Śāṅkhāyana Gṛhya Sūtra, i. 26.

[28] Whitney, *op. cit.*, 409-411; *Journal of the American Oriental Society*, 8, 390.

[29] *Op. cit.*, 2, 280; *Indische Studien*, 9, 446; 10, 223, 224, 226, 227.

[30] iv. 8, 1 *et seq.*

[31] v. 11. 12. See Weber, 2, 281-288.

[32] Thibaut, *Astronomie, Astrologie und Mathematik*, 7.

[33] See **Māsa.**

[34] *I.e.*, books i-xvi.

names of Jyeṣṭhaghnī[35] (the later Jyeṣṭhā) and Vicṛtau,[36] which are mentioned as in close connexion, and of Revatīs (plural) and Kṛttikās.[37] With reference to possible times for the ceremony of the Agnyādhāna, or 'laying of the sacred fires,' the Kāṭhaka Saṃhitā,[38] the Maitrāyaṇī Saṃhitā,[39] and the Taittirīya Brāhmaṇa[40] mention the Nakṣatras called Kṛttikās, Rohiṇī, Phalgunyas, Hasta; the latter Brāhmaṇa adds Punarvasū, and in an additional remark[41] excludes Pūrve Phalgunī in favour of Uttare Phalgunī. The Śatapatha Brāhmaṇa[42] adds Mṛgaśīrṣa and Citrā as possibilities. On the other hand, Punarvasū is recommended by all authorities[43] as suitable for the Punarādheya, 'relaying of the sacred fires,' which takes place if the first fire has failed to effect the aim of its existence, the prosperity of the sacrificer.[44] The Kāṭhaka Saṃhitā,[45] however, allows Anurādhās also.

In the ceremony of the Agnicayana, or 'piling of the fire-altar,' the bricks are assumed to be equal in number to the Nakṣatras. The bricks number 756, and they are equated to 27 Nakṣatras multiplied by 27 secondary Nakṣatras, reckoned as 720 (instead of 729), with the addition of 36 days, the length of an intercalary month. Nothing can be usefully derived from this piece of priestly nonsense.[46] But in connexion with this ceremony the Yajurveda Saṃhitās[47] enumerate the 27

[35] vi. 110, 2. This constellation, 'the slayer of the oldest,' was apparently of evil omen. *Cf.* Taittirīya Brāhmaṇa, i. 5, 2, 8. Whitney, Translation of the Atharvaveda, 361, equates it with Antares or Cor Scorpionis, with or without $\sigma$, $\tau$ Scorpionis (Jyaiṣṭhaghnī is a misreading in the edition of Whitney and Roth).

[36] vi. 110, 2. It is also mentioned in ii. 8, 1; iii. 7, 4; vi. 121, 3. It is identified by the commentators with Mūla, 'the root,' the two stars, $\lambda$ and $\upsilon$ Scorpionis, which form the sting of the Scorpion's tail; Whitney, *op. cit.*, 48.

[37] ix. 7, 3.

[38] viii. 1.

[39] i. 6, 9.

[40] i. 1, 2, 1-6.

[41] i. 1, 2, 8.

[42] ii. 1, 2, 1.

[43] Taittirīya Saṃhitā, i. 5, 1, 4; Maitrāyaṇī Saṃhitā, i. 7, 2; Kāṭhaka Saṃhitā, viii. 15; Satapatha Brāhmaṇa, ii. 1, 2, 10; Kauṣītaki Brāhmaṇa, i. 3.

[44] Hillebrandt, *Rituallitteratur*, 109.

[45] viii. 15; Maitrāyaṇī Saṃhitā, i. 7, 2.

[46] Śatapatha Brāhmaṇa, x. 5, 4, 5. See Weber, 2, 298, with whom Eggeling, *Sacred Books of the East*, 43, 383, n. 1, concurs. For a wild speculation, see Shamasastry, *Gavām ayana*, 122 *et seq.*

[47] Taittirīya Saṃhitā, iv. 4, 10, 1-3; Maitrāyaṇī Saṃhitā, ii. 13, 20; Kāṭhaka Saṃhitā, xxxix. 13.

Nakṣatras, and these lists[48] may be given *in extenso* as follows:

| | *Taittirīya Saṃhitā.* | *Maitrāyaṇī Saṃhita.* | *Kāṭhaka Saṃhitā.* |
|---|---|---|---|
| 1. | Kṛttikās (fem. plur.) ... | Kṛttikās ... ... ... | Kṛttikās |
| 2. | Rohiṇī ... ... ... | Rohiṇī ... ... ... | Rohiṇī |
| 3. | Mṛgaśīrṣa (neut.) ... | Invagā ... ... ... | Invakā |
| 4. | Ārdrā ... ... ... | Bāhu ... ... ... | Bāhu |
| 5. | Punarvasū (dual) ... | Punarvasu (sing.) ... ... | Punarvasu |
| 6. | Tiṣya ... ... ... | Tiṣya ... ... ... | Tiṣya |
| 7. | Āśreṣās (fem. plur.) ... | Āśleṣās (plur.; Pada Aśleṣā) | Āśleṣās (or Aśleṣās) |
| 8. | Maghās (fem. plur.) ... | Maghās ... ... ... | Maghās |
| 9. | Phalgunī (fem. dual) ... | Phalgunīs (plur.) ... ... | Phalgunīs |
| 10. | Phalgunī (fem. dual) ... | Phalgunīs (plur.) ... ... | Uttarāḥ Phalgunīs |
| 11. | Hasta ... ... ... | Hasta ... ... ... | Hastau (dual) |
| 12. | Citrā ... ... ... | Citrā ... ... ... | Citrā |
| 13. | Svātī ... ... ... | Niṣṭya (neut.) ... ... | Niṣṭyā |
| 14. | Viśākhe (fem. dual) ... | Viśākha (neut. sing.) ... | Viśākhā (fem. sing.) |
| 15. | Anūrādhās (plur.) ... | Anūrādhā (Pada Anurādhā) | Anūrādhās (masc. plur.) |
| 16. | Rohiṇī ... ... ... | Jyeṣṭhā ... ... ... | Jyeṣṭhā |
| 17. | Vicṛtau ... ... ... | Mūla (neut.) ... ... | Mūla |
| 18. | Aṣāḍhās (fem. plur.) ... | Aṣāḍhās ... ... ... | Aṣāḍhās |
| 19. | Aṣāḍhās (fem. plur.) ... | Aṣāḍhās ... ... ... | Uttarā Aṣāḍhās |
| 20. | | Abhijit ... ... ... | |
| 21. | Śroṇā ... ... ... | Śroṇā ... ... ... | Aśvattha |
| 22. | Śraviṣṭhās (plur.) ... | Śraviṣṭhās ... ... ... | Śraviṣṭhās |
| 23. | Śatabhiṣaj ... ... | Śatabhiṣaj ... ... ... | Śatabhiṣaj |
| 24. | Proṣṭhapadās (masc. plur.) | Proṣṭhapadās ... ... | Proṣṭhapadās |
| 25. | Proṣṭhapadās (masc. plur.) | Proṣṭhapadās ... ... | Uttare Proṣṭhapadās |
| 26. | Revatī ... ... ... | Revatī ... ... ... | Revatī |
| 27. | Aśvayujau (dual) ... | Aśvayujau ... ... ... | Aśvayujau |
| 28. | Apabharaṇīs (fem. plur.) | Bharaṇīs ... ... ... | Apabharaṇīs |

The Taittirīya Brāhmaṇa[49] has a list of the Nakṣatras which agrees generally with the list of the Saṃhitās. It runs as follows: Kṛttikās, Rohiṇī, Invakās, Bāhū (dual), Tiṣya, Āśleṣās, Maghās, Pūrve Phalgunī, Uttare Phalgunī, Hasta, Citrā, Niṣṭyā, Viśākhe, Anūtādhās, Rohiṇī, Mūlabarhaṇī, Pūrvā Aṣāḍhās, Uttarā Aṣāḍhās, Śroṇā, Śraviṣṭhās, Śatabhiṣaj, Pūrve Proṣṭhapadās, Uttare Proṣṭhapadās, Revatī, Aśvayujau, Apabharaṇīs. In a later book,[50] however, the list grows to 28,

[48] The forms and genders are given as accepted by Weber, 2, 300. The latter depend on references to the names of the Nakṣatras in other passages in some cases — *e.g.*, *Anūrādheṣu*, in Kāṭhaka, viii. 15, shows that the name is a masculine in that Saṃhitā.

[49] i. 5, 1.

[50] iii. 1, 4, 1 *et seq.* *Cf.* iii. 1, 1-2.

and the full moon is inserted after number 14, and the new moon after number 28, as an attempt to bring the Nākṣatra (lunar) month into accordance with the Sāvana (solar) month of 30 days. The names in this second list are as in the Saṃhitās with the following exceptions. The seven stars of the Kṛttikās are named as Ambā, Dulā, Nitatnī, Abhrayantī, Meghayantī, Varṣayantī, Cupuṇīkā, names found also in the Taittirīya[51] and Kāṭhaka Saṃhitās.[52] Beside Mṛgaśīrṣa, Invakās are also mentioned.[53] Then come Ārdrā, Punarvasū, Tiṣya, Āśreṣās, Maghās (beside which Anaghās, Agadās, and Arundhatīs are also mentioned), Phalgunyas (but elsewhere in the dual, Phalgunyau),[54] Phalgunyas, Hasta, Citrā, Niṣṭyā, Viśākhe, Anūrādhās, Jyeṣṭhā, Mūla, Aṣāḍhās, Aṣāḍhās, Abhijit, Śroṇā, Śraviṣṭhās, Śatabhiṣaj, Proṣṭhapadās, Proṣṭhapadās, Revatī, Aśvayujau, Bharaṇyas, but also Apabharaṇīs.[55] Abhijit, which occurs also in an earlier part of the Brāhmaṇa,[56] is perhaps interpolated. But Weber's[57] argument that Abhijit is out of place in this list because Brāhmaṇa is here mentioned as the 28th Nakṣatra, loses some force from the fact (of course unknown to him) that the list in the Maitrāyaṇī Saṃhitā[58] contains 28 Nakṣatras, including Abhijit, and adds Brāhmaṇa at the end as another.

In another passage[59] the Taittirīya Brāhmaṇa divides the Nakṣatras into two sets, the Deva Nakṣatras and the Yama Nakṣatras, being 1–14 and 15–27 (with the omission of Abhijit) respectively. This division corresponds with one in the third book of the Brāhmaṇa[60] where the days of the light half of the month and those of the dark half are equated with the Nakṣatras. The Brāhmaṇa treats the former series as south, the latter as north; but this has no relation to facts, and can only be regarded as a ritual absurdity.

The late nineteenth book of the Atharvaveda contains a list[61] of the Nakṣatras, including Abhijit. The names here

[51] iv. 4, 5, 1. [52] xl. 4.
[53] iii. 1, 4, 3. [54] iii. 1, 4, 9.
[55] iii. 1, 5, 14. [56] i. 5, 2, 3.
[57] *Op. cit.*, 305, 306.
[58] ii. 13, 20.
[59] i. 5, 2, 7. *Cf.* Tilak, *Orion*, 41 *et seq.*
[60] iii. 1, 2. *Cf.* Kauṣītaki Brāhmaṇa, iv. 12, with Vināyaka's note.
[61] xix. 7, 1 *et seq.* The number is given as 28 in xix. 7, 1 (as emended) and 8, 2. *Cf.* Lanman's introductory note to the former hymn in Whitney's Translation, 906, 907.

given are: Kṛttikās, Rohiṇī, Mṛgaśiras, Ārdrā, Punarvasū, Puṣya, Āśleṣās, Maghās, Pūrvā Phalgunyau (*sic*),[62] Hasta, Citrā, Svāti (masc.),[63] Viśākhe, Anurādhā,[64] Jyeṣṭhā, Mūla, Pūrvā Aṣāḍhās,[65] Uttarā Aṣāḍhās, Abhijit, Śravaṇa, Śraviṣṭhās, Śatabhiṣaj, Dvayā Proṣṭhapadā, Revatī, Aśvayujau, Bharaṇyas.

*The Position of the Nakṣatras.*—There is nothing definite in Vedic literature regarding the position of most of the Nakṣatras, but the later astronomy precisely locates all of them, and its statements agree on the whole satisfactorily with what is said in the earlier texts, though Weber[66] was inclined to doubt this. The determinations adopted below are due to Whitney[67] in his notes on the Sūrya Siddhānta.

1. **Kṛttikās** are unquestionably $\eta$ Tauri, etc., the Pleiades. The names of the seven stars forming this constellation, and given above from Yajurveda texts,[68] include three—*abhrayantī*, 'forming clouds'; *meghayantī*, 'making cloudy'; *varṣayantī*, 'causing rain'—which clearly refer to the rainy Pleiades. The word *kṛttikā* possibly means 'web,' from the root *kṛt*, 'spin.'

2. **Rohiṇī**, 'ruddy,' is the name of the conspicuously reddish star, *a* Tauri or Aldebaran, and denotes the group of the Hyades, $\alpha\ \theta\ \gamma\ \delta\ \epsilon$ Tauri. Its identification seems absolutely assured by the legend of Prajāpati in the Aitareya Brāhmaṇa.[69] He is there represented as pursuing his daughter with incestuous intention, and as having been shot with an arrow (**Iṣu Trikāṇḍā**, 'the belt of Orion') by the 'huntsman' (**Mṛgavyādha**, 'Sirius'). Prajāpati is clearly Orion (Mṛgaśiras being the name of the little group of stars in Orion's head).

3. **Mṛgaśīrṣa** or **Mṛgaśiras**, also called Invakā or Invagā,

[62] The reading Pūrvā Phalgunyau must be wrong; perhaps Dvaye (*cf.* verse 5) or Pūrve should be read. See Lanman in Whitney, Translation of the Atharvaveda, 908. The Uttare Phalgunyau are omitted.

[63] Svātī should, no doubt, be read; but for the Svāti (*sic*) of all the manuscripts (Saṃhitā and Pada), *cf.* the *navasrakti* of the Aitareya Āraṇyaka, ii. 3, 6, with Keith's note.

[64] See Lanman in Whitney, 908.

[65] Lanman, *ibid.*, 909, reads Pūrvā Aṣāḍhā and Uttarā Aṣāḍhā; Whitney reads Pūrvā and Uttarā Aṣāḍhās. The manuscripts have Pūrvā and Uttare, which cannot stand.

[66] *Op. cit.*, 2, 367 *et seq.*

[67] *Oriental and Linguistic Essays*, 2, 350 *et seq.*

[68] Taittirīya Saṃhitā, iv. 4, 5, 1; Kāṭhaka Saṃhitā, xl. 4; Taittirīya Brāhmaṇa, iii. 1, 4, 1.

[69] iii. 33. *Cf.* Śatapatha Brāhmaṇa, ii. 1, 2, 8; Tilak, *Orion*, 98 *et seq.*

seems to be the faint stars λ, $\phi^1$, $\phi^2$ Orionis. They are called Andhakā, 'blind,' in the Śāntikalpa of the Atharvaveda, probably because of their dimness.[70]

4. **Ārdrā**, 'moist,' is the name of the brilliant star, α Orionis. But the names by which it is styled, in the plural as Ārdrās in the Śāṅkhāyana Gṛhya Sūtra[71] and the Nakṣatrakalpa,[72] and in the dual as Bāhū, in the Taittirīya Brāhmaṇa,[73] point to a constellation of two or more stars, and it may be noted[74] that the corresponding Chinese Sieou includes the seven brilliant stars composing the shoulders, the belt, and the knees of Orion.

5. **Punarvasū**, 'the two that give wealth again,' denotes the two stars, α and β Geminorum, on the heads of Castor and Pollux. The name is no doubt connected with the beneficent character of the Aśvins, who correspond to the Dioscuri.[75]

6. **Tiṣya** or **Puṣya** includes the somewhat faint group in the body of the Crab, γ, δ, and θ Cancri. The singular is rather curious, as primarily one star would seem to have been meant, and none of the group is at all prominent.[76]

7. **Āśreṣās** or **Āśleṣās**, which in some texts[77] is certainly to be read Aśreṣās or Aśleṣas, denotes δ, ε, η, ρ, σ, and perhaps also ζ, Hydræ. The word means 'embracer,' a name which admirably fits the constellation.

8. **Maghās**, the 'bounties,' are the Sickle, or α, η, γ, ζ, μ, ε Leonis. The variants **Anaghā**, the 'sinless one,' etc., clearly refer to the auspicious influence of the constellation.

9, 10. **Phalgunī, Phalgunyau, Phalgū,**[78] **Phalgunīs, Phalgunyas**, is really a double constellation, divided into Pūrve, 'former,' and Uttare, 'latter.' The former is δ and θ Leonis, the latter β and 93 Leonis. According to Weber, the word denotes, like **Arjunī**, the variant of the Rigveda,[79] a 'bright-coloured' constellation.

[70] Whitney, *op. cit.*, 401. *Cf.* Tilak, 102 *et seq.*

[71] i. 26.

[72] 10.

[73] i. 5, 1.

[74] Whitney, *op. cit.*, 352, 401, n. 1.

[75] Oldenberg, *Religion des Veda*, 212; Macdonell, *Vedic Mythology*, p. 53.

[76] Whitney, *op. cit.*, 403, n. 1

[77] Aśreṣās, Śāṅkhāyana Gṛhya Sūtra, i. 26; Śāntikalpa; Nakṣatrakalpa; Aśleṣās, Śāntikalpa, 2; Nakṣatrakalpa, 4. 48.

[78] Kauṣītaki Brāhmaṇa, v. 1.

[79] x. 85, 13.

11. **Hasta**, 'hand,' is made up of the five conspicuous stars ($\delta$, $\gamma$, $\epsilon$, $\alpha$, $\beta$) in Corvus, a number which the word itself suggests. According to Geldner,[80] the 'five bulls' of the Rigveda are this constellation.

12. **Citrā**, 'bright,' is the beautiful star, $\alpha$ Virginis. It is mentioned in a legend of Indra in the Taittirīya Brāhmaṇa,[81] and in that of the 'two divine dogs' (*divyau śvānau*) in the Śatapatha Brāhmaṇa.[82]

13. **Svātī** or **Niṣṭyā** is later clearly the brilliant star Arcturus or $\alpha$ Bootis, its place in the north being assured by the notice in the Śāntikalpa,[83] where it is said to be 'ever traversing the northern way' (*nityam uttara-mārgagam*). The Taittirīya Brāhmaṇa,[84] however, constructs an asterismal Prajāpati, giving him Citrā ($\alpha$ Virginis) for head, Hasta (Corvus) for hand, the Viśākhe ($\alpha$ and $\beta$ Libræ) for thighs, and the Anurādhās ($\beta$, $\delta$, and $\pi$ Scorpionis) for standing place, with Niṣṭyā for heart. But Arcturus, being 30° out, spoils this figure, while, on the other hand, the Arabic and Chinese systems have respectively, instead of Arcturus, $\iota$, $\kappa$, and $\lambda$ Virginis and $\kappa$ Virginis, which would well fit into the Prajāpati figure. But in spite of the force of this argument of Weber's,[85] Whitney[86] is not certain that Niṣṭyā here must mean a star in Virgo, pointing out that the name Niṣṭyā, 'outcast,' suggests the separation of this Nakṣatra from the others in question.

14. **Viśākhe** is the couple of stars $\alpha$ and $\beta$ Libræ. This mansion is later called Rādhā according to the Amarakośa, and it is curious that in the Atharvaveda[87] the expression *rādho Viśākhe*, 'the Viśākhe are prosperity,' should occur. But probably Rādhā is merely an invention due to the name of the next Nakṣatra, Anurādhā, wrongly conceived as meaning 'that which is after or follows Rādhā.'[88]

15. **Anūrādhās** or **Anurādhā**, 'propitious,' is $\beta$, $\delta$, and $\pi$ (perhaps also $\rho$) Scorpionis.

[80] *Vedische Studien*, 3, 177; Rv. i. 105, 10. *Cf.* below, p. 427, n. 156.
[81] Taittirīya Brāhmaṇa, i. 1, 2, 4-6.
[82] ii. 1, 2, 13-17. [83] 3.
[84] i. 5, 2. *Cf.* Tilak, *Orion*, 204.
[85] *Op. cit.*, 2, 307, 308.
[86] *Op. cit.*, 409.
[87] xix. 7.
[88] Lanman in Whitney's Translation of the Atharvaveda, 908. *Cf.* Thibaut, *Journal of the Asiatic Society of Bengal*, 63, 156.

16. **Rohiṇī**, 'ruddy'; **Jyeṣṭhaghnī**, 'slaying the eldest'; or **Jyeṣṭhā**, 'eldest,' is the name of the constellation $\sigma$, $a$, and $\tau$ Scorpionis, of which the central star, $a$, is the brilliant reddish Antares (or Cor Scorpionis).

17. **Vicṛtau**, 'the two releasers'; **Mūla**, 'root'; or **Mūlabarhaṇī**, 'uprooting,' denote primarily $\lambda$ and $\nu$ at the extremity of the tail of the Scorpion, but including also the nine or eleven stars from $\epsilon$ to $\nu$.

18, 19. **Aṣāḍhās** ('unconquered'), distinguished as **Pūrvās**, 'former,' and **Uttarās**, 'latter,' are really two constellations, of which the former is composed of $\gamma$, $\delta$, $\epsilon$, and $\eta$ Sagittarii, or of $\delta$ and $\epsilon$ only, and the latter of $\theta$, $\sigma$, $\tau$, and $\zeta$ Sagittarii, or of two, $\sigma$ and $\zeta$, only. It is probable that originally only four stars forming a square were meant as included in the whole constellation[89]—viz., $\sigma$ and $\zeta$, with $\delta$ and $\epsilon$.

20. **Abhijit** is the brilliant star $a$ Lyræ with its two companions $\epsilon$ and $\zeta$. Its location in 60° north latitude is completely discordant with the position of the corresponding Arabian and Chinese asterisms. This fact is considered by Oldenberg[90] to support the view that it was a later addition to the system; its occurrence, however, as early as the Maitrāyaṇī Saṃhitā,[91] which he does not note, somewhat invalidates[92] that view. In the Taittirīya Brāhmaṇa[93] Abhijit is said to be 'over Aṣāḍhās, under Śroṇā,' which Weber[94] held to refer to its position in space, inferring thence that its Vedic position corresponded to that of the Arab Manāzil and the Chinese Sieou—viz., $a$, $\beta$ Capricorni. But Whitney[95] argues effectively that the words 'over' and 'under' really refer to the place of Abhijit in the list, 'after' Aṣāḍhās and 'before' Śroṇā.

21. **Śroṇā**, 'lame,' or **Śravaṇa**, 'ear,' denotes the bright star $a$ Aquilæ with $\beta$ below and $\gamma$ above it. Weber[96] very need-

[89] *Cf.* Thibaut, *Journal of the Asiatic Society of Bengal*, 63, 156.

[90] *Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen*, 1909, 551, 552.

[91] ii. 13, 20.

[92] It is at the same time to be noted that Abhijit is wanting both in the Taittirīya Saṃhitā and in the Kāṭhaka Saṃhitā lists.

[93] i. 5, 2, 3.

[94] *Op. cit.*, 1, 320, 321; 2, 307; *Indische Studien*, 10, 224 *et seq.*

[95] *Journal of the American Oriental Society*, 8, 393.

[96] *Op. cit.*, 2, 382; but see Whitney, 404.

lessly thinks that the name Śravaṇa suggested two ears and the head between. It is quite out of correspondence with the Manāzil and the Sieou, and is clearly an Indian invention.[97]

22. **Śraviṣṭhās,** 'most famous,' or later **Dhaniṣṭhās,**[99] 'most wealthy,' is the diamond-shaped group, *α*, *β*, *δ*, and *γ*, in the Dolphin, perhaps also *ζ* in the same constellation. Like the preceding Nakṣatra, it is out of harmony with the Manāzil and Sieou.

23. **Śatabhiṣaj** or **Śatabhiṣa,**[99] 'having a hundred physicians,' seems to be *λ* Aquarii with the others around it vaguely conceived as numbering a hundred.

24, 25. **Proṣṭha-padās** (fem. plur.), 'feet of a stool,' or later **Bhadra-padās,**[100] 'auspicious feet,' a double asterism forming a square, the former (*pūrva*) consisting of *α* and *β* Pegasi, the latter (*uttara*) of *γ* Pegasi and *α* Andromedæ.

26. **Revatī,** 'wealthy,' denotes a large number of stars (later 32), of which *ζ* Piscium, close upon the ecliptic where it was crossed by the equator of about 570 A.D., is given as the southernmost.

27. **Aśva-yujau,** 'the two horse-harnessers,' denotes the stars *β* and *ζ* Arietis. Aśvinyau[101] and Aśvinī[102] are later names.

28. **Apabharaṇīs, Bharaṇīs,** or **Bharaṇyas,** 'the bearers,' is the name of the small triangle in the northern part of the Ram known as Musca or 35, 39, and 41 Arietis.

*The Nakṣatras and the Months.*—In the Brāhmaṇas the Nakṣatra names are regularly used to denote dates. This is done in two ways. The name, if not already a feminine, may be turned into a feminine and compounded with *pūrṇa-māsa*, 'the full moon,' as in *Tiṣyā-pūrṇamāsa*, 'the full moon in the Nakṣatra Tiṣya.'[103] Much more often, however, it is turned into a derivative adjective, used with *paurṇamāsī*, 'the full

[97] Oldenberg, *loc. cit.*

[98] Śāṅkhāyana Gṛhya Sūtra, i. 26; Śāntikalpa, 13; Dhaniṣṭhā, *ibid.*, 5.

[99] So probably in Maitrāyaṇī Saṃhitā, ii. 13, 20, where see von Schroeder's critical note. The Śāntikalpa, 5, and Nakṣatrakalpa, 2, have Śatabhiṣā, and the latter, 1, has Śatabhiṣa (masculine).

[100] Śāntikalpa, 5, etc.

[101] Śāṅkhāyana Gṛhya Sūtra, i. 26; Nakṣatrakalpa, 9. 30.

[102] Nakṣatrakalpa, 4. 45; Śāntikalpa, 5. 11.

[103] Taittirīya Saṃhitā, ii. 2, 10, 1. *Cf.* vii. 4, 8, 1. 2; Pañcaviṃśa Brāhmaṇa, v. 9, 1.

moon (night),' or with *amāvāsyā*, 'the new moon (night),' as in *Phālgunī paurṇamāsī*, 'the full-moon night in the Nakṣatra Phalgunī';[104] or, as is usual in the Sūtras, the Nakṣatra adjective alone is used to denote the full-moon night. The month itself is called by a name derived[105] from that of a Nakṣatra, but only Phālguna,[106] Caitra,[107] Vaiśākha,[108] Taiṣya,[109] Māgha[110] occur in the Brāhmaṇas, the complete list later being Phālguna, Caitra, Vaiśākha, Jyaiṣṭha, Āṣāḍha, Śrāvaṇa, Prauṣṭhapada, Āśvayuja, Kārttika, Mārgaśīrṣa, Taiṣya, Māgha. Strictly speaking, these should be lunar months, but the use of a lunar year was clearly very restricted: we have seen that as early as the Taittirīya Brāhmaṇa there was a tendency to equate lunar months with the twelve months of thirty days which made up the solar year (see **Māsa**).

*The Nakṣatras and Chronology.*—(1) An endeavour has been made to ascertain from the names of the months the period at which the systematic employment of those names was introduced. Sir William Jones[111] refers to this possibility, and Bentley, by the gratuitous assumption that Śrāvaṇa always marked the summer solstice, concluded that the names of the months did not date before B.C. 1181. Weber[112] considered that there was a possibility of fixing a date by this means, but Whitney[113] has convincingly shown that it is an impossible feat, and Thibaut[114] concurs in this view. Twelve became fixed as the number of the months because of the desire, evident in the Brāhmaṇas, somehow or other to harmonize lunar with solar time; but the selection of twelve Nakṣatras out of twenty-seven as connected with the night of full moon can have no chronological significance, because full moon at

[104] Śatapatha Brāhmaṇa, ii. 6, 3, 11 *et seq.*; vi. 2, 2, 18; xiii. 4, 1, 4; Kauṣītaki Brāhmaṇa, i. 3; iv. 4; v. 1. See also Caland, *Über das rituelle Sūtra des Baudhāyana*, 36, 37, and **Māsa**.

[105] Primarily an adjective, with *māsa* to be supplied—*e.g.*, Phālguna, '(the month) connected with the Nakṣatra Phalgunī.'

[106] Pañcaviṃśa Brāhmaṇa, v. 9, 8.

[107] Kauṣītaki Brāhmaṇa, xix. 3.

[108] Śatapatha Brāhmaṇa, xi. 1, 1, 7.

[109] Kauṣītaki Brāhmaṇa, xix. 2. 3.

[110] *Ibid.*; Śatapatha Brāhmaṇa, xiii. 8, 1, 4. For the later list, see Weber, *Nakṣatra*, 2, 327, 328.

[111] *Asiatic Researches*, 2, 296.

[112] *Op. cit.*, 2, 347, 348; *Indische Studien*, 9, 455; 10, 230, 231.

[113] *Journal of the American Oriental Society*, 6, 413; 8, 85 *et seq.*

[114] *Astronomie, Astrologie und Mathematik*, 16.

no period occurred in those twelve only, but has at all periods occurred in every one of the twenty-seven at regularly recurrent intervals.

(2) All the lists of the Nakṣatras begin with Kṛttikās. It is only fair to suppose that there was some special reason for this fact. Now the later list of the Nakṣatras begins with Aśvinī, and it was unquestionably rearranged because at the time of its adoption the vernal equinox coincided with the star ζ Piscium on the border of Revatī and Aśvinī,[115] say in the course of the sixth century A.D. Weber[116] has therefore accepted the view that the Kṛttikās were chosen for a similar reason, and the date at which that Nakṣatra coincided with the vernal equinox has been estimated at some period in the third millennium B.C.[117] A very grave objection to this view is its assumption that the sun, and not the moon, was then regarded as connected with the Nakṣatras; and both Thibaut[118] and Oldenberg[119] have pronounced decidedly against the idea of connecting the equinox with the Kṛttikās. Jacobi[120] has contended that in the Rigveda[121] the commencement of the rains and the summer solstice mark the beginning of the new year and the end of the old, and that further the new year began with the summer solstice in Phalgunī.[121] He has also referred to the distinction of the two sets of Deva and Yama Nakṣatras in the Taittirīya Brāhmaṇa[122] as supporting his view of the connexion of the sun and the Nakṣatras. But this view is far from satisfactory: the Rigveda passages cannot yield the sense required except by translating the word *dvādaśa*[123] as 'the twelfth (month)' instead of 'consisting of twelve parts,' that is, 'year,' the accepted

115 *Cf.* Colebrooke, *Essays*, 2, 264; Weber, *Indische Studien*, 10, 234.

116 *Naxatra*, 2, 362-364; *Indische Studien*, 10, 234; *Indian Literature*, 2, n. 2, etc.

117 See Weber, *loc. cit.*; Bühler, *Indian Antiquary*, 23, 245, n. 20; Tilak, *Orion*, 40 *et seq.*

118 *Indian Antiquary*, 24, 96.

119 *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 631; 49, 473; 50, 451, 452; *Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen*, 1909, 564; Keith, *Journal of the Royal Asiatic Society*, 1909, 1103.

120 *Festgruss an Roth*, 68 *et seq.* = *Indian Antiquary*, 23, 154 *et seq.*; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 218 *et seq.*; 50, 83; *Journal of the Royal Asiatic Society*, 1910, 463.

121 vii. 103 (the 'frog' hymn); x. 85 (the 'marriage' hymn).

122 i. 5, 2, 8.

123 Rv. vii. 103, 9.

interpretation; and the division of the Nakṣatras is not at all satisfactorily explained by a supposed connexion with the sun. It may further be mentioned that even if the Nakṣatra of Kṛttikās be deemed to have been chosen because of its coincidence with the vernal equinox, both Whitney[124] and Thibaut[125] are prepared to regard it as no more than a careless variant of the date given by the Jyotiṣa, which puts the winter solstice in Māgha.

(3) The winter solstice in Māgha is assured by a Brāhmaṇa text, for the Kauṣītaki Brāhmaṇa[126] expressly places it in the new moon of Māgha (*māghasyāmāvāsyāyām*). It is not very important whether we take this with the commentators[127] as the new moon in the middle of a month commencing with the day after full moon in Taiṣa, or, which is much more likely, as the new moon beginning the month and preceding full moon in Māgha. The datum gives a certain possibility of fixing an epoch in the following way. If the end of Revatī marked the vernal equinox at one period, then the precession of the equinoxes would enable us to calculate at what point of time the vernal equinox was in a position corresponding to the winter solstice in Māgha, when the solstitial colure cut the ecliptic at the beginning of Śraviṣṭhās. This would be, on the strict theory, in the third quarter of Bharaṇī, $6\frac{3}{4}$ asterisms removed from Śraviṣṭhās, and the difference between that and the beginning of Aśvinī=

[124] *Oriental and Linguistic Essays*, 2, 383.

[125] *Indian Antiquary*, 24, 97. *Cf.* Keith, *Journal of the Royal Asiatic Society*, 1910, 464, n. 4.

[126] xix. 3. This was first noticed by Weber, *Naxatra*, 2, 345 *et seq.*, who pointed out its relation to the datum of the Jyotiṣa. The same date as that of the Jyotiṣa is found in a passage of the Baudhāyana Śrauta Sūtra cited by Shamasastry, *Gavām Ayana*, 137 (*māghe māse dhaniṣṭhābhir uttareṇaiti bhānumān, ardhāśleṣasya śrāvaṇasya dakṣiṇenopanivartate*, 'in the month of Māgha the sun goes north with the asterism Dhaniṣṭhās, in the month of Śrāvaṇa he returns south in the middle of the asterism Āśleṣa'; the sense is clear, though the text is corrupt). The passage is apparently not in Caland's manuscripts, or he would have mentioned it in his paper, *Über das rituelle Sūtra des Baudhāyana*, 36, 37. Its date and value are therefore not quite certain.

[127] Vināyaka on Kauṣītaki Brāhmaṇa, *loc. cit.*; Ānartīya on Śāṅkhāyana Śrauta Sūtra, xiii. 19, 1; Weber, *Naxatra*, 2, 345. The assumption of the scholiasts seems to be due to the fact that to their minds a month must end with a new moon (*amānta*) or with full moon (*pūrṇimānta*). But there is no reason to say that in Vedic times the month may not have commenced with the new moon; the Kauṣītaki passage would thus be quite satisfactorily explained.

$1\frac{3}{4}$ asterisms $= 23\frac{1}{3}°$ (27 asterisms being $= 360°$). Taking the starting-point at 499 A.D., the assured period of Varāha Mihira, Jones[128] arrived at the date B.C. 1181 for the vernal equinox corresponding to the winter solstice in Māgha—that is, on the basis of $1° = 72$ years as the precession. Pratt[129] arrived at precisely the same date, taking the same rate of precession and adopting as his basis the ascertained position in the Siddhāntas of the junction star[130] of Maghā, *a* Leonis or Regulus. Davis[131] and Colebrooke[132] arrived at a different date, B.C. 1391, by taking as the basis of their calculation the junction star of Citrā, which happens to be of uncertain position, varying as much as 3° in the different textbooks. But though the twelfth century has received a certain currency as the epoch of the observation in the Jyotiṣa,[133] it is of very doubtful value. As Whitney points out, it is impossible to say that the earlier asterisms coincided in position with the later asterisms of $13\frac{1}{3}°$ extent each. They were not chosen as equal divisions, but as groups of stars which stood in conjunction with the moon; and the result of subsequently making them strictly equal divisions was to throw the principal stars of the later groups altogether out of their asterisms.[134] Nor can we say that the star ζ Piscium early formed the eastern boundary of Revatī; it may possibly not even have been in that asterism at all, for it is far remote from the Chinese and Arabic asterisms corresponding to Revatī. Added to all this, and to the uncertainty of the starting-point—582 A.D., 560 A.D., or 491 A.D. being variants[135]—is the fact that the place of the equinox is not a matter accurately determinable by mere observation, and that the Hindu astronomers of the Vedic period cannot be deemed to have been very accurate observers, since they made no precise determination of the

128 *Asiatic Researches*, 2, 393.

129 *Journal of the Asiatic Society of Bengal*, 31, 49.

130 *Cf.* Whitney, *Oriental and Linguistic Essays*, 2, 373.

131 *Asiatic Researches*, 2, 268; 5, 288.

132 *Essays*, 1, 109, 110. See Sir T. Colebrooke, *Journal of the Royal Asiatic Society*, 1, 335 *et seq.*; Whitney, *op. cit.*, 2, 381, 382.

133 *E.g.*, Lassen, *Indische Alterthumskunde*, $1^2$, 606, 607, 976, and *cf.* Thibaut, *Astronomie, Astrologie und Mathematik*, 17, 18; Tilak, *Orion*, 38, 39.

134 Whitney, *op. cit.*, 2, 375.

135 *Cf.* Whitney, *op. cit.*, 377, 379; Weber, *op. cit.*, 2, 363, 364, where he prefers A.D. 582.

number of days of the year, which even in the Jyotiṣa they do not determine more precisely than as 366 days, and even the Sūrya Siddhānta[136] does not know the precession of the equinoxes. It is therefore only fair to allow a thousand years for possible errors,[137] and the only probable conclusion to be drawn from the datum of the Kauṣītaki Brāhmaṇa is that it was recording an observation which must have been made some centuries B.C., in itself a result quite in harmony with the probable date of the Brāhmaṇa literature,[138] say B.C. 800-600.

(4) Another chronological argument has been derived from the fact that there is a considerable amount of evidence for Phālguna having been regarded as the beginning of the year, since the full moon in Phalgunī is often described as the 'mouth (*mukham*) of the year.'[139] Jacobi[140] considers that this

[136] See Whitney's note on Sūrya Siddhānta, iii. 12; *op. cit.*, 2, 369, n. 1; 374, n. 1. *Cf.* Tilak, *Orion*, 18.

[137] Whitney, 384, followed by Thibaut, *Indian Antiquary*, 24, 98; *Astronomie, Astrologie und Mathematik*, 18. See also Weber, *Indische Studien*, 10, 236; *Indian Literature*, 2, n. 2; Whitney, *Journal of the Royal Asiatic Society*, 1, 313 *et seq.*; in Colebrooke's *Essays*, $1^2$, 120 *et seq.*; Max Müller, in his edition of the Rig-veda, $iv^2$, xxx *et seq.*, was also inclined to regard the date as very uncertain; only in his popular works (*Chips*, 1, 113, etc.) did he accept 1181 B.C., or rather 1186 B.C., as recalculated by Main from Pratt's calculation. Shamasastry's defence, *Gavām Ayana*, 122 *et seq.*, of the Jyotiṣa shows a misunderstanding the criticisms made. See Keith, *ournal of the Royal Asiatic Society*, 1910, 66, n. 5.

[138] *Cf.* Macdonell, *Sanskrit Literature*, 12, 202; Keith, *Aitareya Āraṇyaka*, 20 *et seq.* It has been put earlier: see Thibaut, *Astronomie*, etc., 18; Bühler, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 544, and *cf.* Bühler, *Sacred Books of the East*, 2, xl *et seq.*; *Indian Antiquary*, 23, 247; von Schroeder, *Indiens Literatur und Cultur*, 45 *et seq.* See also Jolly, *Recht und Sitte*, 3; Hillebrandt, *Rituallitteratur*, 31, who are inclined to accept an early date, fourth or fifth century B.C., for the Āpastamba Sūtras, from which a still earlier date for the Brāhmaṇas must be conceded. But Eggeling is more probably correct when he assigns the Āpastamba Sūtras to the third century, B.C. See *Sacred Books of the East*, 12, xl, and it seems unwise unduly to press back the date of Vedic literature. It is noteworthy that in the Epic the solstice is still in Māgha (Mahābhārata, xiii. 168, 6. 28). Reference is, however, made (*ibid.*, i. 71, 34) to the Nakṣatras commencing with Śravaṇa, and the first month is Mārgaśīrṣa (see Hopkins, *Journal of the American Oriental Society*, 24, 21 *et seq.*). *Cf.* also Tilak, *Orion*, 37, 216.

[139] Taittirīya Saṃhitā, vii. 4, 8, 1. 2; Pañcaviṃśa Brāhmaṇa, v. 9, 9. *Cf.* Kauṣītaki Brāhmaṇa, iv. 4; v. 1; Taittirīya Brāhmaṇa, i. 1, 2, 8; Śatapatha Brāhmaṇa, vi. 2, 2, 18; Āśvalāyana Śrauta Sūtra, v. 3. 16. According to the Taittirīya and the Kauṣītaki Brāhmaṇas, the beginning falls at the middle of the joint asterism.

[140] *Indian Antiquary*, 23, 156 *et seq.*; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 223 *et seq.*; 50, 72-81. See Tilak, *Orion*, 53 *et seq.*; 198 *et seq.*

was due to the fact that the year was reckoned from the winter solstice, which would coincide with the month of Phālguna about B.C. 4000. Oldenberg[141] and Thibaut,[142] on the other hand, maintain that the choice of Phālguna as the 'mouth' of the year was due to its being the first month of spring. This view is favoured by the fact that there is distinct evidence[143] of the correspondence of Phālguna and the beginning of spring: as we have seen above in the Kauṣītaki Brāhmaṇa, the new moon in Māgha is placed at the winter solstice,[144] which puts the full moon of Phalgunī at a month and a half after the winter solstice, or in the first week of February, a date not in itself improbable for about B.C. 800, and corresponding with the February 7 of the *veris initium* in the Roman Calendar. This fact accords with the only natural division of the year into three periods of four months, as the rainy season lasts from June 7-10 to October 7-10, and it is certain that the second set of four months dates from the beginning of the rains (see **Cāturmāsya**). Tilak,[145] on the other hand, holds that the winter solstice coincided with Māghī full moon at the time of the Taittirīya Saṃhitā (B.C. 2350), and had coincided with Phālgunī and Caitrī in early periods—viz., B.C. 4000-2500, and B.C. 6000-4000.

(5) The passages of the Taittirīya Saṃhitā[146] and the Pañcaviṃśa Brāhmaṇa,[147] which treat the full moon in Phālguna as the beginning of the year, give as an alternative the full moon in Caitra. Probably the latter month was chosen so as to secure that the initial day should fall well within the season of spring,[148] and was not, as Jacobi believes, a relic of a period

[141] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 630 *et seq.*; 49, 475, 476; 50, 453-457. *Cf.* Whitney, *Journal of the American Oriental Society*, 16, lxxxvii.

[142] *Indian Antiquary*, 24, 86 *et seq.*

[143] See Weber, *Naxatra*, 2, 329 *et seq.*, and *cf.* Śatapatha Brāhmaṇa, i. 6, 3, 36; Kauṣītaki Brāhmaṇa, v. 1; a Śruti passage in the commentary on Kātyāyana Śrauta Sūtra, i. 2, 13; Baudhāyana Dharma Sūtra, ii. 2, 4, 23, and especially Śatapatha Brāhmaṇa, xiii. 4, 1, 2. 4. So the Phālguna full moon is called the 'month of the seasons' (*ṛtūnām mukham*) in Kāṭhaka Saṃhitā, viii. 1; Maitrāyaṇī Saṃhitā, i. 6, 9.

[144] xix. 2. 3.

[145] *Orion*, 53 *et seq.*; 198 *et seq.*

[146] vii. 4, 8, 1.

[147] v. 9. See Weber, *op. cit.*, 2, 341-344; Thibaut, *Indian Antiquary*, 24, 85 *et seq.*, for a full discussion of the points raised by Tilak, *Orion*, 43 *et seq.*

[148] Thibaut, *Indian Antiquary*, 24, 93. On the other side, Tilak, 198 *et seq.*

when the winter solstice corresponded with Caitra. Another alternative is the Ekāṣṭakā, interpreted by the commentators as the eighth day after the full moon in Maghās, a time which might, as being the last quarter of the waning half of the old year, well be considered as representing the end of the year. A fourth alternative is the fourth day before full moon; the full moon meant must be that of Caitra, as Ālekhana quoted by Āpastamba held, not of Māgha, as Āśmarathya, Laugākṣi and the Mīmāṃsists believed, and as Tilak believes.[149]

(6) Others, again, according to the Gṛhya ritual, began the year with the month Mārgaśīrṣa, as is shown by its other name Āgrahāyaṇa[150] ('belonging to the commencement of the year'). Jacobi and Tilak[151] think that this one denoted the autumn equinox in Mṛgaśiras, corresponding to the winter solstice in Phalgunī. But, as Thibaut[152] shows clearly, it was selected as the beginning of a year that was taken to commence with autumn, just as some took the spring to commence with Caitra instead of Phālguna.[153]

(7) Jacobi has also argued, with the support of Bühler,[154] from the terms given for the beginning of Vedic study in the Gṛhya Sūtras, on the principle that study commenced with the rains (as in the Buddhist *vassā*) which mark the summer solstice. He concludes that if Bhādrapada appears as the date of commencing study in some texts, it was fixed thus because at one time Proṣṭhapadās (the early name of Bhadrapadās) coincided with the summer solstice, this having been the case when the winter solstice was in Phālguna. But Whitney[155] has pointed out that this argument is utterly illegitimate; we cannot say that there was any necessary connexion between the rains and learning—a month like Śrāvaṇa might be preferred

149 Thibaut, *op. cit.*, 94; Tilak, 51 *et seq.* *Cf.* also Kātyāyana Śrauta Sūtra, xiii. 1. 8-10; Weber, 2, 343, n. 2, 344.

150 Thibaut, *op. cit.*, 94, 95. *Cf.* Weber, 2, 332-334.

151 Tilak's view is given in *Orion*, 62 *et seq.* It is based mainly on Amara's (i. 2, 23) *āgra-hāyaṇī* as a synonym of Mṛgaśiras, and on certain myths (chaps. v.-vii.); he equates (221 *et seq.*) Āgrayaṇa and Orion (!).

152 *Op. cit.*, 94, 95.

153 A corresponding Kārttika year is not early, Thibaut, *op. cit.*, 96. *Cf.* Weber, *op. cit.*, 2, 334.

154 *Indian Antiquary*, 23, 242 *et seq.*

155 *Journal of the American Oriental Society*, 16, lxxxiv *et seq.*

because of its connexion with the word Śravaṇa, 'ear'—and in view of the precession of the equinoxes, we must assume that Bhādrapada was kept because of its traditional coincidence with the beginning of the rains after it had ceased actually so to coincide.[156]

*The Origin of the Nakṣatras.*—As we have seen, there is no evidence showing the process by which the Nakṣatras may

[156] Mention should here be made of the following points: (1) Jacobi's argument from the word Dhruva, the name of the star pointed out to the bride in the marriage ritual. The word does not occur in the literature anterior to the Gṛhya Sūtras, and it must remain an undecided question whether the practice was or was not old. Jacobi urges that Dhruva means 'fixed,' and that it must originally have referred to a real fixed pole star, and he thinks that such a star could only be found in the third millennium B.C. Whitney and Oldenberg definitely reject this view on the ground that too much must not be made out of a piece of folk-lore, and that the marriage ritual requirements would be satisfied by any star of some magnitude which was approximately polar. This conclusion seems convincing. *Cf.* Keith, *Journal of the Royal Asiatic Society*, 1909, 1102; 1910, 465; *contra*, Jacobi, *ibid.*, 1909, 726 *et seq.*; 1910, 464. (2) The Śatapatha Brāhmaṇa, ii. 1, 2, 3, asserts that the Kṛttikās do not move from the eastern quarter, which the others do; and stress has been laid (by Jacobi, *Journal of the Royal Asiatic Society*, 1910, 463, 464) upon this assertion as giving a date of the third millennium B.C. for the Śatapatha observation. But this notice is quite inadequate to support any such result, and its lack of trustworthiness as a chronological guide is increased by the fact that the Baudhāyana Śrauta Sūtra, xviii 5, has a similar notice, coupled with another notice, which, according to Barth, would only be true somewhere in or after the sixth century A.D., the equatorial point being placed between Citrā and Svātī, which in the early period were both very much north of the equator (see Caland, *Über das rituelle Sūtra des Baudhāyana*, 37-39). The same passage of the Śatapatha Brāhmaṇa, ii. 1, 2, 2, in the Mādhyaṃdina recension, states that the number of the Kṛttikās is greater than that of the stars in any of the other Nakṣatras, which consist of one, two, three, or four stars, or which, according to the Kāṇva recension (see Eggeling, *Sacred Books of the East*, 12, 282, n. 2), have four stars. It is not possible to put much faith in this assertion, for Hasta later has five stars, and its name (with reference to the fingers) suggests five (*cf.* Weber, *Naxatra*, 2, 368, 381), and that number is possibly referred to in the Rigveda (i. 105, 10). See Geldner, *Vedische Studien*, 3, 177. (3) Attempts have been made to regard the names of the Nakṣatras as significant of their position in the list. Thus Bentley, *Historical View*, 2, thought Viśākhā was so called because the equinoctial colure divided the equator about 1426 B.C.; this is refuted by Tilak, *Orion*, 57 *et seq.* Jyeṣṭhaghnī has been interpreted as 'slaying the eldest'—*i.e.*, as marking the new year by putting an end to the old year. Tilak, 90, suggests that Mūla was so called because its acronycal rising marked the beginning of the year when the vernal equinox was near Mṛgaśiras. More probable is Whitney's view, *Sūrya Siddhānta*, 194, that it was the most southern, and so, as it were, the basis of the asterisms.

have originated in India. They are mentioned only as stars in the earlier parts of the Rigveda, then the names of three of them are found in the latest parts of that Saṃhitā, and finally in the later Atharvaveda and in the Yajurveda Saṃhitās the full list appears. It may also be noted that the Vedic Indians show (see **Graha**) a remarkably small knowledge of the other astronomical phenomena; the discovery of a series of 27 lunar mansions by them would therefore be rather surprising. On the other hand, the nature of such an operation is not very complicated; it consists merely in selecting a star or a star group with which the moon is in conjunction. It is thus impossible *a priori* to deny that the Vedic Indians could have invented for themselves a lunar Zodiac.[157]

But the question is complicated by the fact that there exist two similar sets of 28 stars or star groups in Arabia and in China, the Manāzil and the Sieou. The use of the Manāzil in Arabia is consistent and effective; the calendar is regulated by them, and the position of the asterisms corresponds best with the positions required for a lunar Zodiac. The Indians might therefore have borrowed the system from Arabia, but that is a mere possibility, because the evidence for the existence of the Manāzil is long posterior to that for the existence of the Nakṣatras, while again the Mazzaroth or Mazzaloth of the Old Testament[158] may really be the lunar mansions.[159] That the Arabian system is borrowed from India, as Burgess[160] held, is, on the other hand, not at all probable.

Biot, the eminent Chinese scholar, in a series of papers published by him between 1839 and 1861,[161] attempted to prove

[157] Max Müller, *Rigveda*, $4^2$, xliv *et seq.*, maintains the Indian origin of the system. Thibaut, *Astronomie, Astrologie und Mathematik*, 14, 15, admits it to be possible, as does Whitney, *Oriental and Linguistic Essays*, 2, 418.

[158] 2 Kings xxiii. 5; Job xxxviii. 32.

[159] Weber, *Naxatra*, 1, 317, 318; Whitney, *op. cit.*, 359.

[160] *Journal of the American Oriental Society*, 8, 309-334. This was Weber's view also, according to Whitney, 413 *et seq.*; but Weber himself disclaimed it (see *Indische Studien*, 9, 425, 426; 10, 246, 247). On the other hand, Sédillot, *Matériaux pour servir à l'histoire comparée des Sciences Mathématiques par les Grecs et les Orientaux* (Paris, 1845-1849), favoured influence from Arabia on India.

[161] Summed up in his two works, *Recherches sur l'ancienne astronomie Chinoise*, and *Études sur l'astronomie Indienne et l'astronomie Chinoise*.

the derivation of the Nakṣatra from the Chinese Sieou. The latter he did not regard as being in origin lunar mansions at all. He thought that they were equatorial stars used, as in modern astronomy, as a standard to which planets or other stars observed in the neighbourhood can be referred; they were, as regards twenty-four of them, selected about B.C. 2357 on account of their proximity to the equator, and of their having the same right ascension as certain circumpolar stars which had attracted the attention of Chinese observers. Four more were added in B.C. 1100 in order to mark the equinoxes and solstices of the period. He held that the list of stars commenced with Mao (= Kṛttikās), which was at the vernal equinox in B.C. 2357. Weber,[162] in an elaborate essay of 1860, disputed this theory, and endeavoured to show that the Chinese literary evidence for the Sieou was late, dating not even from before the third century B.C. The last point does not appear[163] to be correct, but his objections against the basis of Biot's theory were reinforced by Whitney,[164] who insisted that Biot's supposition of the Sieou's not having been ultimately derived from a system of lunar mansions, was untenable. This is admitted by the latest defender of the hypothesis of borrowing from China, Léopold de Saussure,[165], but his arguments in favour of a Chinese origin for the Indian lunar mansions have been refuted by Oldenberg,[166] who has also pointed out[167] that the series does not begin with Mao (= Kṛttikās).

There remains only the possibility that a common source for all the three sets—Nakṣatra, Manāzil, and Sieou—may be found in Babylonia. Hommel[168] has endeavoured to show that recent research has established in Babylonia the existence of a lunar zodiac of twenty-four members headed by the

162 *Naxatra*, 1, 284 *et seq.* (1860).

163 See Chavannes, cited by Oldenberg, *Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen*, 1909, 566, 567.

164 *Journal of the American Oriental Society*, 8, 1 *et seq.*; *Oriental and Linguistic Essays*, 2, 385 *et seq.* For his controversy with Weber, see Weber, *Indische Studien*, 9, 424 *et seq.*; 10, 213 *et seq.*; Whitney, *Journal of the American Oriental Society*, 8, 384 *et seq.*

165 T'oung Pao, 1909, 121 *et seq.*; 255 *et seq.*

166 *Nachrichten*, 1909, 544-572.

167 *Ibid.*, 548, n. 9.

168 *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 45, 592 *et seq.*

Pleiades (= Kṛttikās); but Thibaut's researches[169] are not favourable to this claim. On the other hand, Weber,[170] Whitney,[171] Zimmer,[172] and Oldenberg[173] all incline to the view that in Babylonia is to be found the origin of the system, and this must for the present be regarded as the most probable view, for there are other traces of Babylonian influence in Vedic literature, such as the legend of the flood, perhaps the Ādityas,[174] and possibly the word **Manā.**

[169] *Journal of the Asiatic Society of Bengal*, 63, 144-163. *Cf. Astronomie*, etc., 15; Oldenberg, *op. cit.*, 572.

[170] *Naxatra*, 1, 316 *et seq.*; *Indische Studien*, 10, 246, and elsewhere. Weber, *Nakṣatra*, 2, 362, 400, laid great stress on the fact that the Jyotiṣa, 8, referred to the difference of the longest and shortest day as being six *muhūrtas*, which makes the longest day fourteen hours twenty-four minutes; and he compared the Babylonian day of fourteen hours twenty-five minutes, and a Chinese day of fourteen hours twenty-four minutes. But Whitney, *Oriental and Linguistic Essays*, 2, 417, 418, shows that no stress can be laid on this argument, since the correspondence is only approximate, and the latitudes of the Babylonian and Chinese observations are approximately the same.

[171] See *op. cit.*, 2, 418-420.

[172] *Altindisches Leben*, 356, 357, where he is quite confident of the Semitic origin of the Nakṣatras.

[173] *Op. cit.*, 572.

[174] For the flood, see Zimmer, *op. cit.*, 101, 357, who is opposed to Weber's view (*Indische Studien*, 1, 160; *Indische Streifen*, 1, 11) that the story preserves an old Āryan tradition, and a reminiscence of the home of the Indians beyond the Himālaya (*cf.* Muir, *Sanskrit Texts*, $1^2$, 190; $2^2$, 323, n. 96; Lassen, *Indische Alterthumskunde*, $1^2$, 638, and *cf.* Oldenberg, *Religion des Veda*, 276, n. 3). For the Ādityas, see Oldenberg, *Religion des Veda*, 185 *et seq.*; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 43 *et seq.* His view is not accepted by Macdonell, *Vedic Mythology*, p. 44; Bloomfield, *Religion of the Veda*, 133. Still more doubtful is Zimmer's view (*Altindisches Leben*, 363, 364) of the division of day and night into thirty parts, which he sees in Rv. i. 123, 8, and which he thinks is based on the Babylonian division of the same period of time into sixtieths. *Cf.* also V. Smith, *Indian Antiquary*, 34, 230, who argues, but inconclusively, that the use of iron was introduced from Babylonia.

The facts about the Nakṣatras are (with the exception of the data from the Maitrāyaṇī Saṃhitā and the Baudhāyana Śrauta Sūtra) collected in Weber's second essay, *Die vedischen Nachrichten von den Naxatra*, 1861. The first essay, 1860, deals with the problem of origins. See also his discussions in *Indische Studien*, 9, 424 *et seq.*; 10, 213 *et seq.* Whitney's work lies partly in his scientific determination (in many places correcting Colebrooke's discoveries) of the later Naxatras in his edition and version of the Sūrya Siddhānta (*Journal of the American Oriental Society*, 6), and partly in his discussions of the question of origin (*Journal of the American Oriental Society*, 8), *Oriental and Linguistic Essays*, 2, 341-421 (with a stellar chart), and of the question of date as against Jacobi and Tilak's *Orion* (*Journal of the American Oriental Society*, 16, lxxxii *et seq.*). The views of Max Müller are found in his *Rigveda*, $4^2$, xxxiv *et seq.* The modern discussion of the dates inferable from the Nakṣatra was in-

augurated by Jacobi (1893) in the *Festgruss an Roth*, 68-74 (translated in the *Indian Antiquary*, 23). See also his articles in the *Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen*, 1894, 110 *et seq.*; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 218 *et seq.*; 50, 70 *et seq.*; *Journal of the Royal Asiatic Society*, 1909, 721-727. Independently Tilak, in his *Orion*, developed similar views; but most of his special points are disposed of by Whitney in his review cited above. Oldenberg has discussed and refuted Jacobi's arguments in the *Zeitschrift*, 48, 629 *et seq.*; 49, 470 *et seq.*; 50, 450 *et seq.*; *Journal of the Royal Asiatic Society*, 1909, 1090 *et seq.* Thibaut has also rejected Jacobi's views in an article in the *Indian Antiquary*, 24, 85 *et seq.* See also his *Astronomie, Astrologie und Mathematik*, 17-19. The recent literature on the origin of the Nakṣatras consists of articles by Thibaut, *Journa of the Asiatic Society of Bengal*, 63, 144 *et seq.*; Saussure, *T'oung Pao*, 1909, 121 *et seq.*; 255 *et seq.*; Oldenberg, *Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen*, 1909, 544 *et seq.* The Nakṣatras in the Epic are dealt with by Hopkins, *Journal of the American Oriental Society*, 24, 29-36. Ludwig's views are given in his Translation of the Rigveda, 3, 183 *et seq.*

**Nakṣatra-darśa** ('gazer at the lunar mansions'), an 'astrologer,' is mentioned in the list of victims at the Puruṣamedha, or 'human sacrifice,' in the Yajurveda.[1] A notice in the Śatapatha Brāhmaṇa[2] indicates that that work regarded the practice of choosing a particular Nakṣatra under which to set up the sacrificial fires as an idle one, because it decides in favour of choosing the sun as one's Nakṣatra.

[1] Vājasaneyi Saṃhitā, xxx. 10; Taittirīya Brāhmaṇa, iii. 4, 4, 1.

[2] ii. 1, 2, 19, and *cf.* the Kāṇva text in Eggeling, *Sacred Books of the East*, xii, 288, n. 3.

**Nakṣatra-vidyā**, the 'science of the lunar mansions,' 'astronomy,' is mentioned with other sciences in the Chāndogya Upaniṣad (vii. 1, 2. 4; 2, 1; 7, 1).

**Nakha** denotes either the 'nail' of a man,[1] or the 'claw' of a wild beast, such as a tiger.[2] The trimming (*nikṛntana*)[3] of the nails was a regular part of the toilet of the Vedic Indian, especially on occasions of special sanctity, when it accompanied the cleansing of the teeth.[4]

[1] Rv. i. 162, 9; x. 163, 5; Av. ii. 33, 6, etc.

[2] Rv. iv. 3, 3. *Cf.* x. 28, 10, of the eagle's talon.

[3] Chāndogya Upaniṣad, vi. 1, 6.

[4] Taittirīya Saṃhitā, ii. 5, 1, 7; Maitrāyaṇī Saṃhitā, iii. 6, 2, etc.; Śatapatha Brāhmaṇa, ii. 1, 3, 4.

**Na-ga** ('not moving'), 'mountain,' is a word occurring only in a late book of the Atharyaveda (xix. 8, 1), and then in the Sūtras.

**Nagara** is in early Vedic literature found only in the derivative adjective, used as a proper name, **Nagarin**, but it appears in the sense of 'town' in the Taittirīya Āraṇyaka (i. 11, 18; 31, 4), and frequently in the later language.

**Nagarin Jāna-śruteya** ('descendant of Janaśruti') is mentioned as a priest in the Aitareya Brāhmaṇa (v. 30), and as Nagarin Jānaśruteya Kāṇḍviya in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2).

**Nagna-jit**, King of **Gandhāra**, is mentioned in the Aitareya Brāhmaṇa[1] as having been consecrated by **Parvata** and **Nārada**. The same king is mentioned with his son **Svarjit** in the Śatapatha Brāhmaṇa,[2] where a remark attributed to one of them on a ritual topic is treated with contempt.

[1] vii. 34.
[2] viii. 1, 4, 10. *Cf.* Weber, *Indian Literature*, 132, 134; Muir, *Sanskrit Texts*, 1², 515.

**Nagnā.** See **Dharma.**

**Nagha-māra** and **Naghā-riṣa.** See 1. **Kuṣṭha.**

**Na-ciketas** occurs in the well-known legend of the Taittirīya Brāhmaṇa[1] (where he is a Gotama, the son of **Vājaśravasa**), and in the Kaṭha Upaniṣad.[2] His historical reality is extremely doubtful: in the Upaniṣad he is called son of Āruṇi Auddālaki or Vājaśravasa, an impossible attribution, and one due only to a desire to give Naciketas a connexion with the famous Āruṇi.

[1] iii. 11, 8.
[2] i. 1, etc. *Cf.* Geldner, *Vedische Studien*, 3, 154, n. 1; Weber, *Indian Literature*, 157; Macdonell, *Vedic Mythology*, p. 168.

1. **Naḍa**, 'reed,' is mentioned in the Rigveda[1] as growing in lakes, and in the Atharvaveda[2] is described as *vārṣika*, 'produced in the rains.' Reeds were used, after being split, for making mats, a work carried out by women.[3] They are frequently mentioned elsewhere.[4] See also **Nada.**

[1] viii. 1, 33.
[2] iv. 19, 1.
[3] Av. vi. 138, 5.
[4] Av. vi. 137, 2; xii. 2, 1. 19. 50. 54; Kāṭhaka Saṃhitā, xxv. 7; Śatapatha Brāhmaṇa, i. 1, 4, 19; Taittirīya Āraṇyaka, vi. 7, 10.
*Cf.* Zimmer, *Altindisches Leben*, 71.

2. **Naḍa Naiṣadha** is mentioned in the Śatapatha Brāhmaṇa,[1] where he seems to be[2] a human king who is compared with Yama, the god of death, because of his conquests. Being there identified with the southern sacrificial fire, he was presumably a king of the south, just as Yama is connected with the south.

[1] ii. 2, 2, 1. 2.
[2] Weber, *Indische Studien*, 1, 225-227, followed by Eggeling, *Sacred Books of the East*, 12, 338, notes 4 and 5. The printed text has Naiṣidha by error.

**Naḍvalā**, a 'reed bed,' is mentioned in the Vājasaneyi Saṃhitā (xxx. 16) and the Taittirīya Brāhmaṇa (iii. 4, 12, 1).

**Nada** is found in several passages of the Rigveda,[1] but its sense is still obscure. It is identified by Pischel[2] with **Naḍa**, being explained by him in one passage[3] as a reed boat, which is split, and over which the waters go; in another[4] as a reed whip, of which the sharp points (*karṇa*) are used to urge horses on; and in others[5] again as figuratively designating the penis. Roth[6] takes the sense to be 'bull' (either literally or meta-

[1] i. 32, 8; 179, 4; ii. 34, 3; viii. 69, 2; x. 11, 2; 105, 4. *Cf.* Nirukta, v. 2.
[2] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 717 *et seq.*; *Vedische Studien*, 1, 183 *et seq.*
[3] i. 32, 8. Here Caland and Henry, *L'Agniṣṭoma*, 312, n., would read *naḷam*. See also Wackernagel, *Altindische Grammatik*, 1, 173.
[4] ii. 34, 3, followed by Max Müller, *Sacred Books of the East*, 32, 301 (who, however, does not construe *āśubhiḥ*, 'sharp,' with *karṇaiḥ* as Pischel does in *Vedische Studien*, 1, 190). He sees 'reed' also in x. 11, 2, but 'horse' in x. 105, 4.
[5] i. 179, 4; viii. 69, 2.
[6] St. Petersburg Dictionary, *s.v.* The sense of 'bull' seems imperative in viii. 89, 2; it is admissible in i. 179, 4, where 'bull' may denote a man, and in x. 11, 2, and possibly in i. 32, 8, but 'reed' there seems far more likely.

phorically) in all passages. Once at least[7] the 'neigher' (from the root *nad*, 'sound') seems to be meant with reference to Indra's horse. In the phrase *nadasya karṇaiḥ*[8] the sense is, perhaps, 'through the ears of the (side) horse' (that is, by their being ready to hear the word of command) of their chariot, the Maruts 'hasten on with their swift steeds' (*turayanta āśubhiḥ*).

[7] x. 105, 4, and in x. 11, 2. The latter passage suggests that 'river' may, after all, be the sense there.

*Cf.* Oldenberg, *Ṛgveda-Noten*, 1, 32, 178, 215.

**Nadī**, 'stream,' is mentioned in the Rigveda[1] and later.[2] Reference is made to shallows (*gādha*)[3] in the river's bed, to the opposite bank (*pāra*),[4] and to the bathing of horses in streams.[5] Rivers are also mentioned in close connexion with mountains.[6] The title Nadī-pati, 'lord of rivers,'[7] is once used to express 'ocean' or 'sea-water.'

[1] i. 158, 5; ii. 35, 3; iii. 33, 4; v. 46, 6, etc.
[2] Av. iii. 13, 1; xiv. 1, 43.
[3] Rv. vii. 60, 7.
[4] Śatapatha Brāhmaṇa, xi. 1, 6, 6.
[5] Rv. viii. 2, 2.
[6] Rv. v. 55, 7; x. 64, 8.
[7] Śatapatha Brāhmaṇa, v. 3, 4, 10.

**Nanā** is a familiar name for mother, parallel with **Tata**, for father, with which it is found in a verse of the Rigveda[1] describing the occupations of the parents of the poet.

[1] ix. 112, 3. *Cf.* Nirukta, vi. 6, and see **Upala-prakṣiṇī**.

**Nanāndṛ** is a word occurring only once in the Rigveda,[1] where it denotes, according to Sāyaṇa, the 'husband's sister,' over whom the wife is to rule. This interpretation is confirmed by the fact that the same position is ascribed to the husband's sister—no doubt while unmarried and living in her brother's care—by the Aitareya Brāhmaṇa.[2]

[1] x. 85, 46.
[2] iii. 22.
*Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 516. The native lexicographers recognize the word, though its occurrence in the later literature is very rare (it has been noted in the Uttararāmacarita). See the St. Petersburg Dictionary, *s.v.*

**Napāt** in Vedic literature apparently has both the wider sense of 'descendant,'[1] and the narrower one of 'grandson' in the Saṃhitās.[2] In the Brāhmaṇas the word seems hardly to have the sense of 'descendant' at all, while it denotes not only 'grandson,'[3] but also 'great-grandson' in the sequence 'sons, grandsons, great-grandsons' (*putrān, pautrān, naptṝn*).[4] 'Grandson' is also expressed by Pautra ('son's son') in the Atharvaveda and later,[5] while the sense of 'great-grandson' is accurately conveyed as early as the Rigveda[6] by Pra-ṇapāt, used beside Napāt, 'grandson.' Naptī, the feminine, is practically limited to the Saṃhitās,[7] and denotes 'daughter.' The use in the Veda throws no light on the original use of the word.[8]

[1] It is equivalent to 'son' in a number of mythological epithets such as *apāṃ napāt*, 'son of waters.'

[2] Rv. x. 10, 1, clearly 'son'; vi. 20, 11, may be 'grandson.' Most passages, vi. 50, 15; vii. 18, 22; viii. 65, 12; 102, 7; Vājasaneyi Saṃhitā, xxi. 61; Kāṭhaka Saṃhitā, xxii. 2, require 'descendant.'

[3] As in Aitareya Brāhmaṇa, iii. 48: *putra-naptāraḥ*, 'sons and grandsons.' *Cf.* Nirukta, viii. 5.

[4] Aitareya Brāhmaṇa, vii. 10, 3; Āpastamba Śrauta Sūtra, x. 11, 5.

[5] Av. ix. 5, 30; xi. 7, 16; Aitareya Brāhmaṇa, vii. 10, 3; Taittirīya Brāhmaṇa, ii. 1, 8, 3.

[6] Rv. viii. 17, 13, with *napāt*.

[7] Rv. iii. 31, 1 (Nirukta, iii. 4); viii. 2, 42. *Cf.* i. 50, 9; ix. 9, 1; 14, 5; 69, 3; Av. i. 28, 4; ii. 14, 1; vii. 82, 6.

[8] Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 403-405; Lanmann, *Festgruss an Böhtlingk*, 77.

**Naptrī**, as feminine of **Napāt**, is found in the Sāmaveda, Āraṇya (v. 13).

**Nabha(s), Nabhasya.** See **Māsa.**

**Nabhāka** is the name of a Ṛṣi who is referred to in the Rigveda[1] and the Aitareya Brāhmaṇa.[2] The Anukramaṇī (Index) attributes to **Nābhāka** the composition of several hymns of the Rigveda (viii. 39-42).

[1] viii. 40, 4. 5.

[2] vi. 24.

*Cf.* Ludwig, Translation of the Rigveda, 3, 107.

**Nabhya**, the 'nave' of the wheel, is mentioned in the Atharvaveda[1] and later.[2] See also **Nābhi**.

[1] vi. 70, 3; xii. 1, 12.
[2] Aitareya Brāhmaṇa, iv. 15; Śatapatha Brāhmaṇa, iii. 5, 3, 20; Kauṣītaki Brāhmaṇa, ix. 4; Bṛhadāraṇyaka Upaniṣad, i. 3, 23, etc.

**Namī Sāpya** is the name of a man in the Rigveda.[1] Weber[2] thinks that he is mentioned as a priest, but the passages suit a king better, and in the Pañcaviṃśa Brāhmaṇa[3] he appears as Namī Sāpya, *Vaideho rājā*, 'King of Videha.' In one passage[4] he is represented as engaged in the contest against Namuci.

[1] vi. 20, 6; x. 48, 9. Simply Namī in i. 53, 7.
[2] *Indische Studien*, 1, 231, 232.
[3] xxv. 10, 17.
[4] Rv. i. 53, 7.
*Cf.* Ludwig, Translation of the Rigveda, 3, 149; Macdonell, *Vedic Mythology*, p. 161; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 49. Sāpya may be read Sāyya, but Sāyaṇa recognizes the *p*; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 328.

**Nara, Nṛ.**—The general name for 'man' in the Rigveda[1] and later[2] is Nṛ, while Nara[3] is found occasionally in the later Saṃhitās and the Brāhmaṇas.[4]

[1] i. 25, 5; 167, 20; 178, 3; ii. 34, 6; iii. 16, 4, etc.
[2] Av. ii. 9, 2; ix. 1, 3; xiv. 2, 9; Aitareya Brāhmaṇa, iii. 34; vi. 27. 32, etc.
[3] This form of the word, common in the post-Vedic language, is secondary, having originated from cases like *nar-am*, understood as *nara-m*; but its origin goes back to the Indo-Iranian period. See Brugmann, *Grundriss*, 2, 106. *Cf.* Macdonell, *Vedic Grammar*, 318, *a* 5.
[4] Taittirīya Saṃhitā, vii. 1, 12, 1; Śatapatha Brāhmaṇa, ix. 3, 1, 3; Nirukta, v. 1, etc.

**Narāçī** occurs once in the Atharvaveda,[1] perhaps meaning a poisonous plant.

[1] v. 31, 4. *Cf.* Weber, *Indische Studien*, 18, 286.

**Narya** ('manly') is in two passages of the Rigveda (i. 54, 6; 112, 9) understood by the commentator Sāyaṇa as the proper name of a man. See also **Nārya**.

**Nalada**, 'nard' (*Nardastachys Jatamansi*) is a plant mentioned in the Atharvaveda,[1] in the Aitareya[2] and the Śāṅkhāyana[3] Āraṇyakas (where it is mentioned as used for a garland), as well as in the Sūtras. In the Atharvaveda[4] the feminine form of the word, Naladī, occurs as the name of an Apsaras, or celestial nymph.

[1] vi. 102, 3.
[2] iii. 2, 4.
[3] xi. 4.
[4] iv. 37, 3.

*Cf.* Zimmer, *Altindisches Leben*, 68, 69; Grohmann, *Indische Studien*, 9, 420; Caland, *Altindisches Zauberritual*, 177, n. 4.

**Navaka** is mentioned as having wished for a wife at the Sattra of the **Vibhindukīyas** in the Jaiminīya Brāhmaṇa.[1]

[1] ii. 233 (*Journal of the American Oriental Society*, 18, 38).

**Nava-gva** occurs in several passages of the Rigveda[1] as a man, an Aṅgiras in the highest degree (*Aṅgirastama*),[2] apparently being the type of the Navagvas,[3] who appear as a mystic race of olden times, coupled with, and conceived probably as related to, the Aṅgirases. They are often associated with the **Daśagvas.**[4]

[1] iv. 51, 4; ix. 108, 4; x. 62, 6.
[2] x. 62, 6.
[3] Rv. i. 62, 4; iii. 39, 5; v. 29, 12; 45, 7. 11; vi. 22, 2; x. 14, 6; 61, 10; 108, 8; Av. xiv. 1, 56; xviii. 3, 20, etc.
[4] Rv. i. 62, 4; iv. 51, 4; v. 29, 12; x. 62, 6, etc.
*Cf.* Ludwig, Translation of the Rigveda, 3, 165; Macdonell, *Vedic Mythology*, pp. 144 (B), 170.

**Nava-nīta**, 'fresh butter,' is mentioned frequently in the later Saṃhitās[1] and the Brāhmaṇas.[2] According to the Aitareya Brāhmaṇa[3] this is the kind of butter which is fitted for anointing an embryo (*garbha*), while the gods receive **Ājya**, men fragrant ghee (**Ghṛta**), and the fathers **Āyuta.** Elsewhere[4] it is contrasted with Ghṛta and **Sarpis.**

[1] Taittirīya Saṃhitā, ii. 3, 10, 1; vi. 1, 1, 5; Kāṭhaka Saṃhitā, xi. 7; Maitrāyaṇī Saṃhitā, ii. 3, 4, etc.
[2] Śatapatha Brāhmaṇa, iii. 1, 3, 7. 8; v. 3, 2, 6; Jaiminīya Upaniṣad Brāhmaṇa, iii. 5, 3.
[3] i. 3.
[4] Taittirīya Saṃhitā, ii. 3, 10, 1, etc

**Nava-vāstva** appears in three passages of the Rigveda. In one[1] he seems to be a protégé of Agni; in another[2] as perhaps a son of **Uśanas** and favourite of Indra, but in the last he seems to be defeated, or even slain, by Indra.[3] But he may be a mythic figure altogether. *Cf.* also **Bṛhadratha.**

[1] i. 36, 18.
[2] vi. 20, 11.
[3] x. 49, 6.
*Cf.* Bergaigne, *Religion Védique*, 2, 223; Griffith, *Hymns of the Rigveda*, 1, 581; Pischel, *Vedische Studien*, 2, 128, 129; Ludwig, Translation of the Rigveda, 3, 147; *Über die neuesten Arbeiten auf dem Gebiete der Ṛgvedaforschung*, 160; Perry, *Journal of the American Oriental Society*, 11, 202; Macdonell, *Vedic Mythology*, p. 158.

**Nah** has been taken by Roth[1] and Grassmann[2] to be the stem, meaning 'bond,' of the dative form *nadbhyas*, which occurs once in the Rigveda,[3] and which Sieg[4] thinks means 'sister's sons.' But the sense of this dative is probably rather 'to the grandsons.'[5]

[1] St. Petersburg Dictionary, *s.v.*
[2] *Wörterbuch*, *s.v.*
[3] x. 60, 6.
[4] *Die Sagenstoffe des Ṛgveda*, 129.
[5] Macdonell, *Vedic Grammar*, p. 56, 3*b*.

**Nahus** occurs several times in the Rigveda, but the exact sense is not certain. Ludwig[1] sees in the Nahus a tribe on the **Sindhu** (Indus)[2] or **Sarasvatī**,[3] rich in horses,[4] allied with the **Bharatas** and **Śimyus**,[5] connected with **Kakṣīvant** and the **Vārṣāgiras**,[6] and having as kings **Maśarśāra** and **Āyavasa**.[7] Roth,[8] on the other hand, sees in Nahus the general sense of 'neighbour' as opposed to a member of one's own people (**Viś**); this interpretation is supported by the occurrence of the phrase *nahuṣo nahuṣṭara*,[9] 'closer than a neighbour.' Nahuṣa has the same sense as Nahus in two passages of the Rigveda,[10] but in

[1] Translation of the Rigveda, 3, 206.
[2] Rv. i. 31, 11; vi. 22, 10; 46, 7; x. 80, 6.
[3] Rv. vii. 95, 2. *Cf.* ix. 88, 2; 91, 2.
[4] Rv. viii. 6, 24.
[5] Rv. i. 100, 18; vii. 18, 5.
[6] Rv. i. 100, 16. 17.
[7] Rv. i. 122, 15. *Cf.* also *nahuṣo viśaḥ*, Rv. vii. 6, 5; x. 49, 8; 99, 7, etc.
[8] St. Petersburg Dictionary, *s.v.*
[9] Rv. x. 49, 8. *Cf.* also viii. 8, 3.
[10] i. 31, 11; v. 12, 6.

one it seems to be intended for the proper name of a man.[11] Possibly Nahus was originally a man like Manu.[12]

[11] Rv. viii. 46, 27.

[12] Oldenberg, *Sacred Books of the East*, 46, 28; Bergaigne, *Religion Védique*, 2, 324. But Nahus, if it was originally the name of a mythic forefather, cannot have been that of a forefather recognized by all the tribes, for there is no passage in which it applies to all men. Geldner, *Ṛgveda, Glossar*, 92, regards Nahus as a tribe, Nahuṣa as a king. Zimmer, *Altindisches Leben*, 128, leaves the question open. *Cf.* Muir, *Sanskrit Texts*, 1², 165, n. 7; 179 *et seq.*; 307 *et seq.*

1. **Nāka** denotes the 'firmament' in the Rigveda[1] and later.[2] It is often used with the epithet 'highest' (*uttama*)[3] or 'third' (*tṛtīya*)[4] referring to the threefold division of heaven, parallel to the threefold division of earth, atmosphere, and sky (**Div**). The Nāka is said to be on the third ridge (*pṛṣṭha*), above the luminous space (*rocana*) of the sky.[5] Elsewhere[6] the series earth, atmosphere, sky, and the firmament (*nāka*), heaven (*svar*), the celestial light (*jyotis*), occurs. The word *nāka* is explained in the Brāhmaṇas[7] as derived from *na*, 'not,' and *aka*, 'pain,' because those who go there are free from sorrow.

[1] i. 60, 10; 125, 5; iii. 2, 12; iv. 13, 5; vii. 86, 1; 99, 2; viii. 103, 2; ix. 73, 4, etc.

[2] Av. vii. 18, 1; xviii. 2, 47; xiii. 1, 7; Vājasaneyi Saṃhitā, xv. 10; Pañcaviṃśa Brāhmaṇa, xviii. 7, 10; Śatapatha Brāhmaṇa, viii. 5, 3, 4, etc.

[3] Av. iv. 14, 6; xi. 1, 4; Vājasaneyi Saṃhitā, ix. 10; xii. 63.

[4] Av. vi. 122, 4; ix. 5, 1. 4; xviii. 4, 3.

[5] Vājasaneyi Saṃhitā, xv. 50.

[6] Av. iv. 14, 3; Vājasaneyi Saṃhitā, xvii. 67. In Rv. x. 121, 5, the earth and sky (*dyauḥ*), and heaven (*svar*), and the firmament (*nāka*), are all mentioned.

[7] Pañcaviṃśa Brāhmaṇa, x. 1, 18; Satapatha Brāhmaṇa, viii. 4, 1, 24; Nirukta, ii. 10, 5.

*Cf.* Macdonell, *Vedic Mythology*, p. 9; Max Müller, *Sacred Books of the East*, 32, 50, 56, 57.

2. **Nāka** is the name of a teacher in the Jaiminīya Upaniṣad Brāhmaṇa.[1] Presumably he is identical with Nāka Maudgalya ('descendant of Mudgala'), who is mentioned in the Śatapatha Brāhmaṇa,[2] the Bṛhadāraṇyaka Upaniṣad,[3] and the Taittirīya Upaniṣad.[4]

[1] iii. 13, 5.

[2] xii. 5, 2, 1.

[3] vi. 4, 4.

[4] i. 9, 1.

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**Nākra** is the name of an aquatic animal included among the victims at the Aśvamedha, or 'horse sacrifice,' in the Yajurveda Saṃhitās.[1] Perhaps the animal meant is the crocodile, which later is called Nakra.[2]

[1] Taittirīya Saṃhitā, v. 5, 13, 1; Maitrāyaṇī Saṃhitā, iii. 14, 2; Vājasaneyi Saṃhitā, xxiv. 35.
[2] Zimmer, *Altindisches Leben*, 96, following one version given by Mahīdhara on Vājasaneyi Saṃhitā, *loc. cit.*; Hillebrandt, *Vedische Mythologie*, 3, 21, n. 4.

**Nāga** appears once in the Śatapatha Brāhmaṇa[1] in the form *mahānāga*, where 'great snake' or 'great elephant' may be meant. In the Bṛhadāraṇyaka Upaniṣad,[2] and in a citation found in the Aitareya Brāhmaṇa[3] the sense of 'elephant' is clearly intended. In the Sūtras[4] the mythic Nāga already occurs.

[1] xi. 2, 7, 12.
[2] i. 3, 24.
[3] viii. 22.
[4] Āśvalāyana Gṛhya Sūtra, iii. 4, 1. *Cf.* Winternitz, *Sarpabali*, 43; Macdonell, *Vedic Mythology*, p. 153.

**Nāgna-jita**, 'descendant of **Nagnajit**,' is the patronymic of **Svarjit** in the Śatapatha Brāhmaṇa (viii. 1, 4, 10).

**Nāciketa**, 'connected with **Naciketas**,' is the title of a narrative (*upākhyāna*) in the Kāṭhaka Upaniṣad.[1] The word is also applied as an epithet to a special fire in that Upaniṣad[2] and in the Taittirīya Upaniṣad.[3]

[1] iii. 16.
[2] i. 18; ii. 10.
[3] i. 22, 11; 26, 3. *Cf.* Weber, *Indische Studien*, 3, 386. The native lexicographers give Nāchiketa and Nāciketu as synonyms of fire generally.

**Nāḍa-pit** occurs in the Śatapatha Brāhmaṇa[1] as the birthplace of **Bharata**. The word may, however, be read as Nāḍa-pitī, the name of Bharata's mother,[2] but this is less probable.

[1] xiii. 5, 4, 13.
[2] Weber, *Episches im vedischen Ritual*, 6, n. 3. *Cf.* Leumann, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 81.

1. **Nāḍī** denotes a 'vein' or 'artery' in the human body in the Atharvaveda[1] and later,[2] a natural extension of the literal sense of 'reed.'

[1] vi. 138, 4; x. 7, 15. 16.
[2] Kāṭhaka Saṃhitā, xii. 10; Śatapatha Brāhmaṇa, x. 4, 5, 2; Bṛhadāraṇyaka Upaniṣad, ii. 1, 21; iv. 2, 3, etc.; Chāndogya Upaniṣad, viii. 6, 1; Kauṣītaki Upaniṣad, iv. 19.

2. **Nāḍī** means a musical instrument, a 'reed flute,' in the Rigveda[1] as well as the Kāṭhaka Saṃhitā,[2] where in one passage it is mentioned along with the **Tūṇava.**[3]

[1] x. 135, 7.
[2] xxiii. 4; xxxiv. 5.
[3] xxxiv. 5.

*Cf.* Hopkins, *Journal of the American Oriental Society*, 13, 329.

3. **Nāḍī** in the Yajurveda Saṃhitās[1] seems to mean the box of the chariot wheel.

[1] Taittirīya Saṃhitā, iii. 4, 8, 3; Kāṭhaka Saṃhitā, xxxvii. 12.

**Nāḍīkā** occurs once in the Atharvaveda,[1] where the sense seems clearly to be 'wind-pipe,' with a reference also to the 'shaft of an arrow' made of reed.

[1] v. 18, 8. *Cf.* Weber, *Indische Studien*, 18, 229; Whitney, Translation of the Atharvaveda, 251; Bloomfield, *Hymns of the Atharvaveda*, 432.

**Nātha** in Vedic literature[1] appears only as a neuter meaning 'protection,' and is of rare occurrence.[2] Generally, too, very little appears in Vedic literature of practices such as those which produced Anglo-Saxon society or the Roman *patronatus.*

[1] Av. iv. 20, 9; ix. 2, 17; xviii. 1, 13; Taittirīya Brāhmaṇa, i. 6, 4, 1. Also in Av. xiii. 2, 37, *nātha-kāma*, 'seeking help'; xi. 1, 15, *nātha-vid*, 'finding help'; Pañcaviṃśa Brāhmaṇa, xiv. 11, 23, *nātha-vindu*, 'procuring protection,' as the name of a Sāman, or chant.
[2] In the post-Vedic literature, on the other hand, the word is a masculine, meaning 'protector,' and is very common.

**Nāpita,** 'barber,' is mentioned in the Śatapatha Brāhmaṇa[1] and later.[2] But the older word is Vaptṛ,[3] a derivative of

[1] iii. 1, 2, 2.
[2] Kātyāyana Śrauta Sūtra, vii. 2, 8. 13; Āśvalāyana Gṛhya Sūtra, i. 17, etc.
[3] Rv. x. 142, 4.

*vap*, 'shave,' with forms of which verb shaving is referred to as early as the Rigveda.[4] The dead were shaved before burial.[5]

[4] x. 142, 4. *Cf.* i. 65, 4; Av. vi. 68; v 2, 17, etc.
[5] Av. v. 19, 4.

*Cf.* Zimmer, *Altindisches Leben*, 266; Max Müller, *Sacred Books of the East*, 32, 265.

**Nābhāka**, 'descendant of Nabhāka,' is the name of a Ṛṣi, or seer, in the Rigveda.[1] The Anukramaṇī (Index) ascribes three or four hymns of the Rigveda[2] to him. According to Ludwig,[3] the man was an Āṅgirasa,[4] not a Kaṇva.

[1] viii. 41, 2; Nirukta, x. 5.
[2] viii. 39-41, and doubtfully 42.
[3] Translation of the Rigveda, 3, 107.
[4] viii. 40, 12.

**Nābhā-nediṣṭha** ('nearest in descent') **Mānava** ('descendant of Manu') is famous in the later Saṃhitās and the Brāhmaṇas[1] for the way in which he was treated when his father **Manu** divided his property among his sons, or they divided it: Nābhānediṣṭha was left out, but was solaced by obtaining, through his father's advice, cows from the Aṅgirases, a feat which is regarded in the Śāṅkhāyana Śrauta Sūtra[2] as on a level with the exploits of other seers who celebrated their patrons in hymns, and as giving rise to the hymn, Rigveda x. 62. Nābhānediṣṭha's hymn is repeatedly mentioned in the Brāhmaṇas,[3] but beyond its authorship nothing is recorded of him. In the Saṃhitā[4] itself he seems to be spoken of as a poet in one passage, which is, however, of quite uncertain meaning.

Nābhānediṣṭha is etymologically connected in all probability with Nabānazdišta in the Avesta, which refers to the Fravaši of the paoiryō-ṭkaēsha and the Fravaši of the Nabānazdišta. Lassen[5] saw in the legend a reminiscence of an Indo-Iranian split; but Roth[6] showed conclusively that this was impossible, and that Nābhānediṣṭha meant simply 'nearest in birth,' and

[1] Taittirīya Saṃhitā, iii. 1. 9. 4-6; Aitareya Brāhmaṇa, v. 14. *Cf.* Muir, *Sanskrit Texts*, 1², 191 *et seq.*
[2] xvi. 11. 28-30.
[3] Kauṣītaki Brāhmaṇa, xxviii. 4, merely refers to him as connected with the Aṅgirases. See also *ibid.*, xxx. 4; Aitareya Brāhmaṇa, vi. 30. 31; Pañcaviṃśa Brāhmaṇa, xx. 9, 4.
[4] x. 61, 18.
[5] *Indische Alterthumskunde*, 1, 520, and *Addenda*, p. lxxvii.
[6] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 6, 243 *et seq.*

Weber[7] admits that the connexion of the words is not one of borrowing on either side, but that in the Avesta it has kept its original sense of 'nearest relation,' while in the Rigveda it has become a proper name.

[7] *Episches im vedischen Ritual*, 40-50. *Cf.* also **Dāya.**

1. **Nābhi** develops from the literal sense of 'navel' the figurative meaning of 'relationship,'[1] or, concretely, 'relation.'[2]

[1] i. 105, 9; 164, 33; ii. 3, 9; 40, 4, etc.; Av. xii. 1, 40; Vājasaneyi Saṃhitā, x. 8; xi. 12; xx. 1, etc.

[2] Rv. i. 163, 12; vi. 47, 28; Vājasaneyi Saṃhitā, xiii. 42. 44. 50, etc.

2. **Nābhi**, 'nave' of a chariot wheel, is mentioned in the Rigveda[1] and later.[2] See also **Ratha**, and *cf.* **Nabhya.**

[1] v. 43, 8; vi. 39, 4; viii. 41, 6.

[2] Av. iii. 30, 6; x. 8, 34; xi. 7, 4; Kāṭhaka Saṃhitā, xi. 4; Bṛhadāraṇyaka Upaniṣad, ii. 5, 11; Chāndogya Upaniṣad, vii. 15, 1; Aitareya Āraṇyaka, iii. 2, 4; Kauṣītaki Upaniṣad, iii. 8.

**Nāma-dheya**, 'name,' is found in the Rigveda,[1] and often in the later language.[2] See **Nāman.**

[1] x. 71, 1.

[2] Av. vii. 109, 6; Taittirīya Saṃhitā, ii. 4, 9, 3; iii. 3, 4, 1; Śatapatha Brāhmaṇa, xiii. 1, 6, 1; Bṛhadāraṇyaka Upaniṣad, ii. 3, 11; vi. 4, 25; Chāndogya Upaniṣad, vi. 1, 4; Aitareya Upaniṣad, v. 2, etc.

**Nāman**, 'name,' is a common word from the Rigveda onwards. The Gṛhya Sūtras[1] give elaborate rules for the formation of the names of children, but more important is the distinction between the secret (*guhya*) and the ordinary name, though the rules as to the secret name are not at all consistent. The secret name is already recognized in the Rigveda,[2] and is referred to in the Brāhmaṇas,[3] one secret name, that of Arjuna for Indra, being given in the Śatapatha Brāhmaṇa.[4] It is to be noted that the rule as to giving the

[1] Weber, *Naxatra*, 2, 316 *et seq.*; Hillebrandt, *Rituallitteratur*, 46, 47; Jolly, *Recht und Sitte*, 152.

[2] *Cf.* x. 55, 2; 71, 1, as explained in Aitareya Āraṇyaka, i. 3, 3.

[3] Śatapatha Brāhmaṇa, vi. 1, 3, 9 (the name is given to a child at birth); Bṛhadāraṇyaka Upaniṣad, vi. 4, 25.

[4] ii. 1, 2, 11; v. 4, 3, 7; Weber, 2, 317, n. 3.

designation of a Nakṣatra (lunar asterism) as the secret name or otherwise is not illustrated by a single recorded name of a teacher in the Brāhmaṇas.[5]

The Śatapatha Brāhmaṇa[6] several times mentions the adoption of a second name with a view to securing success, and also refers to the adoption of another name for purposes of distinction.[7]

In actual practice two names are usually found in the Brāhmaṇas, the second being a patronymic or a metronymic, as in **Kakṣīvant Auśija**[8] (if the story of the slave woman Uśij as his mother is correct), or **Bṛhaduktha Vāmneya**,[9] 'son of Vāmnī,' though the relationship may, of course, be not direct parentage, but more remote descent.[10] Three names are less common—for example, **Kūśāmba Svāyava Lātavya**,[11] 'son of Svāyu, of the Lātavya (son of Latu) family,' or **Devataras Śyāvasāyana Kāśyapa**,[12] where the patronymic and the Gotra name are both found. In other cases the names probably have a local reference—*e.g.*, **Kauśāmbeya** and **Gāṅgya.** Frequently the patronymic only is given, as **Bhārgava, Maudgalya,** etc., or two patronymics are used. The simple name is often used for the patronymic—*e.g.*, **Trasadasyu.**[13] In a few cases the name of the wife is formed from the husband's name,[14] as **Uśīnarāṇī, Purukutsānī, Mudgalānī.**

[5] Weber, 2, 318, 319. See **Aṣāḍha, Rauhiṇa, Rauhiṇāyana.**

[6] iii. 6, 2, 24; v. 3, 3, 14; ix. 4, 3, 3, which directs that the name should be derived from a feast performed by the person in question. See also Kāṭhaka Saṃhitā, xxvi. 4; Taittirīya Brāhmaṇa, ii. 7, 17.

[7] Śatapatha Brāhmaṇa, ii. 4, 4, 4. *Cf.* vi. 1, 3, 9.

[8] Pañcaviṃśa Brāhmaṇa, xiv. 11, 17.

[9] *Ibid.*, xiv. 9, 38.

[10] Pargiter, *Journal of the Royal Asiatic Society*, 1910, 14; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2.

[11] Pañcaviṃśa Brāhmaṇa, viii. 6, 8.

[12] Jaiminīya Upaniṣad Brāhmaṇa, iii. 40, 2.

[13] Śatapatha Brāhmaṇa, vi. 1, 2, 13; Hopkins, *Religions of India*, 201, n. 2.

[14] *Cf.* Macdonell, *Vedic Grammar*, p. 135.

*Cf.* Weber, *op. cit.*, 2, 316-320; Hopkins, *loc. cit.*

**Nāmba** is the name of a kind of grain mentioned in the Śatapatha Brāhmaṇa.[1] Āmba is the form of the word in the Taittirīya Saṃhitā[2] and the Kāṭhaka Saṃhitā.[3]

[1] v. 3, 3, 8. [2] i. 8, 10, 1. [3] xv. 15.

**Nāya** in two passages of the Ṛigveda[1] is, according to the St. Petersburg Dictionary, probably a proper name. Sāyaṇa takes the word to mean 'leader,' while Pischel[2] considers it a gerund with passive sense.

[1] vi. 24, 10; 46, 11.
[2] *Vedische Studien*, 1, 41. For other explanations, see Oldenberg, *Ṛgveda-Noten*, 1, 123, 370.

**Nārada** is the name of a mythical seer mentioned several times in the Atharvaveda.[1] In the Aitareya Brāhmaṇa he appears in conjunction with **Parvata** as priest of **Hariścandra**,[2] as teaching **Somaka Sāhadevya**,[3] and as anointing **Ámbāṣṭhya** and **Yudhāṃśrauṣṭi**.[4] In the Maitrāyaṇī Saṃhitā[5] he is mentioned as a teacher, and in the Sāmavidhāna Brāhmaṇa[6] as a pupil of Bṛhaspati. In the Chāndogya Upaniṣad[7] he is coupled with Sanatkumāra.

[1] v. 19, 9; xii. 4, 16. 24. 41.
[2] vii. 13. *Cf.* Śāṅkhāyana Śrauta Sūtra, xv. 17.
[3] vii. 34.
[4] viii. 21.
[5] i. 5, 8.
[6] iii. 9 (the Vaṃśa, or 'list of teachers,' at the end).
[7] vii. 1, 1.
*Cf.* Weber, *Indische Studien*, 1, 204, n.

**Nārāśaṃsī** (scil. Ṛc), '(verse) celebrating men,' is mentioned as early as the Rigveda,[1] and is distinguished from **Gāthā** in a number of passages in the later literature.[2] The Kāṭhaka Saṃhitā,[3] while distinguishing the two, asserts that both are false (*anṛtam*). It is hardly probable that the two were absolutely distinct, for the Taittirīya Brāhmaṇa[4] has the phrase 'a Gāthā celebrating men' (*nārāśaṃsī*). What such verses were may be seen from the Śāṅkhāyana Śrauta Sūtra,[5] which enumerates the *Nārāśaṃsāni* at the Puruṣamedha, or 'human

[1] x. 85, 6.
[2] Av. xv. 6, 4; Taittirīya Saṃhitā, vii. 5, 11, 2; Aitareya Brāhmaṇa, vi. 32; Kauṣītaki Brāhmaṇa, xxx. 5; Kāṭhaka Saṃhitā, v. 5, 2; Taittirīya Āraṇyaka, ii. 10, etc.; Weber, *Indische Studien*, 5, 78. The passage, Śatapatha Brāhmaṇa, xi. 5, 6, 8, is uncertain. See Eggeling, *Sacred Books of the East*, 44, 98, n. 5.
[3] xiv. 5; Weber, *Indische Streifen*, 1, 98.
[4] i. 3, 2, 6.
[5] xvi. 11, 1 *et seq.*; Weber, *Episches im vedischen Ritual*, 10 *et seq.*

sacrifice.' They may legitimately be reckoned as a source of the epic.[6]

The term Nārāśaṃsī is restricted in some passages[7] to a particular group of three verses of the Atharvaveda,[8] but Oldenberg[9] must be right in holding that the restricted sense is not to be read into the Rigveda.[10] Not even in the Taittirīya Saṃhitā[11] is the technical sense certain, and the Bṛhaddevatā[12] gives the word a general application.

[6] Hopkins, *Journal of the American Oriental Society*, 15, 264, n. Bloomfield, *Atharvaveda*, 100 (*cf. Hymns of the Atharvaveda*, 688, 689), lays stress rather on their character as mere eulogies of donors, and that, no doubt, was one of their sides; but the other elements may have been more prominent in reality than the priestly tradition shows.

[7] Aitareya Brāhmaṇa, vi. 32; Kauṣītaki Brāhmaṇa, xxx. 5. Possibly, in the other passages mentioned in note 2, the reference may be to the Atharvaveda verses, but this is not at all likely.

[8] xx. 127, 1-3 = Śāṅkhāyana Śrauta Sūtra, xii. 14, 1-3. *Cf.* Scheftelowitz, *Die Apokryphen des Ṛgveda*, 155.

[9] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 238.

[10] x. 85, 6.

[11] vii. 5, 11, 2.

[12] iii. 154.

*Cf.* Weber, *Episches im Vedischen Ritual*, 4 *et seq.*

**Nārī**, 'woman,' occurs in the Rigveda[1] and later.[2] The word seems in the Rigveda[3] to have a distinct reference to a woman as a wife, because it occurs in several passages with distinct reference to matrimonial relations,[3] and in the later Vedic literature, where it is not common, it sometimes[4] has that sense. Delbrück,[5] however, thinks that it does not indicate marital relations, but merely the woman as the sexual complement of the man.

[1] vii. 20, 5; 55, 8; viii. 77, 8; x. 18, 7; 86, 10, 11.

[2] Av. xiv. 2, 13; Vājasaneyi Saṃhitā, xxiii. 36; Aitareya Brāhmaṇa, iii. 34.

[3] i. 73, 3 (*pati-juṣṭā*, 'dear to her husband'); vii. 20, 5; x. 18, 7 (*avidhavāḥ supatnīḥ*, 'not widowed, with noble husbands'), etc.

[4] Gautama Dharma Sūtra, ix. 28.

[5] *Die indogermanischen Verwandtschaftsnamen*, 417, 439.

**Nārmara** occurs once in a corrupt verse of the Rigveda.[1] Ludwig[2] regards the word as the proper name of the prince of a fort, **Ūrjayantī**, but Roth[3] as that of a demon.

[1] ii. 13, 8.

[2] Translation of the Rigveda, 3, 152.

[3] St. Petersburg Dictionary, *s.v.*

**Nārmiṇī** is found in the Rigveda[1] as an epithet of **Pur**, 'fort': it must apparently either be a proper name of the fort,[2] or mean 'belonging to Narmin or Narmiṇa,' some prince.[3]

[1] i. 149, 3.
[2] Ludwig, Translation of the Rigveda, 3, 204.
[3] Roth, St. Petersburg Dictionary, *s.v.* Possibly the expression may consist of two words—*na*, 'not' or 'like,' and *armiṇī*, whatever that may mean. See Oldenberg, *Ṛgveda-Noten*, 1, 148; *Sacred Books of the East*, 46, 177.

**Nārya**, 'descendant of **Narya**,' is the name of a generous donor in the Rigveda.[1]

[1] viii. 24, 29. *Cf.* Ludwig, Translation of the Rigveda, 3, 161, 162.

**Nārṣada**, 'descendant of Nṛṣad,' is the patronymic of Kaṇva (*i.e.*, a descendant of Kaṇva) in the Atharvaveda,[1] and in one passage of the Rigveda,[2] where probably the same man is referred to in another passage[3] as a protégé of the Aśvins, and perhaps as the husband of **Ruśatī**. But in a third passage of the Rigveda[4] the name seems applied to a demon, though this is not certain.

[1] iv. 19, 2.
[2] x. 31, 11.
[3] i. 117, 8.
[4] x. 61, 13.

*Cf.* Ludwig, Translation of the Rigveda, 3, 108, 150; Bloomfield, *Hymns of the Atharvaveda*, 397.

**Nāva-prabhraṃśana**, the 'sliding down of the ship,' is read in Whitney and Roth's text of the Atharvaveda,[1] and has been connected by Weber[2] and others[3] with Manor Avasarpaṇa, the name in the Śatapatha Brāhmaṇa[4] of the northern mountain on which Manu's ship settled on the subsidence of the deluge. But both Bloomfield[5] and Whitney[6] point out that this interpretation is highly improbable, and this view is accepted by

[1] xix. 39, 8, where the reading *nāva-prabhraṃśana* is a conjectural emendation, the manuscripts of the Saṃhitā text all having two accents, *nāvaprabhraṃśana* (one of them reading *nāvaḥ-*).
[2] *Indische Streifen*, 1, 11.
[3] *Cf.* Ludwig, Translation of the Rigveda, 3, 198; Eggeling, *Sacred Books of the East*, 12, 218, n.; Zimmer, *Altindisches Leben*, 30.
[4] i. 8, 1, 6.
[5] *Hymns of the Atharvaveda*, 679.
[6] Translation of the Atharvaveda, 961.

Macdonell.[7] The expression is analyzed as *na ava-prabhraṃśana* by the Pada text and the commentator alike, and is never found elsewhere with reference to the descent of a boat or ship.[8]

[7] *Journal of the Royal Asiatic Society*, 1907, 1107, where his acceptance of Weber's interpretation in his *Sanskrit Literature*, 144, is withdrawn.

[8] The word *nau*, ship, never occurs as the first member of a compound in the form of *nāva*, while *pra-bhraṃś*, 'fall down,' is never used of the gliding down of a boat, and would be inappropriately applied in that sense.

**Nāvā**, 'ship,' occurs once in the Rigveda (i. 97, 8). See **Nau.**

**Nāvāja** ('ship-propeller'), a 'boatman,' is mentioned in the Śatapatha Brāhmaṇa (ii. 3, 3, 5).

**Nāvyā** is found several times in the Rigveda[1] and the later literature[2] in the sense of a 'navigable stream.'

[1] i. 33, 11; 80, 8; 121, 13.

[2] Av. viii. 5, 9; Kāṭhaka Saṃhitā, xxiii. 6; Śatapatha Brāhmaṇa, x. 5, 4, 14, etc.

**Nāhuṣa**, like **Nahus**, means, according to the St. Petersburg Dictionary, in some passages of the Rigveda[1] 'neighbouring' as an adjective, and once[2] as a substantive 'neighbour.' If, on the other hand, Nahus is taken as a proper name, then Nāhuṣa no doubt denotes 'belonging to the Nahus people,' and, as a substantive, 'King of the Nahus.'

[1] i. 100, 16; v. 73, 3; vi. 22, 10; viii. 6, 24. [2] viii. 95, 2.

**Nikothaka Bhāya-jātya** ('descendant of Bhayajāta') is mentioned in the Vaṃśa Brāhmaṇa[1] as a pupil of **Pratithi.**

[1] *Indische Studien*, 4, 373. *Cf.* Max Müller, *Ancient Sanskrit Literature*, 444.

**Nigada Pārṇa-valki** ('descendant of Parṇavalka') is mentioned in the Vaṃśa Brāhmaṇa[1] as a pupil of Giriśarman.

[1] *Indische Studien*, 4, 372. *Cf.* Max Müller, *Ancient Sanskrit Literature*, 443.

**Ni-gut** occurs in two passages of the Rigveda,[1] where Sāyaṇa takes it to mean 'enemy,' a possible interpretation. Ludwig[2] suggests that non-Āryan foes are meant.

[1] ix. 97, 53, 54; x. 128, 6. [2] Translation of the Rigveda, 3, 164.

**Nigustha** is a term of unknown meaning applied in the Śāṅkhāyana Śrauta Sūtra (xvi. 29, 6) to the peoples of Kāśi, Videha, and Kosala.

1. **Ni-tatnī**, 'striking downwards,' occurs in the Atharvaveda[1] as the name of an unknown plant which was used as a means of restoring the hair.

[1] vi. 136; probably 137 also refers to this plant. *Cf.* Kauṣītaki Sūtra, xxxi. 28, with Caland's note in his translation; Bloomfield, *Atharvaveda*, 61; *Hymns of the Atharvaveda*, 536, 537; Whitney, Translation of the Atharvaveda, 383.

2. **Ni-tatnī** is the name of one of the seven **Kṛttikās** in the Taittirīya Brāhmaṇa (iii. 1, 4, 1). See **Nakṣatra.**

**Ni-tāna Māruta** is the name of a man in the Kāṭhaka Saṃhitā (xxv. 10).

**Ni-dāgha** ('burning down'), 'summer,' is the name of one of the seasons in the Śatapatha Brāhmaṇa (xiii. 8, 1, 4). See **Naidāgha.**

**Ni-dāna** is the name of a Sūtra, which is referred to in the Bṛhaddevatā[1] apparently as containing a quotation from the Bhāllavi Brāhmaṇa. The quotation cannot be verified in the existing text of the Sūtra.[2]

[1] v. 23, with Macdonell's note.
[2] Sieg, *Die Sagenstoffe des Ṛgveda*, 65. *Cf.* Weber, *Indische Studien*, 1, 44; Max Müller, *Ancient Sanskrit Literature*, 111, etc.

**Ni-dhā**, 'net,' is mentioned in the Rigveda[1] and later.[2]

[1] ix. 83, 4; x. 73, 11; Nirukta, iv. 2. [2] Aitareya Brāhmaṇa, iii. 19.

**Ni-dhi** means primarily '(place of) deposit,' 'store,'[1] and then 'treasure' generally.[2] In the Chāndogya Upaniṣad[3] Nidhi denotes some sort of science.

[1] Rv. i. 183, 4; v. 43, 8; vii. 67, 7; 69, 3, etc.
[2] Rv. ii. 24, 6; viii. 29, 6; x. 68, 6; Av. x. 7, 23, etc.
[3] vii. 1, 2. 4; 2, 1; 7, 1. The St. Petersburg Dictionary, *s.v.*, and Böhtlingk in his edition, take *daivo nidhiḥ* as one expression. See **Daiva**. Sāyaṇa takes each as a separate entity, and renders Nidhi as *mahākālādinidhiśāstram*, presumably meaning some sort of chronology.
*Cf.* for Nidhi as 'treasure,' Jolly, *Recht und Sitte*, 103, 104.

**Ni-nāhya** denotes in the Śatapatha Brāhmaṇa (iii. 9, 2, 8) a 'water jar,' so called, according to the commentator, because it was buried in the ground.[1] Eggeling[2] explains it as 'a vessel or cistern dug into the ground for keeping water cool.'

[1] As meaning etymologically 'to be fastened or fixed down.'
[2] *Sacred Books of the East*, 26, 223, n. 4.

**Ninditāśva** ('possessing contemptible steeds') is the name of a patron in the Rigveda.[1] The name may suggest connexion with Iran, but such a reference is not at all necessary.[2] Sāyaṇa ingeniously turns the name—probably a nickname—into a compliment by rendering it 'one who puts to shame the horses of his rivals.'

[1] viii. 1, 30.
[2] Hopkins, *Journal of the American Oriental Society*, 17, 90. *Cf.* Ludwig, Translation of the Rigveda, 3, 159.

**Ni-pāda** in the Rigveda (v. 83, 7) denotes 'low ground,' 'valley,' as opposed to 'hill' (*udvat*). *Cf.* **Nivat.**

**Ni-mruc**, 'sunset,' is repeatedly mentioned in the Rigveda[1] and later[2] as a division of time.

[1] i. 151, 5; 161, 10; viii. 27, 19; x. 151, 5.
[2] Av. xiii. 3, 21; Taittirīya Saṃhitā, i. 5, 10, 2; Kāṭhaka Saṃhitā, xxxvii. 10; Taittirīya Āraṇyaka, ii. 5, 2, etc.

**Nir-aṣṭa**, 'castrated,' is found in some of the later Saṃhitās[1] as applied to oxen, and in the Śatapatha Brāhmaṇa[2] to horses.

[1] Taittirīya Saṃhitā, i. 8, 9, 1; 17, 1; Kāṭhaka Saṃhitā, xv. 4. 9.
[2] xiii. 4, 2, 5.

**Nir-āla** occurs once in the Atharvaveda,[1] where Sāyaṇa regards it as the name of a disease. Bloomfield,[2] with the Padapāṭha, explains it as two words, understanding *nir* as an elliptical imperative, '(go) out,' with the vocative *āla*, a kind of weed. Whitney[3] at first took *āla* to be a verbal form, but finally came to the conclusion that the expression is one word, *nirāla*, of unknown sense.

[1] vi. 16, 3.
[2] *Hymns of the Atharvaveda*, 466.
[3] Translation of the Atharvaveda, 292.

**Nirukta**, 'explanation' of a word or passage, is found in the Chāndogya Upaniṣad (viii. 3, 3), but does not appear as the name of a work before the later Upaniṣads. It is, however, probable that Yāska's Nirukta is not later than the rise of Buddhism. *Cf.* **Nirvacana.**

*Cf.* Weber, *Indische Studien*, 1, 13, 17; 3, 260 *et seq.*; *Indian Literature*, 25, 26, 41, 42, etc.; Macdonell, *Sanskrit Literature*, 269, 270; Keith, *Aitareya Āraṇyaka*, 24, 25; Roth, *Nirukta*, xv. *et seq.*

**Nir-yāsa** denotes the 'exudation' of trees. In the Taittirīya Saṃhitā (ii. 1, 5, 4) it is tabooed as food because of its red colour.

**Nir-vacana** in the Taittirīya Āraṇyaka[1] and the Nirukta[2] means 'explanation,' especially etymological. *Cf.* **Nirukta.**

[1] i. 6, 3.
[2] ii. 1. *Cf. a-nirvacanam*, 'not serving as an explanation,' *ibid.*, vii. 24.

**Ni-vat** denotes 'valley' in the Rigveda[1] and later.[2]

[1] i. 161, 11; iii. 2, 10; vii. 50, 4; x. 127, 2; 142, 4.
[2] Av. vi. 22, 3; Taittirīya Saṃhitā, iii. 2, 4, 4, etc.

**Nivānya-vatsā** and **Nivānyā** in the Śatapatha Brāhmaṇa[1] denotes a 'cow with a calf to which she has to be won over,' that is, with a calf substituted for one of her own which has died. Nivānyā[2] is a contracted form of the compound term. Similar expressions are *abhivānya-vatsā*,[3] *abhivānyā*,[4] *vānyā*,[5] and *apivānya-vatsā*.[6]

[1] xii. 5, 1, 4.
[2] ii. 6, 1, 6.
[3] Aitareya Brāhmaṇa, vii. 2.
[4] Taittirīya Brāhmaṇa, i. 6, 8, 4.
[5] *Ibid.*, ii. 6, 16, 2.
[6] Kauśika Sūtra, lxxxii. 22.
*Cf.* Lanman in Whitney's Translation of the Atharvaveda, 880.

**Ni-vid** denotes a brief invocation of the deity that is invited in a liturgy in honour of the god. The Brāhmaṇas[1] repeatedly mention Nivids as inserted in the Śastras (recitations), and the **Khilas** of the Rigveda[2] preserve among them a set of Nivids. But it is doubtful[3] whether the habit of using such brief formulas—the Nivid is usually not more than a Pada or quarter-verse in length—is known to the Rigveda, though it has been seen even there,[4] and the word Nivid is several times found in that Saṃhitā,[5] but hardly in the technical sense of the Brāhmaṇas. In the later Saṃhitās[6] the technical sense is common.

[1] Aitareya Brāhmaṇa, ii. 33. 34; iii. 10. 11; vi. 33. 35; Kauṣītaki Brāhmaṇa, xiv. 1; Śatapatha Brāhmaṇa, iii. 9, 3, 28; xiii. 5, 1. 9, etc.; Aitareya Āraṇyaka, i. 5, 2; Śāṅkhāyana Āraṇyaka, i. 3, etc.
[2] See Scheftelowitz, *Die Apokryphen des Ṛgveda*, 137-143.
[3] The antiquity of the Nivids was asserted by Haug, *Aitareya Brāhmaṇa*, 1, 26 *et seq.*, and often since, *e.g.*, by Tilak, *Orion*, 206; Scheftelowitz, *op. cit.*, 3. It is shown to be most improbable by Weber, *Indische Studien*, 9, 265, 355, and Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 242 *et seq.*; *Göttingische Gelehrte Anzeigen*, 1907, 232, 233.
[4] i. 86, 4; Bezzenberger's *Beiträge*, 9, 192. So Oldenberg, *Sacred Books of the East*, 46, 119, 122, takes Rv. i. 96, 2, to refer to the Nivids in the technical sense, but not to the Nivids as preserved.
[5] i. 89, 3; 96, 2; 175, 6; ii. 36, 6; iv. 18, 7; vi. 67, 10.
[6] Av. v. 26, 4; xi. 7, 19; Vājasaneyi Saṃhitā, xix. 25, etc.
*Cf.* Hillebrandt, *Rituallitteratur*, 102; Oldenberg, *Religion des Veda*, 387, n. 2; Muir, *Sanskrit Texts*, 1², 241.

**Nivid-dhāna**, 'containing a Nivid,' is found several times as an epithet of a hymn or verse in the Brāhmaṇas.[1]

[1] Aitareya Brāhmaṇa, iii. 17; Kauṣītaki Brāhmaṇa, xxi. 6; xxiv. 4; Śatapatha Brāhmaṇa, xiii. 5, 1, 12; Aitareya Āraṇyaka, i. 2, 2; 5, 3.

**Ni-veśana,** 'dwelling,' occurs in the Rigveda[1] and the Sūtras. In the latter[2] the word is sometimes contrasted with **Gṛha** as the resting-place of animals.

[1] iv. 19, 9; vii. 19, 5. [2] Āśvalāyana Gṛhya Sūtra, iv. 6, etc.

**Ni-ṣaṅgathi**[1] or **Niṣaṅga-dhi**[2] is found in the Yajurveda Saṃhitās. If the second form of the word is correct, the sense may be 'sheath of a sword' (*niṣaṅga*), as it is taken by the St. Petersburg Dictionary, but probably the first form is the correct one, the word then having the same meaning as **Niṣaṅgin.**

[1] Kāṭhaka Saṃhitā, xvii. 11; Maitrāyaṇī Saṃhitā, ii. 9, 2.
[2] Vājasaneyi Saṃhitā, xvi. 10.

**Ni-ṣaṅgin** is found three times in the Rigveda,[1] where, owing to its following in one passage[2] the words *sudhanvāna iṣumanto,* 'having good bows and arrows,' the sense of *niṣaṅginaḥ* as 'having quivers' seems quite certain. In the Vājasaneyi Saṃhitā[3] it is taken by the commentator Mahīdhara to mean 'having a sword,' a sense which is quite possible both there and in the other passages[4] where it occurs. But the word far more probably means 'having a quiver,' for the bow was the Vedic weapon, not the sword (**Asi**).

[1] iii. 30, 15; v. 57, 2; x. 103, 3.
[2] v. 57, 2.
[3] xvi. 20. *Cf.* Kātyāyana Śrauta Sūtra, xx. 2, 11, with the commentator.
[4] Sāmaveda, ii. 1199; Kāṭhaka Saṃhitā, xvii. 12; xxxvii. 11; Maitrāyaṇī Saṃhitā, ii. 9, 3; Taittirīya Saṃhitā, iv. 5, 3, 1; Śatapatha Brāhmaṇa, xiii. 4, 2, 5.
*Cf.* Hopkins, *Journal of the American Oriental Society,* 13, 274.

**Ni-ṣāda** is found in the later Saṃhitās and the Brāhmaṇas.[1] The word seems to denote not so much a particular tribe, but to be the general term for the non-Āryan tribes who were not under Āryan control, as the Śūdras were, for Aupamanyava[2] took the five peoples (*pañca janāḥ*) to be the four castes (*catvāro*

[1] Taittirīya Saṃhitā, iv. 5, 4, 2; Kāṭhaka Saṃhitā, xvii. 13; Maitrāyaṇī Saṃhitā, ii. 9, 5; Vājasaneyi Saṃhitā, xvi. 27; Aitareya Brāhmaṇa, viii. 11; Pañcaviṃśa Brāhmaṇa, xvi. 6, 8, etc.
[2] In Yāska, Nirukta, iii. 8.

*varṇāḥ*) and the Niṣādas, and the commentator Mahīdhara explains the word where it occurs in the Vājasaneyi Saṃhitā[3] as meaning a Bhilla, or Bhīl. A village of Niṣādas is mentioned in the Lāṭyāyana Śrauta Sūtra,[4] and a Niṣāda **Sthapati**, a leader of some kind, is referred to in the Kātyāyana Śrauta Sūtra[5] and in a Brāhmaṇa cited by the scholiast on that passage. Weber[6] thinks that the Niṣādas were the settled aborigines (from *ni*, 'down,' and *sad*, 'settle'), a view supported by the fact that the ritual of the Viśvajit sacrifice[7] requires a temporary residence with Niṣādas; for the Niṣādas who would permit an Āryan to reside temporarily amongst them must have been partially amenable to Āryan influence. But the name might easily be applied to the whole body of aborigines outside the Āryan organization. Von Schroeder[8] thinks that the Niṣādas were most probably identical with the Nysæans, who, according to the Greek account, sent an embassy to Alexander when he was in the territory of the Aśvakas, but this identification is doubtful.

[3] xvi. 27. *Cf.* xxx. 8.

[4] viii. 2, 8.

[5] i. 1, 12; Weber, *Indische Studien*, 10, 13.

[6] *Indische Studien*, 9, 340. *Cf.* 10, 13, 16.

[7] See Kauṣītaki Brāhmaṇa, xxv. 15; Lāṭyāyana, *loc. cit.*; Pañcaviṃśa Brāhmaṇa, *loc. cit.*

[8] *Indiens Literatur und Cultur*, 366. *Cf.* Zimmer, *Altindisches Leben*, 39, 119. In the later system (Manu, x. 8) the Niṣāda is the offspring of a Brāhmaṇa and of a Śūdra woman, while the Bṛhatsaṃhitā of Varāhamihira (xiv. 10) recognizes a kingdom (*rāṣṭra*) of Niṣādas in the south-east of Madhyadeśa. In the Pāli texts (Fick, *Die sociale Gliederung*, 12, 160, 206 *et seq.*) they are wild hunters and fishers. *Cf.* also Muir, *Sanskrit Texts*, 1², 301, 303, 366, n. 164, 403, 481.

**Niṣka** is frequently found in the Rigveda[1] and later[2] denoting a gold ornament worn on the neck, as is shown by the two epithets *niṣka-kaṇṭha*[3] and *niṣka-grīva*,[4] 'having a gold ornament on the neck.' A Niṣka of silver is mentioned in the Pañcaviṃśa Brāhmaṇa.[5] As early as the Rigveda[6] traces are seen of the

[1] ii. 33, 10; viii. 47, 15, etc.

[2] Av. v. 14, 3; vii. 99, 1; xx. 131, 8; Chāndogya Upaniṣad, iv. 2, 1. 2; v. 13, 2; Jaiminīya Upaniṣad Brāhmaṇa, i. 36, 7. 8; Śatapatha Brāhmaṇa, xiii. 4. 1, 7. 11, etc.

[3] Aitareya Brāhmaṇa, viii. 22.

[4] Rv. v. 19, 3; Av. v. 17, 14.

[5] xvii. 1, 14, as worn by the Vrātya. *Cf.* Av. xv. 3.

[6] i. 126, 2.

use of Niṣkas as a sort of currency, for a singer celebrates the receipt of a hundred Niṣkas and a hundred steeds: he could hardly require the Niṣkas merely for purposes of personal adornment. Later the use of Niṣkas as currency is quite clear.[7] *Cf.* also **Kṛṣṇala.**

[7] Av. xx. 127, 3; Lāṭyāyana Śrauta Sūtra, ix. 9, 20, etc. In the Śatapatha Brāhmaṇa, xi. 4, 1, 1. 8; Gopatha Brāhmaṇa, i. 3, 6; the sense of 'coin' is seen by Eggeling, *Sacred Books of the East*, 44, 50, 51, and by Geldner, *Vedische Studien*, 2, 185. *Cf.* Zimmer, *Altindisches Leben*, 51, 259, 263; Geldner, *op. cit.*, 1, 268, n. 2; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 40, 127.

**Niṣkirīya** is the name of a school of priests who are mentioned in the Pañcaviṃśa Brāhmaṇa[1] as holding a Sattra, or 'sacrificial session.'

[1] xii. 5, 14. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 58.

**Niṣṭya** means in the Rigveda[1] and later[2] an outsider or stranger. Hence the constellation usually known as Svāti (see **Nakṣatra**) is named Niṣṭyā in the Taittirīya Brāhmaṇa,[3] because it occupies a position markedly away from the ecliptic.

[1] vi. 75, 19; viii. 1, 13; x. 133, 5.
[2] Av. iii. 3, 6; Vājasaneyi, v. 23; Satapatha Brāhmaṇa, i. 6, 4, 17, etc.
[3] i. 5, 2, 2. 3; iii. 1, 1, 13. *Cf.* Max Müller, *Sacred Books of the East*, 32, 215.

**Nihākā** in the Rigveda[1] and the Taittirīya Saṃhitā[2] appears to denote some phenomenon of a storm, perhaps the 'whirlwind.'

[1] x. 97, 13. [2] vii. 5, 11, 1 (following *nīhāra*).

**Nikṣaṇa.** See **Nekṣaṇa.**

**Nīcya** ('living below') is a designation of certain nations of the west. The Nīcyas are mentioned in the Aitareya Brāhmaṇa (viii. 14) as distinguished from the people of **Madhyadeśa**, and no doubt mean the inhabitants of the Indus and Panjab regions.

**Nītha** ('leading'), neut., means musical 'mode' and then 'hymn of praise.'[1] The feminine form Nīthā occurs once in the Rigveda[2] meaning 'artifice.'

[1] Rv. iv. 3, 16; vii. 26, 2; x. 92, 3; Aitareya Brāhmaṇa, ii. 38. *Cf. nīthāvid* of singers (*jaritṛ*) in Rv. iii. 12, 5.

[2] i. 104, 5. *Cf.* the epithet *śata-nītha*, i. 100, 12; 179, 3; x. 69, 7; *sahasra-nītha*, iii. 60, 7; ix. 85, 4; 96, 18 (used of the poet's art, *padavīḥ kavīnām*).

*Cf.* Muir, *Sanskrit Texts*, $1^2$, 241.

**Nīnāha**, a word occurring once in the Atharvaveda (xix. 57, 4), seems to denote a 'girdle' or something similar, as derived from the verb *nah*, 'fasten.'

**Nīpātithi** occurs in the Rigveda[1] as the name of a man to whom a hymn[2] is ascribed by the Anukramaṇī (Index). A Sāman, or Chant, of his is mentioned in the Pañcaviṃśa Brāhmaṇa.[3]

[1] viii. 49, 9, where he appears as engaged in battle; viii. 51, 1, where he seems to be a sacrificer. Either a king or a seer may be meant.

[2] viii. 34. *Cf.* Ludwig, Translation of the Rigveda, 3, 140; Hopkins, *Journal of the American Oriental Society*, 17, 90.

[3] xiv. 10, 4.

**Nīlaṅgu** is the name of a species of 'worm' in the Yajurveda Saṃhitās[1] in the list of victims at the Aśvamedha, or 'horse sacrifice.'

[1] Taittirīya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 11 (*v.l. nīlāṅgu*); Vājasaneyi Saṃhitā, xxiv. 30. *Cf.* Zimmer, *Altindisches Leben*, 98.

**Nīla-śīrṣṇī**, 'black-headed,' is the name of an unknown animal in the list of victims at the Aśvamedha, or 'horse sacrifice,' in the Taittirīya Saṃhitā.[1]

[1] v. 5, 15, 1. *Cf.* Zimmer, *Altindisches Leben*, 99.

**Nīlāgalasāla**, or, as the Paippalāda version reads, **Nīlākala-sālā**, is the name, according to the commentator, of a grain-creeper in the Atharvaveda.[1]

[1] vi. 16, 4. *Cf.* Whitney, Translation of the Atharvaveda, 292, 293; Bloomfield, *Hymns of the Atharvaveda*, 466.

**Nīvāra,** 'wild rice,' is mentioned in the Yajurveda Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Kāṭhaka Saṃhitā, xii. 4; Maitrāyaṇī Saṃhitā, iii. 4, 10; Vājasaneyi Saṃhitā, xviii. 12.

[2] Śatapatha Brāhmaṇa, v. 1, 4, 14; 3, 3, 5; Taittirīya Brāhmaṇa, i. 3, 6, 7, etc.

*Cf.* Zimmer, *Altindisches Leben*, 240.

**Nīvi** is the name of the 'undergarment,' probably a simple apron of cloth, worn by both men and women, but especially by the latter. It is mentioned in the Atharvaveda[1] and later.[2]

[1] viii. 2, 16; xiv. 2, 50. *Cf. nīvibhārya*, 'to be borne in the apron,' viii. 6, 20.

[2] Taittirīya Saṃhitā, vi. 1, 1, 3; Vājasaneyi Saṃhitā, iv. 10; Satapatha Brāhmaṇa, i. 3, 3, 6; iii. 2, 1, 15, etc.

*Cf.* Zimmer, *Altindisches Leben*, 262; Schrader, *Prehistoric Antiquities*, 331.

**Nīhāra,** 'mist,' occurs in the Rigveda[1] and later.[2]

[1] x. 82, 7.

[2] Taittirīya Saṃhitā, vii. 5, 11, 1; Kāṭhaka Saṃhitā, xxviii. 4; Vājasaneyi Saṃhitā, xxii. 26; xxv. 9; Av. vi. 113, 2; xviii. 3, 60; Taittirīya Āraṇyaka, i. 10, 7; vi. 4, 1; Chāndogya Upaniṣad, iii. 19, 2, etc.

**Nṛ.** See **Nara.**

**Nṛti** in one passage of the Atharvaveda[1] seems to mean a bag of skin. But though the Paippalāda recension has the same text, it is clear that we must read **Dṛti** with Roth[2] and Whitney.[3] Ludwig[4] renders the word 'dancer,' which makes no sense in the context.

[1] vi. 18, 3.

[2] St. Petersburg Dictionary, *s.v.*

[3] Translation of the Atharvaveda, 294. *Cf.* Weber, *Indische Studien*, 5, 235; Bloomfield, *Hymns of the Atharvaveda*, 468.

[4] Translation of the Rigveda, 3, 514.

**Nṛtū** occurs once in the Rigveda[1] denoting a female 'dancer.' In another passage[2] Nṛti is found coupled with *hāsa*, 'laughter,' in the description of the funeral ritual; but though it is clear that a joyful celebration is meant (like the Irish 'wake' or the

[1] i. 92, 4 (where Uṣas, Goddess of Dawn, is compared to a dancer).

[2] x. 18, 3. *Cf.* 29, 2.

old-fashioned feasting in Scotland after a funeral), it is difficult to be certain that actual dancing is here meant. Dancing is, however, often referred to in the Rigveda[3] and later. Nṛtta-gīta, 'dance and song,' are mentioned in the Jaiminīya Brāhmaṇa[4] as found in the sixth world. See also **Śailūṣa.**

[3] i. 10, 1; 92, 4, etc. See Weber, *Indian Literature*, 196 *et seq.*

[4] i. 42 (*Journal of the American Oriental Society*, 15, 235).

**Nṛ-pati**, 'lord of men,' in the Rigveda[1] and later[2] denotes a 'king' or a man of the ruling class (**Kṣatriya**).

[1] ii. 1, 1. 7; iv. 20, 1; vii. 69, 1; x. 44, 2. 3.

[2] Av. v. 18, 1. 15; Taittirīya Āraṇyaka, vi. 3, 3; x. 77, etc.

**Nṛ-medha**,[1] **Nṛ-medhas**,[2] is the name of a protégé of Agni in the Rigveda,[3] where he also appears with **Sumedhas** in a hymn that Griffith[4] with justice declares to be unintelligible. In the Taittirīya Saṃhitā[1] he is an unsuccessful rival of **Paruccheṗa**, and in the Pañcaviṃśa Brāhmaṇa[2] he is an Āṅgirasa and a seer of Sāmans (Chants).

[1] Rv. x. 80, 3; 132, 7; Taittirīya Saṃhitā, ii. 5, 8, 3.

[2] Pañcaviṃśa Brāhmaṇa, viii. 8, 21 *et seq.*

[3] x. 80, 3.

[4] x. 132; Griffith, *Hymns of the Rigveda*, 2, 578, n.

*Cf.* Hillebrandt, *Vedische Mythologie*, 2, 160; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 61.

**Nṛ-ṣad**, 'sitting among men,' is the name of the father of **Kaṇva** in the Rigveda (x. 31, 11). *Cf.* **Nārṣada.**

**Nekṣaṇa** occurs once in the Atharvaveda,[1] where a 'spit' seems to be meant. In the Rigveda[2] Nīkṣaṇa occurs, and must have the same sense; Oldenberg[3] inclines to think that this word refers to the 'inspection' of food, to see if it is ready (as from *ni-īkṣ*, 'look into').

[1] ix. 6, 17. *Cf.* Kauśika Sūtra, ii. 11; lxxxvii. 12; Whitney, Translation of the Atharvaveda, 540.

[2] i. 162, 13.

[3] *Ṛgveda-Noten*, 1, 155.

**Nemi** denotes in the Rigveda[1] and later[2] the 'felly' of a chariot wheel. It was required to be of good wood (*su-drū*),[3] and was bent into shape.[4] *Cf.* **Ratha.**

[1] i. 32, 15; 141, 9; ii. 5, 3; v. 13, 6; vii. 32, 20; viii. 46, 23; 75, 5, etc.
[2] Śatapatha Brāhmaṇa, i. 4, 2, 15; Bṛhadāraṇyaka Upaniṣad, ii. 5, 15, etc.
[3] Rv. vii. 32, 20.
[4] Rv. viii. 75, 5.
*Cf.* Zimmer, *Altindisches Leben*, 248.

**Neṣṭṛ**, the name of one of the chief priests at the Soma sacrifice, occurs in the Rigveda[1] and later.[2] See **Ṛtvij.**

[1] i. 15, 3; ii. 5, 5, etc.
[2] Taittirīya Saṃhitā, i. 8, 18, 1; vi. 5, 8, 5. 6; Aitareya Brāhmaṇa, vi. 3, 10, etc.; Śatapatha Brāhmaṇa, iii. 8, 2, 1, etc.; Pañcaviṃśa Brāhmaṇa, xxv. 15, etc.
*Cf.* Hillebrandt, *Vedische Mythologie*, 1, 250, 261, 527.

**Naicā-śākha** is found in one passage of the Rigveda,[1] where Sāyaṇa renders it as 'of low origin,' but elsewhere[2] he explains it as the name of a place. The former sense is accepted by Grassmann and Ludwig in their versions, and by Zimmer,[3] but Hillebrandt[4] points out that the reference is rather to the 'low-branched' Soma plant. *Cf.* **Kīkaṭa** and **Pramaganda.**

[1] vii. 53, 4.
[2] See St. Petersburg Dictionary, *s.v.*
[3] *Altindisches Leben*, 31.
[4] *Vedische Mythologie*, 1, 14-18; 2, 241-245, where he opposes Böhtlingk's view that it is a proper name.

**Naicu-dāra** occurs in the Pañcaviṃśa Brāhmaṇa,[1] meaning 'composed of the wood of the Nicudāra.' What tree is meant by the latter name is unknown.

[1] xxi. 4, 13. *Cf.* Anupada Sūtra, vi. 4.

**Naitandhava** is mentioned as a place on the **Sarasvatī** in the Pañcaviṃśa Brāhmaṇa[1] and the Sūtras.[2]

[1] xxv. 13, 1.
[2] Lāṭyāyana Śrauta Sūtra, x. 19, 13; Śāṅkhāyana Śrauta Sūtra, xiii. 29, 31; Kātyāyana Śrauta Sūtra, xxiv. 6, 23.

**Nai-dāgha** is the name of the 'summer' season in the later Saṃhitās and Brāhmaṇas.[1] *Cf.* **Ṛtu** and **Nidāgha.**

[1] Av. ix. 5, 31; Taittirīya Brāhmaṇa, i. 8, 4, 2; Śatapatha Brāhmaṇa, i. 4, 1, 16, etc.; *naidāghīya*, 'belonging to the summer,' Pañcaviṃśa Brāhmaṇa, xxiii. 16, 8, etc.

**Nai-dāna** is a term applied in the Nirukta[1] to a class of Vedic interpreters. Roth[2] takes the Naidānas to be 'etymologists,' but Sieg[3] thinks they are the same as the **Aitihāsikas** or 'legendarists.'[4]

[1] vi. 9; vii. 12.

[2] St. Petersburg Dictionary, *s.v.* But *cf.* Nirukta, *Erläuterungen*, 220, 221; Muir, *Sanskrit Texts*, 2², 176.

[3] *Die Sagenstoffe des Ṛgveda*, 29.

[4] The word seems to mean 'one concerned with the original form' (*nidāna*).

**Nai-dhruvi**, 'descendant of Nidhruva,' is the patronymic of **Kaśyapa** in the Bṛhadāraṇyaka Upaniṣad.[1]

[1] vi. 4, 33 (Mādhyandina = vi. 5, 3 Kāṇva).

**Naimiśi** is the epithet of **Śitibāhu Aiṣakṛta** in the Jaiminīya Brāhmaṇa.[1] It is probably to be taken as an indication that Śitibāhu came from the Naimiśa forest.

[1] i. 363 (*Journal of the American Oriental Society*, 26, 192).

**Naimiśīya**,[1] **Naimiṣīya**[2] denotes the dwellers in the Naimiśa forest. They are mentioned in the Kāṭhaka Saṃhitā[2] and the Brāhmaṇas,[2] being clearly of special sanctity. Hence in the Epic the Mahābhārata is said to have been recited to the Ṛṣis dwelling in the Naimiṣa forest.[3]

[1] Pañcaviṃśa Brāhmaṇa, xxv. 6, 4; Jaiminīya Brāhmaṇa, i. 363 (*Journal of the American Oriental Society*, 26, 192).

[2] Kauṣītaki Brāhmaṇa, xxvi. 5; xxviii. 4; Chāndogya Upaniṣad, i. 2, 13; Naimiṣya, Kāṭhaka Saṃhitā, x. 6 (*Indische Studien*, 3, 469). The cerebral seems to be universal later.

[3] Weber, *Indian Literature*, 34, 45, 54 68, 70, 185.

**Nair-ukta**[1] in the Nirukta[2] denotes a man who knows the true etymology of words, and explains their meaning accordingly. Yāska's Nirukta is the classic work of this school, and forms a commentary on an earlier Nirukta, the so-called Naighaṇṭuka, a glossary consisting of five collections of Vedic words.

[1] 'One concerned with etymological explanation' (*nir-ukta*).

[2] i. 12; vi. 11; xi. 19. 29. 31; xii. 10; xiii. 9.

*Cf.* Weber, *Indian Literature*, 26, 85; *Indische Studien*, 2, 39, n.; Sieg, *Die Sagenstoffe des Ṛgveda*, 10-13; Muir, *Sanskrit Texts*, 2², 165 *et seq*.

**Nai-ṣāda**, a 'man of Niṣāda,' is mentioned in the Kauṣītaki Brāhmaṇa (xxv. 15) and the Vājasaneyi Saṃhitā (xxx. 8).

**Naiṣidha** is the reading in the Śatapatha Brāhmaṇa (ii. 3, 2, 1. 2) of the epithet of **Naḍa**, a king of the south. The later form of the name is Naiṣadha; the St. Petersburg Dictionary suggests that its original form was Naiḥṣidha.

**Nodhas** is the name of a poet who is mentioned in the Ṛigveda,[1] and to whom certain of its hymns are ascribed.[2] In the Pañcaviṃśa Brāhmaṇa[3] he is called **Kākṣīvata**, a 'descendant of **Kakṣīvant**.' Ludwig[4] regards him as contemporary with the defeat of **Purukutsa**. He was a **Gotama**.[5]

[1] i. 61, 14; 62, 13; 64, 1, and 124, 4, according to Nirukta, iv. 16.

[2] Aitareya Brāhmaṇa, vi. 18; Rv. i. 58-64 are ascribed to him in the Anukramaṇī (Index).

[3] vii. 10, 10; xxi. 9, 12. *Cf.* Aitareya Brāhmaṇa, iv. 27; viii. 12. 17; Av. xv. 2, 4; 4, 4.

[4] Translation of the Rigveda, 3, 110.

[5] Rv. i. 62, 13; Max Müller, *Sacred Books of the East*, 32, 125. For the controversy as to the meaning of Rv. i. 124, 4, see Oldenberg, *Ṛgveda-Noten*, 1, 137. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 33.

**Nau** is the regular word in the Rigveda[1] and later[2] for a 'boat' or 'ship.' In the great majority of cases the ship was merely a boat for crossing rivers, though no doubt a large boat was needed for crossing many of the broad rivers of the Panjab as well as the **Yamunā** and **Gaṅgā**. Often no doubt the Nau was a mere dug-out canoe (*dāru*).[3] It is certainly against the theory[4] of the existence in Vedic times of an extensive sea trade that there is no mention of any of the parts of a ship, such as masts and sails, except the oar (**Aritra**). Yet there are some allusions indicating a trade more extensive than that implied by boats used for crossing rivers. The Atharvaveda[5] compares the ruin of a kingdom where Brahmins are oppressed to the

[1] i. 131, 2; ii. 39, 4; viii. 42, 3; 83, 3, etc.

[2] Av. ii. 36, 5; v. 19, 8; Taittirīya Saṃhitā, v. 3, 10, 1; Vājasaneyi Saṃhitā, x. 19; Aitareya Brāhmaṇa, iv. 13; vi. 6. 21; Śatapatha Brāhmaṇa, i. 8, 1, 4; iv. 2, 5, 10, etc.

[3] Rv. x. 155, 3.

[4] Wilson, *Rigveda*, 1, xli.

[5] v. 19, 8. *Cf.* Hopkins, *American Journal of Philology*, 19, 139. So perhaps the passage, Rv. i. 32, 8, *nadaṃ na bhinnam*, refers to a ship. See **Naḍa**.

sinking of a ship which is leaking (*bhinnā*); though the language here employed can be made to fit the theory that the ship was only a canoe, it cannot naturally be so interpreted. Moreover, there is mention made in the Rigveda[6] of men who go to the ocean (**Samudra**) eager for gain (*sanişyavaḥ*). It is not altogether satisfactory to restrict such references with Zimmer[7] to the broad stream of the Indus after the union of that river with the tributaries of the Panjab. In the Rigveda[8] too it is said that the Aśvins rescued **Bhujyu** in the ocean with a ship of a hundred oars (*śatāritra*). It is not easy to refuse to recognize here the existence of larger vessels with many oars used for sea voyages. The Baudhāyana Dharma Sūtra,[9] at any rate, clearly refers to maritime navigation. See also **Samudra.**

[6] Rv. i. 56, 2; iv. 55, 6.
[7] *Altindisches Leben*, 22, 23.
[8] i. 116, 3 *et seq.*
[9] i. 2, 4; ii. 2, 2. But it is not of very early date.
*Cf.* Zimmer, *op. cit.*, 255-257.

**Nyag-rodha,** 'growing downwards,' is the name of the *Ficus indica*, a tree remarkable for sending down from its branches fibres which take root and form new stems. Though the tree is not mentioned by name in the Rigveda, it appears to have been known, as Pischel[1] has shown from a hymn[2] in which its characteristics may be recognized. It is frequently mentioned in the Atharvaveda[3] and the later literature.[4] The sacrificial bowls (**Camasa**) were made of its wood.[5] It was doubtless of the greatest importance, as in modern times, to the Vedic village. The sister tree, the **Aśvattha** (*Ficus religiosa*), already occurs in the Rigveda.

[1] *Vedische Studien*, 1, 113, 114.
[2] i. 24, 7, where *stūpa* seems to denote the crest or crown of the tree above the main trunk.
[3] iv. 37, 4; v. 5, 5.
[4] Aitareya Brāhmaṇa, vii. 30. 31; Śatapatha Brāhmaṇa, v. 3, 5, 13; xiii. 2, 7, 3; Chāndogya Upaniṣad, vi. 12, 1, etc.
[5] Taittirīya Saṃhitā, vii. 4, 12, 1; Vājasaneyi Saṃhitā, xxiii. 13.
*Cf.* Zimmer, *Altindisches Leben*, 58.

**Ny-aṅka** in the dual denotes in the Taittirīya Saṃhitā[1] and Brāhmaṇa[2] some part of the chariot, parallel with **Aṅka.** The Pañcaviṃśa Brāhmaṇa[3] has Nyaṅkū, the dual of Nyaṅku.

[1] i. 7, 7, 2.
[2] i. 3, 5, 4; ii. 7, 8, 1.
[3] i. 7, 5; Lāṭyāyana Srauta Sūtra, ii. 8, 9.

**Nyaṅku** is the name of an animal in the list of victims at the Aśvamedha, or 'horse sacrifice,' in the Yajurveda Saṃhitās.[1] It seems clear that a kind a 'gazelle' is meant, but the commentary on the Taittirīya Saṃhitā[1] suggests 'bear' (*ṛkṣa*) as a variant rendering.

[1] Taittirīya Saṃhitā, v. 5, 17, 1; Maitrāyaṇī Saṃhitā, iii. 14, 9; Vājasaneyi Saṃhitā, xxiv. 27. 32. *Cf.* Zimmer, *Altindisches Leben*, 83. The metre *nyaṅku-sāriṇī*, 'with a gazelle's gait,' is already mentioned in the Ṛgveda Prātiśākhya, xvi. 31; Chandas, 5; Nidāna Sūtra, i. 2.

**Ny-astikā** seems in the Atharvaveda[1] to denote a plant of some kind, identified by the scholiast with the Śaṅkhapuṣpikā (*Andropogon aciculatus*).

[1] vi. 139, 1. *Cf.* Whitney, Translation of the Atharvaveda, 385; Bloomfield, *Hymns of the Atharvaveda*, 539, 540.

**Ny-ocanī** is found in the marriage hymn of the Rigveda (x. 85, 6), where some kind of ornament worn by women seems to be meant. The commentator Sāyaṇa interprets it as 'female slave.'

## P.

**Pakti** denotes a cooked object, probably a kind of 'cake,' in the Saṃhitās.[1] One who cooks food is called **Paktṛ**.[2]

[1] Rv. iv. 24, 5. 7; 25, 6. 7; vi. 29, 4; Vājasaneyi Saṃhitā, xxi. 59, etc.
[2] Av. x. 9, 7. 11. 25; xi. 1, 17; xii. 3, 47; Satapatha Brāhmaṇa, iii. 3, 4, 17; x. 4, 2, 19.

**Paktha** is the name of a people in the Rigveda,[1] where they appear as one of the tribes that opposed[2] the **Tṛtsu-Bharatas** in the **Dāśarājña**, or 'battle of the ten kings.' Zimmer[3] compares

[1] vii. 18. 7.
[2] Roth, *Zur Litteratur und Geschichte des Weda*, 95, thought that the Pakthas were allies of the Tṛtsus, but this view is certainly incorrect. *Cf.* Hopkins, *Journal of the American Oriental Society*, 15, 260.
[3] *Altindisches Leben*, 430, 431.

them with the tribe of Πάκτυες and their country Πακτυική, mentioned as in the north-west of India by Herodotus,[4] and with the modern Pakhthūn in Eastern Afghanistan, holding that they were a northern tribe; this is probable, since the Bharatas seem to have occupied the Madhyadeśa, or 'Middle Land.' In three passages of the Rigveda[5] a Paktha is referred to as a protégé of the Aśvins. The second connects him with **Trasadasyu,** whose tribe, the **Pūrus,** were aided by the Pakthas in their unsuccessful onslaught on **Sudās.** In the third passage he seems specified as **Tūrvāyaṇa,** and appears as an opponent of **Cyāvāna.**[6] Probably, therefore, Paktha in all cases denotes the king of the Paktha people.

[4] vii. 65 (Πάκτυες); iii. 102 and iv. 44 (Πακτυική).

[5] viii. 22, 10; 49, 10; x. 61, 1.

[6] Pischel, *Vedische Studien*, 1, 71-77.

**Pakva,** 'cooked,' is used substantively as meaning 'cooked food'[1] or 'cooked milk.'[2] The word is also used of 'baked' bricks.[3]

[1] Rv. vi. 63, 9; Av. vi. 119, 2; xii. 3, 55; Śatapatha Brāhmaṇa, i. 5, 1, 26; ii. 6, 1, 7, etc.

[2] Rv. i. 62, 9; 180, 3; ii. 40, 2; iii. 30, 14; vi. 44, 24, etc.

[3] Śatapatha Brāhmaṇa, vi. 1, 2, 22; vii. 2, 1, 7.

**Pakṣa** is, in the Atharvaveda,[1] applied to some part of a house, either the 'side posts,' according to Roth,[2] Zimmer,[3] and Grill,[4] or 'sides,' as understood by Whitney[5] and Bloomfield.[6] The description of the roof (**Chadis**) in the Atharvaveda[7] as *catuṣ-pakṣa,* 'four-sided,' tells in favour of the second explanation. In the Taittirīya Brāhmaṇa[8] Pakṣa is used of the sides of a chariot. For Pakṣa as the 'half' of a month, see **Māsa.**

[1] ix. 3, 4.

[2] St. Petersburg Dictionary, *s.v.*

[3] *Altindisches Leben,* 153.

[4] *Hundert Lieder*[2], 188.

[5] Translation of the Atharvaveda, 526.

[6] *Hymns of the Atharvaveda,* 597.

[7] iii. 7, 3.

[8] i. 5, 12, 5.

*Cf.* Weber, *Indische Studien,* 17, 210.

**Pakṣas** is found in the Atharvaveda[1] and the Kauṣītaki Brāhmaṇa[2] meaning the 'sides'[3] of a chariot. In the Kāṭhaka Saṃhitā[4] and the Taittirīya Brāhmaṇa[5] it is used of the sides of a hut or chamber (Śālā). In the Vājasaneyi Saṃhitā[6] it means the 'wing' of a door. In the Kauṣītaki Brāhmaṇa[7] the 'half' of an army is so named, and in the Pañcaviṃśa Brāhmaṇa[8] it means the 'half' of a month, or 'fortnight.' *Cf.* **Pakṣa.**

[1] viii. 8, 22.
[2] vii. 7.
[3] Whitney, Translation of the Atharvaveda, 506; Bloomfield, *Hymns of the Atharvaveda*, 117.
[4] xxx. 5.
[5] i. 2, 3, 1.
[6] xxix. 5.
[7] ii. 9.
[8] xxiii. 6, 6.

**Pakṣin** in the Rigveda[1] and later[2] denotes a 'winged' creature, more particularly a 'bird.'

[1] i. 48, 5; 182, 5; x. 127, 5, etc.
[2] Av. iv. 34, 4; xi. 5, 21; xii. 1, 51; xiii. 2, 33; Kāṭhaka Saṃhitā, xxxiv. 8; Aitareya Brāhmaṇa, iv. 23; Bṛhadāraṇyaka Upaniṣad, ii. 5, 18, etc.

**Paṅkti,** originally a 'set of five,' denotes as early as the Rigveda[1] a 'series' generally. In the Taittirīya Āraṇyaka[2] the word is used of the series of a man's ancestors whom he purifies by certain conduct.

[1] x. 117, 8, as taken by the St. Petersburg Dictionary.
[2] x. 38, 39.

**Pacata,** like **Pakti,** denotes 'cooked food' in the Rigveda[1] and later.[2]

[1] i. 61, 7; x. 116, 8.
[2] Vājasaneyi Saṃhitā, xxi. 60; xxiii. 13; Kauṣītaki Brāhmaṇa, viii. 21, etc.

**Pacana** in the Rigveda[1] and the Śatapatha Brāhmaṇa[2] denotes a 'vessel for cooking' food.

[1] i. 162, 6.
[2] vi. 5, 43, 3. 4; xiv. 1, 2, 21.

**Pajra** is the name of the family from which **Kakṣīvant** sprang (**Pajriya**). It is mentioned several times in the Rigveda.[1] According to Pischel,[2] the epithet *pṛkṣa-yāma*[3] applied to them means 'carrying out brilliant sacrificial performances,' which won for them **Śrutaratha's** generosity. In two passages[4] Roth[5] sees a Pajra called Sāman. This is uncertain, but in any case a Pajra seems clearly alluded to. Elsewhere[6] it is very doubtful whether the word is a proper name at all. In the Śāṭyāyana[7] the Pajras are declared to be Aṅgirases.

[1] i. 117, 10; 122, 7. 8; 126, 4. 5.
[2] *Vedische Studien*, i, 97, 98.
[3] Rv. i. 127, 8, where Roth (St. Petersburg Dictionary, *s.v.*) thinks this compound is probably a proper name.
[4] Rv. viii. 4, 17; 6, 47.
[5] St. Petersburg Dictionary, *s.v. pajra*.
[6] Rv. i. 190, 5, where the reference is clearly hostile and contemptuous.
[7] Cited by Sāyaṇa on Rv. i. 51, 4.

**Pajrā** occurs once in the Rigveda,[1] where Ludwig[2] sees in the word the name of the wife of the sacrificer, **Pajra**, while Roth[3] takes it to be an epithet ('stout') of the Soma plant. The sense is thus uncertain.

[1] ix. 82, 14.
[2] Translation of the Rigveda, 3, 110.
[3] St. Petersburg Dictionary, *s.v. pajra*.

**Pajriya** 'descendant of Pajra,' is the patronymic[1] of **Kakṣīvant** in the Rigveda.[2]

[1] *Cf.* **Tugrya**, n. 1.
[2] i. 116, 7; 117, 6; 120, 5.

**Pañca-janāḥ**, the 'five peoples,' are mentioned under various names in Vedic literature.[1] Who are meant by the five is very uncertain. The Aitareya Brāhmaṇa[2] explains the five to be gods, men, Gandharvas and Apsarases, snakes, and the Fathers.

[1] Aitareya Brāhmaṇa, iii. 31; iv. 27; Taittirīya Saṃhitā, i. 6, 1, 2; Kāṭhaka Saṃhitā, v. 6; xxxii. 6; Bṛhadāraṇyaka Upaniṣad, iv. 2, 9 (*pañca-janāḥ* as a compound). See also *pañca mānuṣāḥ*, Rv. viii. 9, 2; *mānavāḥ*, Av. iii. 21, 5; 24, 3; xii. 1, 15; *janāḥ*, Rv. iii. 37, 9; 59, 8; vi. 14, 4; viii. 32, 22; ix. 65, 23; 92, 3; x. 45, 6; *kṛṣṭayaḥ*, ii. 2, 10; iii. 53, 16; iv. 38, 10; x. 60, 4; 119, 6; Av. iii. 24, 3; *kṣitayaḥ*, Rv. i. 7, 9; 176, 3; v. 35, 2; vi. 46, 7; vii. 75, 4; 79, 1; *carṣaṇyaḥ*, Rv. v. 86, 2; vii. 15, 2; ix. 101, 9. See Ludwig, Translation of the Rigveda, 3, 204. Every book of the Rigveda has a mention of the five peoples: one such in ii. and iv.; two in i., v., vi., vii., viii.; three in iii. and ix.; four in x.
[2] iii. 31.

Aupamanyava[3] held that the four castes (**Varṇa**) and the **Niṣādas** made up the five, and Sāyaṇa[4] is of the same opinion. Yāska[5] thinks that the five are the Gandharvas, fathers, gods, Asuras, and Rakṣasas. No one of these explanations can be regarded as probable. Roth[6] and Geldner[7] think that all the peoples of the earth are meant: just as there are four quarters (**Diś**), there are peoples at the four quarters (N. E. S. W.), with the Āryan folk in the middle. Zimmer[8] opposes this view on the ground that the inclusion of all peoples in one expression is not in harmony with the distinction so often made between Āryan and Dāsa; that neither *janāsaḥ*, 'men,'[9] nor *mānuṣāḥ*, 'people,'[10] could be used of non-Āryans; that the Soma is referred to as being among the five tribes;[11] that the five tribes are mentioned as on the **Sarasvatī**,[12] and that Indra is *pāñca-janya*,[13] 'belonging to the five peoples.' He concludes that Āryans alone are meant, and in particular the five tribes of the **Anus, Druhyus, Yadus, Turvaśas,** and **Pūrus**, who are all mentioned together in one or perhaps two hymns of the Rigveda,[14] and four of whom occur in another hymn.[15] But he admits that the expression might easily be used more generally later. Hopkins[16] has combated Zimmer's view, but his own opinion rests mainly on his theory that there was no people named Turvaśa, but only a king of the Yadus called Turvaśa, and that theory is not very probable.

[3] In Yāska, Nirukta, iii. 8.

[4] On Rv. i. 7, 9, etc.

[5] Nirukta, *loc. cit.*

[6] St. Petersburg Dictionary, *s.v. kṛṣṭi; Nirukta, Erläuterungen*, 28. For his view, Av. iii. 24, 3, can be cited: *pañca pradiśo mānavīḥ pañca kṛṣṭayaḥ*, 'the five directions, the five 'races of men.'

[7] *Siebenzig Lieder*, 18. See, however, *Ṛgveda, Glossar*, 103, where he recognizes the use of the phrase to denote five tribes, as well as all mankind.

[8] *Altindisches Leben*, 119-123. His view is accepted by Macdonell, *Sanskrit Literature*, 153; Muir, *Sanskrit Texts*, 1², 179, is doubtful.

[9] *Cf.* its use in Rv. ii. 12, *sa janāsa Indraḥ*, where the address must be to Āryan men.

[10] *Cf.* Rv. viii. 9, 2, and i. 52, 9, with viii. 70, 11; x. 28, 8.

[11] Rv. ix. 65, 23.

[12] Rv. vi. 61, 12 (*pañca jātā*). *Cf.* x. 53, 4.

[13] v. 32, 11. Agni is 'of the five tribes,' Rv. ix. 66, 20. Atri also is so described, Rv. i. 117, 3.

[14] Rv. i. 108, 8. In vii. 18, cited by Zimmer, 122, the five tribes do not occur *eo nomine*, for **Yakṣu** replaces Yadu. But it is probable that Yadu is meant by Yakṣu.

[15] Rv. viii. 10, 5.

[16] *Journal of the American Oriental Society*, 15, 260.

In the Śatapatha Brāhmaṇa[17] and the Aitareya Brāhmaṇa[18] the five peoples are opposed to the Bharatas, and in the former work[19] seven peoples are alluded to.

[17] xiii. 5, 4, 14.
[18] viii. 23.
[19] It is a conjecture of Weber's, *Indische Studien*, 1, 202, that the five peoples are identical with the **Pañcālas**, and the seven mentioned in Satapatha Brāhmaṇa, xiii. 5, 4, 23, with the Kuru-Pañcālas.

**Pañca-daśī**, 'the fifteenth day of the month,' is already mentioned in the Taittirīya Brāhmaṇa (i. 5, 10, 5).

**Pañca-nada**, 'having five streams,' is not found until the epic period as the name of the Panjāb, which has no designation in the earlier literature. The importance of the Panjāb as the home[1] of the Rigveda has been greatly diminished by recent research, Hopkins,[2] Pischel,[3] and Geldner[4] having on different grounds shown reason for believing that the Rigveda, at least in great part, was composed farther east, in the **Madhyadeśa**, which admittedly was the home of the later Vedic culture. Hillebrandt[5] considers that the Rigveda belongs in part to the Panjāb, or rather to Arachosia, and in part to the Middle Country. See also **Kuru, Tṛtsu.**

[1] See, *e.g.*, Zimmer, *Altindisches Leben*, 32 *et seq.*
[2] *Journal of the American Oriental Society*, 19, 19-28. *Cf.* Macdonell, *Sanskrit Literature*, 145, 441.
[3] *Vedische Studien*, 2, 218.
[4] *Ibid.*, 3, 152.
[5] *Vedische Mythologie*, 1, 98 *et seq.* But see **Divodāsa**. *Cf.* also Weber, *Indische Studien*, 1, 189.

**Pañcaviṃśa Brāhmaṇa.** See **Tāṇḍya.**

**Pañcāla** is the later name[1] of the people called **Krivi** in the Rigveda. The Pañcālas are rarely referred to except in connexion with the **Kurus**, and the kings of the Kuru-Pañcālas are mentioned in the Aitareya Brāhmaṇa.[2] In the Kāṭhaka Saṃhitā[3] the Pañcālas appear as the people of **Keśin Dālbhya.**

[1] Śatapatha Brāhmaṇa, xiii. 5, 4, 7.
[2] viii. 14.
[3] xxx. 2 (*Indische Studien*, 3, 471).

In the Upaniṣads and later[4] the Brahmins of the Pañcālas figure as taking part in philosophical and philological discussions. The Saṃhitopaniṣad Brāhmaṇa[5] makes mention of the Prācya-Pāñcālas.

The Pañcālas, no doubt, included other tribes besides the Krivis. The name seems to refer to five tribes, and it has been suggested[6] that the Pañcālas represent the five tribes of the Rigveda, but the suggestion is not very probable. There is no trace in Vedic literature of the Epic division of the Pañcālas into northern (*uttara*) and southern (*dakṣiṇa*). The Śatapatha Brāhmaṇa[7] mentions their town **Paricakrā**; other towns to which allusion seems to be made were **Kāmpīla** and Kauśāmbī.[8] Of their kings and chiefs, as distinguished from kings of the Kuru-Pañcālas, we hear of **Kraivya**, **Durmukha**, **Pravāhaṇa Jaivali**, and **Śona**.

[4] Bṛhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyaṃdina = vi. 2, 1 Kāṇva); Chāndogya Upaniṣad, v. 3, 1; Ṛgveda Prātiśākhya, ii. 12, 44; Nidāna Sūtra, i. 6; Sāṅkhāyana Śrauta Sūtra, xii. 13, 6, etc.

[5] 2. *Cf. Indische Studien*, 4, 375, n.; 8, 92, n. 1.

[6] Weber, *Indische Studien*, 1, 202; Geldner, *Vedische Studien*, 3, 108, n. 1. *Cf.* Weber, *op. cit.*, 1, 191 *et seq.*; *Indian Literature*, 10, 90, 114, 115, 125, 135, 136.

[7] xiii. 5, 4, 7.

[8] See **Kauśāmbeya**.

**Pañcāla-caṇḍa** is the name of a teacher in the Aitareya[1] and the Śāṅkhāyana[2] Āraṇyakas.

[1] iii. 1, 6.

[2] vii. 18.

*Cf.* Weber, *Indische Studien*, 1, 391; *Indian Literature*, 50, 315, 326.

**Pañcāvi** occurs several times in the Vājasaneyi Saṃhitā[1] in the sense of 'aged five lamb-periods' (of six months), that is, 'thirty months old.'[2]

[1] xviii. 26; xxi. 14; xxiv. 12; xxviii. 26.

[2] *Cf.* **Tryavi**.

**Pañcaudana** is an adjective in the Atharvaveda[1] meaning 'prepared with five rice-messes.' The cooking of five rice dishes is referred to in the same Saṃhitā.[2]

[1] iv. 14, 7; ix. 5, 8 *et seq.*

[2] ix. 5, 37.

**Paṭala** as early as the Aitareya Brāhmaṇa[1] denotes 'section' of a work, a sense occurring in the Sūtras[2] and later.

[1] i. 21. 22.
[2] Śāṅkhāyana Śrauta Sūtra, xi. 9, 20; xiii. 21, 2; Āśvalāyana Śrauta Sūtra, iv. 6. 7.

**Paṭharvan** appears to be the name of a man in the Rigveda.[1] According to Ludwig,[2] however, the word is Paṭharu, and is the name of a fort which was saved by a rain-storm from being set on fire.

[1] i. 112, 17, with Sāyaṇa's note.
[2] Translation of the Rigveda, 3, 204. *Cf.* Griffith, *Hymns of the Rigveda*, 1, 147, 148.

**Paḍgṛbhi**, 'seizing by the foot,'[1] is the name in the Rigveda[2] of either a man[3] or a demon. See also **Paḍbīśa.**

[1] But it may mean 'seizing with a cord.' *Cf.* Macdonell, *Vedic Grammar*, p. 34 (top); Pischel, *Vedische Studien*, 1, 236.
[2] x. 49, 5.
[3] Ludwig, Translation of the Rigveda, 3, 165.

**Paḍ-bīśa**, the 'foot-fetter' of a horse in five passages, two in the Rigveda,[1] and one each in the Bṛhadāraṇyaka Upaniṣad,[2] the Chāndogya Upaniṣad,[3] and the Śāṅkhāyana Āraṇyaka.[4] Elsewhere[5] its uses are metaphorical. According to Roth,[6] the literal sense is 'foot-fastening' (*paḍ* being = *pad*, 'foot,' and *bīśa*, written *vīśa* in the Vājasaneyi Saṃhitā, being connected with the Latin *vincire*, 'bind'). Pischel[7] objects that the sense of 'foot-fastening' involves the absurdity, in the Upaniṣad passages, of a fine horse from the **Sindhu** (Indus) being spoken of as tearing up the peg to which it is fastened. He suggests instead the meaning of 'hobble,' which must be right.[8]

[1] i. 162, 14. 16 = Taittirīya Saṃhitā, iv. 6, 9, 1. 2; Vājasaneyi Saṃhitā, xxv. 38. 39.
[2] vi. 2, 13 (Mādhyaṃdina).
[3] v. 1, 12.
[4] ix. 7; Keith, *Śāṅkhāyana Āraṇyaka*, 57, n. 3.
[5] Rv. x. 97, 16; Av. viii. 1, 4; xii. 5, 15; xvi. 8, 27; Taittirīya Brāhmaṇa, i. 6, 10, 3; Mantra Brāhmaṇa, i. 3, 10.
[6] St. Petersburg Dictionary, *s.v.*
[7] *Vedische Studien*, 1, 233-236.
[8] He explains the first part of the word as derived from *paś*, 'tie.' *Cf.* Macdonell, *Vedic Grammar*, p. 34 (top). But the form *paḍ* may be due to a false analogy, and the sense of 'foot-fastener' may express 'hobble' quite satisfactorily; it is not confined to a rope tied to a peg in the ground.

**Paṇa**, with **Pratipaṇa**, is found in a hymn of the Atharvaveda[1] denoting the process of bargaining and selling. The root *paṇ*, from which the word is derived, is employed in the later Saṃhitās and the Brāhmaṇas,[2] while Paṇana in the Śatapatha Brāhmaṇa[3] denotes 'trafficking.' *Cf.* **Vaṇij**.

[1] iii. 15, 4. 6 (in the Paippalāda recension; Whitney, Translation of the Atharvaveda, 112).

[2] Vājasaneyi Saṃhitā, viii. 55; Śatapatha Brāhmaṇa, iii. 3, 3, 1 *et seq.*; Aitareya Brāhmaṇa, i. 27. *Cf.* Taittirīya Saṃhitā, vi. 1, 10, 1.

[3] iii. 3, 2, 19. The root does not occur in the Rigveda, but its etymology is vouched for by the Greek *πέρνημι*. *Cf.* Hillebrandt. *Vedische Mythologie*, 1, 84, n. 3.

**Paṇi** in the Rigveda appears to denote a person who is rich, but who does not give offerings to the gods, or bestow **Dakṣiṇās** on the priests, and who is therefore an object of intense dislike to the composers of the Saṃhitā.[1] Hence the gods are asked to attack the Paṇis, who are also referred to as being defeated with slaughter.[2] The Paṇi is opposed to the pious sacrificer as a niggard,[3] and is spoken of as a wolf,[4] the symbol of enmity. In some passages[5] the Paṇis definitely appear as mythological figures, demons who withhold the cows or waters of heaven, and to whom Saramā goes on a mission from Indra.[6] Among the Paṇis **Bṛbu** was apparently important. In one passage of the Rigveda[7] they are described as **Bekanāṭas**, or 'usurers' (?). In another[8] they are called **Dasyus**, and styled *mṛdhra-vāc*, probably 'of hostile speech,' and *grathin*, a word of uncertain meaning. Hillebrandt[9] thinks that the latter epithet refers to the continuous flow of a speech which

[1] Rv. i. 33, 3; 83, 2; 151, 9; 180, 7; iv. 28, 7; v. 34, 5-7; 61, 8; vi. 13, 3; 53, 3; viii. 64, 2; 97, 2; x. 60, 6; Av. v. 11, 7; xx. 128, 4; Vājasaneyi Saṃhitā, xxxv. 1.

[2] Rv. i, 83, 4; 184, 2; iii. 58, 2; v. 34, 7; 61, 8; vi. 53, 3; 20, 4; 33, 2; viii. 64, 11.

[3] Rv. i. 124, 10; iv. 51, 3; viii. 45, 14 (where the sense is doubtful). *Cf.* i. 93, 4; v. 61, 1.

[4] Rv. vi. 51, 14.

[5] Rv. i. 32, 11; ii. 24, 6; iv. 58, 4; vi. 44, 22; vii. 9, 2; x. 67, 6; 92, 3; Av. iv. 23, 5; xix. 46, 2; Śatapatha Brāhmaṇa, xiii. 8, 2, 3. It is impossible definitely to decide in which passages the mythical sense is meant. *Cf.* Macdonell, *Vedic Mythology*, p. 157.

[6] Rv. x. 108.

[7] Rv. viii. 66, 10.

[8] Rv. vii. 6, 3.

[9] *Vedische Mythologie*, 1, 89.

is not understood, and that *mṛdhra-vāc* means 'speaking an enemy's speech,' though not necessarily with reference to non-Āryans.[10] In two passages[11] the Paṇis appear as **Dāsas**, and in one[12] a Paṇi is mentioned in connexion with wergeld (**Vaira**), being apparently regarded as equal to a man merely in the price put on his life, but in other respects as inferior.

It is difficult to be certain exactly who a Paṇi was. Roth[13] thinks that the word is derived from *paṇ*, 'barter,' and that the Paṇi is properly the man who will give nothing without return, hence the niggard, who neither worships the gods nor rewards their priests. This view is accepted by Zimmer[14] and by Ludwig.[15] The latter scholar thinks the apparent references to fights with Paṇis are to be explained by their having been aboriginal traders who went in caravans—as in Arabia and Northern Africa—prepared to fight, if need be, to protect their goods against attacks which the Āryans would naturally deem quite justified. He supports this explanation by the references to the Paṇis as Dasyus and Dāsas. It is, however, hardly necessary to do more than regard the Paṇis generally as non-worshippers of the gods favoured by the singers; the term is wide enough to cover either the aborigines or hostile Āryan tribes, as well as demons. Hillebrandt,[16] however, thinks that a real tribe is meant, the Parnians of Strabo, and that they were associated with the Dahae (**Dāsa**). Moreover, he finds them associated in one passage[17] with the **Pārāvatas**, whom

[10] See Satapatha Brāhmaṇa, iii. 2, 1, 23; Muir, *Sanskrit Texts*, 2², 114; Davidson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 37, 23; Eggeling, *Sacred Books of the East*, 26, 31, n. 3.

[11] Rv. v. 34, 5-7; Av. v. 11, 6.

[12] Rv. v. 61, 8. *Cf.* Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 41, 673; Max Müller, *Sacred Books of the East*, 32, 361, who thinks that the Paṇi is compared unfavourably with a generous woman, but this is unlikely; Hillebrandt, 1, 92, n. 3; Sieg, *Die Sagenstoffe des Ṛgveda*, 58, 59 Oldenberg, *Ṛgveda-Noten*, 1, 364.

[13] St. Petersburg Dictionary, *s.v. Cf.* Yāska, Nirukta, ii. 17; vi. 26.

[14] *Altindisches Leben*, 257. *Cf.* Macdonell, *loc. cit.*; Geldner, *Ṛgveda, Glossar*, 103.

[15] Translation of the Rigveda, 3, 213-215. *Cf.* Bergaigne, *Religion Védique*, 2, 319.

[16] *Vedische Mythologie*, 1, 83 *et seq.*; 3, 268; *Göttingische Gelehrte Anzeigen*, 1894, 648.

[17] Rv. vi. 61, 1-3.

he identifies with the Παρουῆται of Ptolemy,[18] and with **Bṛṣaya**, whom he connects with Βαρσαέντης of Arrian;[19] he also considers that the frequent[20] mention of the Paṇis as opponents of **Divodāsa** shows that the latter was on the Arachosian Haraqaiti (**Sarasvatī**) fighting against the Parnians and Dahae, as well as other Iranian tribes. But the identification of Paṇi and the Parnians is needless, especially as the root *paṇ*, which is found also in the Greek πέρνημι, shows a satisfactory derivation, while the transfer of Divodāsa to the Haraqaiti is improbable. See also **Divodāsa** and **Bekanāṭa.**

[18] vi. 20, 3.
[19] iii. 8, 4.
[20] The Paṇis occur twelve times in Maṇḍala vi.; once each in ii. and viii.; twice in v. and ix.; thrice in iv. and vii.; six times in viii.; nine times in i.; and four times in x., besides the references in the Saramā hymn, x. 108.

**Paṇḍita**, a 'learned man,' is not found until the Upaniṣad period.[1]

[1] Bṛhadāraṇyaka Upaniṣad, iii. 4, 1; vi. 4, 16. 17; Chāndogya Upaniṣad, vi. 14, 2; Muṇḍaka Upaniṣad, i. 2, 8, etc.

1. **Patańga**, 'flying,' denotes a 'winged insect' in the Atharvaveda[1] and the Upaniṣads.[2]

[1] vi. 50, 1.
[2] Bṛhadāraṇyaka Upaniṣad, vi. 1, 19 (Mādhyaṃdina = vi. 2, 14 Kāṇva); 2, 14 (=1, 14); Chāndogya Upaniṣad, vi. 9, 3; 10, 2; vii. 2, 1; 7, 1; 8, 1; 10, 1; Adbhuta Brāhmaṇa, vi. 5 (*Indische Studien*, 1, 40).

2. **Patańga Prājāpatya** ('descendant of Prajāpati') is credited by the Anukramaṇī (Index) with the authorship of a hymn of the Rigveda[1] in which Patańga means the 'sun-bird.' He is also mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.[2]

[1] x. 177, 1.
[2] iii. 30, 1. *Cf.* Kauṣītaki Brāhmaṇa, xxv. 8; Śāṅkhāyana Śrauta Sūtra, xi. 14, 28.

**Patañcala Kāpya** is the name of a sage mentioned twice in the Bṛhadāraṇyaka Upaniṣad.[1] According to Weber,[2] his

[1] iii. 3, 1; 7, 1.
[2] *Indische Studien*, 1, 434, 435; *Indian Literature*, 126, 137, 223, 236, 237.

name is reminiscent of **Kapila** and Patañjali of the Śāṅkhya-Yoga system, but this suggestion may be regarded as quite improbable.[3]

[3] *Cf.* Garbe, *Sāṅkhya Philosophie*, 25, 26.

**Patatrin** denotes a 'flying creature' generally in the Aitareya Upaniṣad,[1] or more particularly a 'bird' in the Atharvaveda.[2]

[1] iii. 3, 3. [2] viii. 7, 24; x. 10, 14; xiv. 2, 44.

**Patākā**, 'banner,' is not found until the Adbhuta Brāhmaṇa.[1] Its Vedic equivalent is **Dhvaja.**

[1] *Indische Studien*, 1, 39, 41 (here erroneously mentioned as *patāka*, masculine).

**Pati, Patnī.**—Under these words denoting primarily, as the evidence collected in the St. Petersburg Dictionary shows, 'lord' and 'lady,' and so 'husband' and 'wife,' it is convenient to consider the marital relations of the Vedic community.

*Child Marriage.*—Marriage in the early Vedic texts appears essentially as a union of two persons of full development. This is shown by the numerous references[1] to unmarried girls who grow old in the house of their fathers (*amā-jur*), and who adorn themselves in desire of marriage, as well as to the paraphernalia of spells and potions used in the Atharvavedic tradition[2] to compel the love of man or woman respectively, while even the Rigveda[3] itself seems to present us with a spell by which a

[1] *Cf.* Rv. i. 117, 7; ii. 17, 7; x. 39, 3; 40, 5. **Ghoṣā** is the chief example of this condition. The Atharvaveda (i. 14) also refers to such a case (see Bloomfield, *Hymns of the Atharvaveda*, 253). The ornaments of maidens, especially at seasons of festival, are referred to in Rv. i. 123, 11; vii. 2, 5; Av. ii. 36, 1; xiv. 2, 59 *et seq.*

[2] *Cf.* Av. iii. 18 (= Rv. x. 145); vi. 89; 102; 130; 131; vii. 36; 37; 38. Similarly there are many references to the love of the youth for the maiden, and his seeking her—*e.g.*, Rv. i. 115, 2; Av. ii. 30; iii. 25; vi. 8; 9; 82; to their mutual affection—*e.g.*, Rv. i. 167, 3; ix. 32, 5; 56, 3; x. 34, 5; and to jealousy and love philtres for the purpose of recalling wandering affections—*e.g.*, Av. vi. 18; 42; 43; 94; 139; vii. 45. The gifts of the lover are referred to in Rv. i. 117, 18. Some of these passages may, of course, refer to Hetairai, but not all.

[3] vii. 55, 5. 8. *Cf.* Rv. i. 134, 3; Aufrecht, *Indische Studien*, 4, 337 *et seq.* A different view of the passage is taken by Pischel, *Vedische Studien*, 2, 57 *et seq.* The Atharvaveda (iv. 5) shows that the view of Aufrecht was that early adopted in India.

lover seeks to send all the household to sleep when he visits his beloved. Child wives first occur regularly in the Sūtra period, though it is still uncertain to what extent the rule of marriage before puberty there obtained.[4] The marriage ritual also quite clearly presumes that the marriage is a real and not a nominal one: an essential feature is the taking of the bride to her husband's home, and the ensuing cohabitation.[5]

*Limitations on Marriage.*—It is difficult to say with certainty within what limits marriage was allowed. The dialogue of Yama and Yamī in the Rigveda[6] seems clearly to point to a prohibition of the marriage of brother and sister. It can hardly be said, as Weber[7] thinks, to point to a practice that was once in use and later became antiquated. In the Gobhila Gṛhya Sūtra[8] and the Dharma Sūtras[9] are found prohibitions against marriage in the **Gotra** ('family') or within six degrees on the mother's or father's side, but in the Śatapatha Brāhmaṇa[10] marriage is allowed in the third or fourth generation, the former being allowed, according to Harisvamin,[11] by the Kāṇvas, and the second by the Saurāṣṭras, while the Dākṣiṇātyas allowed marriage with the daughter of the mother's brother or the son of the father's sister, but presumably not with the daughter of the mother's sister or the son of the father's brother. The prohibition of marriage within the Gotra cannot then have existed,[12] though naturally marriages

[4] *Cf.* Jolly, *Recht und Sitte*, 59; Hopkins, *Journal of the American Oriental Society*, 13, 340 *et seq.*; 23, 356; Risley, *People of India*, 179 *et seq.* There is a possible reference to a child-wife in the Chāndogya Upaniṣad, i. 10, 1. For the Sūtra evidence, see Bhandarkar, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 47, 143-156; Jolly, *ibid.*, 46, 413-426; 47, 610-615.

[5] Rv. x. 85, especially verse 29 *et seq.*

[6] x. 10.

[7] *Proceedings of the Berlin Academy*, 1895, 822. *Cf.* also *Indische Studien*, 5, 427; 10, 76, n.; Pischel, *Hermes*, 18, 465-468; Max Müller, *Science of Language*, 2, 507; Herodotus, iii. 19. Crawley's *Mystic Rose* gives strong reasons against the early prevalence of such marriages.

[8] iii. 4, 5.

[9] Āpastamba Dharma Sūtra, ii. 5, 15, 16, etc. *Cf.* Mānava Dharma Śāstra, iii. 5; Yājñavalkya Dharma Śāstra, i. 52, 53.

[10] i. 8, 3, 6.

[11] On Śatapatha Brāhmaṇa, *loc. cit.*

[12] *Cf.* Weber, *Indische Studien*, 10, 75, 76; Max Müller, *Ancient Sanskrit Literature*, 387; Schrader, *Prehistoric Antiquities*, 392; Geiger, *Ostiranische Kultur*, 246; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 43, 308-312; Jolly, *Recht und Sitte*, 62, 63; Hopkins, *Journal of the American Oriental Society*, 13, 345 *et seq.*

outside the Gotra were frequent.[13] Similarity of caste was also not an essential to marriage, as hypergamy was permitted even by the Dharma Sūtras,[14] so that a Brāhmaṇa could marry wives of any lower caste, a Kṣatriya wives of the two lowest castes as well as of his own caste, a Vaiśya a Śūdrā as well as a Vaiśyā, although the Śūdrā marriages were later disapproved *in toto*. Instances of such intermarriage are common in the Epic, and are viewed as normal in the Bṛhaddevatā.[15]

It was considered proper that the younger brothers and sisters should not anticipate their elders by marrying before them. The later Saṃhitās and Brāhmaṇas[16] present a series of names expressive of such anticipation, censuring as sinful those who bear them. These terms are the *pari-vividāna*,[17] or perhaps *agre-dadhus*,[18] the man who, though a younger brother, marries before his elder brother, the latter being then called the *parivitta*;[19] the *agre-didhiṣu*,[20] the man who weds a younger daughter while her elder sister is still unmarried; and the **Didhiṣū-pati**,[21] who is the husband of the latter. The passages do not explicitly say that the exact order of birth must always be followed, but the mention of the terms shows that the order was often broken.

*Widow Remarriage.* — The remarriage of a widow was

[13] *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 51, 279.

[14] Gautama Dharma Sūtra, iv. 16; Baudhāyana Dharma Sūtra, i. 16, 2-5; Vasiṣṭha Dharma Sūtra, i. 24; 25; Pāraskara Gṛhya Sūtra, i. 4, etc.; Risley, *People of India*, 156 *et seq.* *Cf.* **Varṇa.**

[15] See Hopkins, cited in note 12; Bṛhaddevatā, v. 79; and **Varṇa.**

[16] See Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 578 *et seq.*

[17] Maitrāyaṇī Saṃhitā, iv. 1, 9, and Kāṭhaka and Kapiṣṭhala Saṃhitās, cited by Delbrück, 579, 580; Vājasaneyi Saṃhitā, xxx. 9. In Āpastamba Dharma Sūtra, ii. 5, 12, 22, the expression is *paryāhita*.

[18] Maitrāyaṇī Saṃhitā, iv. 1, 9, according to Delbrück, 581. But, as *pari-vividāna* follows, it seems very doubtful; the reading is probably wrong, especially in view of the Kāṭhaka and Kapiṣṭhala parallels, which have *agre-didhiṣau* and *agre-dadhiṣau*.

[19] See passages cited in note 17; also Av. vi. 112, 3; Taittirīya Brāhmaṇa, iii. 2, 8, 11. Āpastamba Śrauta Sūtra, ix. 12, 11, and Dharma Sūtra, ii. 5, 12, 22, add *parivinna* to *parivitta*, but probably the two words should be identical in sense.

[20] Kāṭhaka Saṃhitā (see note 17) has *agre-didhiṣu*; Kapiṣṭhala, *agre-dadhiṣu*; Taittirīya Brāhmaṇa, iii. 2, 8, 11, *agra-didhiṣu*. The Dharma Sūtras adopt *agre-didhiṣu*.

[21] Kāṭhaka Saṃhitā has *didhiṣū-pati*; Kapiṣṭhala, *dadhiṣū-pati*; and so the Dharma Sūtras. Vājasaneyi Saṃhitā, xxx. 9, has the corrupt *edidhiṣuḥ-pati*.

apparently permitted. This seems originally to have taken the form of the marriage of the widow to the brother or other nearest kinsman of the dead man in order to produce children. At any rate, the ceremony is apparently alluded to in a funeral hymn of the Rigveda;[22] for the alternative explanation, which sees in the verse a reference to the ritual of the Puruṣamedha ('human sacrifice'), although accepted by Hillebrandt[23] and Delbrück,[24] is not at all probable, while the ordinary view is supported by the Sūtra evidence.[25] Moreover, another passage of the Rigveda[26] clearly refers to the marriage of the widow and the husband's brother (*devṛ*), which constitutes what the Indians later knew as Niyoga.[27] This custom was probably not followed except in cases where no son was already born. This custom was hardly remarriage in the strict sense, since the brother might—so far as appears—be already married himself. In the Atharvaveda,[28] a verse refers to a charm which would secure the reunion, in the next world, of a wife and her second husband. Though, as Delbrück[29] thinks, this very possibly refers to a case in which the first husband was still alive,[30] but was impotent or had lost caste (*patita*),[31] still it is certain that the later Dharma Sūtras[32] began to recognize ordinary remarriage in case of the death of the first husband.

[22] x. 18, 8.

[23] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 40, 708.

[24] *Die indogermanischen Verwandtschaftsnamen*, 553. *Cf.* also Lanman, *Sanskrit Reader*, 385; for the other view, see Whitney, Translation of the Atharvaveda, 848; Roth, *Siebenzig Lieder*, 151, n.; Zimmer, *Altindisches Leben*, 329.

[25] Āśvalāyana Gṛhya Sūtra, iv. 2, 18. *Cf.* Lanman in Whitney, *op. cit.*, 849.

[26] x. 40, 2.

[27] *Cf.* Yāska, Nirukta, iii. 15, with Roth's note; Geldner, *Ṛgveda, Kommentar*, 160; Weber, *Indische Studien*, v. 343, n.; Hopkins, *Journal of the American Oriental Society*, 13, 355, n., 367; Jolly, *Recht und Sitte*, 71; Muir, *Sanskrit Texts*, 5, 459; von Schroeder, *Indiens Literatur und Cultur*, 429. The custom died out in later times, it seems.

[28] ix. 5, 27. 28.

[29] *Die indogermanischen Verwandtschaftsnamen*, 553-555. *Cf.* Jolly, *Recht und Sitte*, 59; Hopkins, *Journal of the American Oriental Society*, 13, 371, n.

[30] This is certainly the case in Ay. v. 17, 8, which, however, merely exalts the sanctity of the Brāhmaṇa, and does not necessarily imply remarriage at all.

[31] *E.g.*, Baudhāyana Dharma Sūtra, ii. 2, 3, 27.

[32] Vasiṣṭha Dharma Sūtra, xvii. 19. 20. 72-74; Baudhāyana Dharma Sūtra, iv. 1, 16; Mānava Dharma Śāstra, ix. 175. *Cf.* also Muir, *Sanskrit Texts*, 1², 281; 5, 306.

Pischel[33] finds some evidence in the Rigveda[34] to the effect that a woman could remarry if her husband disappeared and could not be found or heard of.

*Polygamy.*—A Vedic Indian could have more than one wife. This is proved clearly by many passages in the Rigveda;[35] Manu, according to the Maitrāyaṇī Saṃhitā,[36] had ten wives; and the Śatapatha Brāhmaṇa[37] explains polygamy by a characteristic legend. Moreover, the king regularly has four wives attributed to him, the Mahiṣī,[38] the Parivṛktī,[39] the Vāvātā,[40] and the Pālāgalī.[41] The Mahiṣī appears to be the chief wife, being the first one married according to the Śatapatha Brāhmaṇa.[42] The Parivṛktī, 'the neglected,' is explained by Weber[43] and Pischel[44] as one that has had no son. The Vāvātā is 'the favourite,' while the Pālāgalī is, according to Weber, the daughter of the last of the court officials. The names are curious, and not very intelligible, but the evidence points to the wife first wedded alone being a wife in the fullest sense. This view is supported by the fact emphasized by

[33] *Vedische Studien*, 1, 27.

[34] vi. 49, 8. *Cf.* Mahābhārata, iii. 70, 26.

[35] Rv. i. 62, 11; 71, 1; 104, 3; 105, 8; 112, 19; 186, 7; vi. 53, 4; vii. 18, 2; 26, 3; x. 43, 1; 101, 11. *Cf.* Av. iii. 4; Taittirīya Saṃhitā, vi. 5, 1, 4, etc. See Muir, *Sanskrit Texts*, 5, 455 *et seq.*; Schrader, *Prehistoric Antiquities*, 387; Jolly, *Recht und Sitte*, 64; von Schroeder, *Indiens Literatur und Cultur*, 430, 431; Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 539, 540; Hopkins, *Journal of the American Oriental Society*, 13, 353; Bloomfield, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 561.

[36] i. 5, 8.

[37] ix. 1, 4, 6.

[38] Taittirīya Brāhmaṇa, iii. 9, 4, 4; Śatapatha Brāhmaṇa, v. 3, 1, 4; vi. 5, 3, 1; vii. 5, 1, 1; xiii. 2, 6, 4; 4, 1, 8; 5, 2, 2. 5. 9; Pañcaviṃśa Brāhmaṇa, xix. 1, 4. *Cf.* Rv. v. 2, 2; 37, 3; Av. ii. 36, 3; Taittirīya Saṃhitā, i. 8, 9, 1; Weber, *Indische Studien*, 5, 220.

[39] *Pari-vṛktā* occurs in Rv. x. 102, 11; Av. vii. 113, 2; xx. 128, 10. 11; Śatapatha Brāhmaṇa, xiii. 2, 6, 6; 4, 1, 8; 5, 2, 7; *parivṛktī* in Taittirīya Saṃhitā, i. 8, 9, 1; Taittirīya Brāhmaṇa, i. 7, 3, 4; iii. 9, 4, 4; Kāṭhaka Saṃhitā, x. 10; xv. 4; Śatapatha Brāhmaṇa, v. 3, 1, 13.

[40] Aitareya Brāhmaṇa, iii. 22; Taittirīya Brāhmaṇa, i. 7, 3, 3; iii. 9, 4, 4; Av. xx. 128, 10. 11; Śatapatha Brāhmaṇa, xiii. 2, 6, 5; 4, 1, 8; 5, 2, 6. *Cf.* Weber, *Indische Studien*, 5, 308, n.; Bloomfield, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 553, 554.

[41] Taittirīya Brāhmaṇa, i. 7, 3, 3 *et seq.*; iii. 9, 4, 5; Śatapatha Brāhmaṇa, xiii. 4, 1, 8; Śāṅkhāyana Śrauta Sūtra, xvi. 4, 4.

[42] vi. 5, 3, 1.

[43] *Indische Studien*, 10, 6.

[44] *Vedische Studien*, 2, 199. *Cf.* Geldner, *ibid.*, 2, 38.

Delbrück,[45] that in the sacrifice the Patnī is usually mentioned in the singular, apparent exceptions being due to some mythological reason.[46] Zimmer[47] is of opinion that polygamy is dying out in the Rigvedic period, monogamy being developed from pologamy; Weber,[48] however, thinks that polygamy is secondary, a view that is supported by more recent anthropology.[49]

*Polyandry.*—On the other hand, polyandry is not Vedic.[50] There is no passage containing any clear reference to such a custom. The most that can be said is that in the Rigveda[51] and the Atharvaveda[52] verses are occasionally found in which husbands are mentioned in relation to a single wife. It is difficult to be certain of the correct explanation of each separate instance of this mode of expression; but even if Weber's[53] view, that the plural is here used *majestatis causā*, is not accepted, Delbrück's[54] explanation by mythology is probably right. In other passages[55] the plural is simply generic.

*Marital Relations.*—Despite polygamy, however, there is ample evidence that the marriage tie was not, as Weber[56] has suggested, lightly regarded as far as the fidelity of the wife was concerned. There is, however, little trace of the husband's being expected to be faithful as a matter of morality. Several

[45] *Indogermanische Verwandtschaftsnamen*, 539. *Cf.* Zimmer, *Altindisches Leben*, 325. Yājñavalkya had, however, two apparently equal wives (Bṛhadāraṇyaka Upaniṣad, iii. 1, and *cf.* Taittirīya Brāhmaṇa, i. 3, 10, 3).

[46] *E.g.*, Taittirīya Saṃhitā, ii. 5, 6, 4; Maitrāyaṇī Saṃhitā, iii. 3, 1.

[47] *Altindisches Leben*, 323.

[48] *Indische Studien*, 5, 222. Weber's theory that *sapatna* cannot be derived from *sapatnī* is, however, quite untenable.

[49] See, *e.g.*, Westermaarck, *Origin and Development of Marriage*; Crawley, *Mystic Rose*.

[50] Mayr, *Indisches Erbrecht*, Wien, 1873, contends in favour of its existence. But see Weber, *Indische Studien*, 5, 191, 207; 10, 83, 84; Jolly, *Recht und Sitte*, 48; Hopkins, *Journal of the American Oriental Society*, 13, 354 *et seq.*; von Schroeder, *Indiens Literatur und Cultur*, 431, n. 2; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 44, 340-342; Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 541-545.

[51] x. 85, 37. 38.

[52] Av. xiv. 1, 44. 52. 61; 2, 14. 27.

[53] *Indische Studien*, 5, 191. So Zimmer, *Altindisches Leben*, 326, who, however, suggests that the plural is generic.

[54] *Op. cit.*, 543.

[55] Śatapatha Brāhmaṇa, ii. 6, 2, 14. *Cf.* the plural *śvaśurāḥ*, 'fathers-in-law,' in Kāṭhaka Saṃhitā, xii. 12. The Niyoga has, of course, nothing to do with polyandry.

[56] *Indische Studien*, 10, 83. *Cf.* Ludwig, Translation of the Rigveda, 5, 573, and *cf.* **Dharma.**

passages,[57] indeed, forbid, with reference to ritual abstinence, intercourse with the *strī* of another. This may imply that adultery on the husband's part was otherwise regarded as venial. But as the word *strī* includes all the 'womenfolk,' daughters and slaves, as well as wife, the conclusion can hardly be drawn that intercourse with another man's 'wife' was normally regarded with indifference.[58] The curious ritual of the Varuṇapraghāsās,[59] in which the wife of the sacrificer is questioned as to her lovers, is shown by Delbrück[60] to be a part of a rite meant to expiate unchastity on the part of a wife, not as a normal question for a sacrificer to put to his own wife. Again, Yājñavalkya's doctrine in the Śatapatha Brāhmaṇa,[61] which seems to assert that no one cares if a wife is unchaste (*paraḥ-puṃsā*) or not, really means that no one cares if the wife is away from the men who are sacrificing, as the wives of the gods are apart from them during the particular rite in question. Monogamy is also evidently approved,[62] so that some higher idea of morality was in course of formation. On the other hand, no Vedic text gives us the rule well known to other Indo-Germanic[63] peoples that the adulterer taken in the act can be killed with impunity, though the later legal literature has traces of this rule.[64] There is also abundant evidence that the standard of ordinary sexual morality was not high.

*Hetairai.*—In the Rigveda[65] there are many references to illegitimate love and to the abandonment of the offspring of

[57] Taittirīya Saṃhitā, v. 6, 8, 3; Maitrāyaṇī Saṃhitā, iii. 4, 7.

[58] *Cf.* above, p. 396.

[59] Maitrāyaṇī Saṃhitā, i. 10, 11; Śatapatha Brāhmaṇa, ii. 5, 2, 20; Taittirīya Brāhmaṇa, i. 6, 5, 2.

[60] *Op. cit.*, 550.

[61] i. 3, 1, 21. *Cf.* Eggeling, *Sacred Books of the East*, 12, 76, n. 2; Böhtlingk, Dictionary, *s.v. paraḥpuṃsā* (*cf.* above, p. 397). Delbrück, *op. cit.*, 551, shows also that neither the Dīkṣā ('consecration') nor the Pravara ('invitation' to Agni, as described by the names of the mythical ancestors of the invoker) gives any countenance to the theory of doubt as to the parentage of the Vedic Indians.

[62] Rv. i. 124, 7; iv. 3, 2; x. 71, 4, etc.

[63] Leist, *Altarisches Jus Gentium*, 276 *et seq.* *Cf.* Schrader, *Prehistoric Antiquities*, 388, 389; Hopkins, *Journal of the American Oriental Society*, 13, 366, 367.

[64] *Cf.* above, p. 396.

[65] Rv. i. 134, 3; iii. 53, 8; viii. 17, 7. *Mahānagnī*, Av. xiv. 1, 36; xx. 136, 5; Aitareya Brāhmaṇa, i. 27, denotes a courtesan. *Cf.* Av. v. 7, 8. So also *puṃścalī*, Av. xv. 2; Vājasaneyi Saṃhitā, xxx. 22; *puṃścalū*, Taittirīya Brāhmaṇa, iii. 4, 15, 1.

such unions,[66] especially in the case of a protégé of Indra, often mentioned as the *parāvṛkta* or *parāvṛj*.[67] The 'son of a maiden' (*kumārī-putra*) is already spoken of in the Vājasaneyi Saṃhitā.[68] Such a person appears with a metronymic in the Upaniṣad period:[69] this custom may be the origin of metronymics such as those which make up a great part of the lists of teachers (Vaṃśas) of the Bṛhadāraṇyaka Upaniṣad.[70] The Vājasaneyi Saṃhitā[71] refers to illicit unions of Śūdra and Ārya, both male and female, besides giving in its list of victims at the Puruṣamedha, or 'human sacrifice,' several whose designations apparently mean 'courtesan' (*atītvarī*)[72] and 'procuress of abortion' (*atiṣkadvarī*),[73] while the 'dyeing woman' (*rajayitrī*) is dedicated to sensuality.[74] Pischel and Geldner also see many references to Hetairai in other passages of the Rigveda,[75] especially where mention is made of Uṣas, the goddess of Dawn, who in their view is the characteristic Hetaira. At any rate, there is little doubt that the 'dancer' (*nṛtū*) referred to in one passage of the Rigveda[76] was a Hetaira. When women are referred to as going to the **Samana**, or 'place of meeting,' Hetairai are probably also meant.[77] Grave cases of immorality are alluded to in the Rigveda.[78] The love of father and daughter, as shown in the myth of Prajāpati,[79] is evidently censured, but the actual existence of this form of incest is recognized in the Atharvaveda.[80] Girls who had lost their

[66] Rv. ii. 29, 1 (*raha-sūḷ*, 'one who bears in secret.' *Cf.* Max Müller, *Ancient Sanskrit Literature*, 26; Zimmer, *Altindisches Lēben*, 333, 334).

[67] Rv. ii. 13, 12; 15, 7; iv. 19, 9; 30, 16; Zimmer, *op. cit.*, 335. The child, when exposed, was in danger of being consumed by ants (*vamrī*). *Cf.* below, p. 493.

[68] xxx. 6.

[69] *Cf.* **Jābāla Satyakāma.**

[70] *Cf.* Pāṇini, iv. 1, 116. But the custom may be due simply to polygamy (Keith, *Aitareya Āraṇyaka*, p. 244, n. 2).

[71] xxiii. 30. 31; Taittirīya Saṃhitā, vii. 4, 19, 2. 3.

[72] xxx. 15.

[73] xxx. 15; Taittirīya Brāhmaṇa, iii. 4, 11, 1, has *apaskadvarī*.

[74] xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 7, 1.

[75] *Cf. Vedische Studien*, 1, xxv, 196, 275, 299, 309; 2, 120, 154, 179, etc.; Jolly, *Recht und Sitte*, 48.

[76] i. 92, 4.

[77] Rv. iv. 58, 8; vi. 75, 4; x. 168, 2. Perhaps also *vrā* in i. 124, 8; 126, 5.

[78] x. 162, 5 (brother and sister: *cf.* above, p. 397).

[79] Rv. x. 61, 5-7; Pañcaviṃśa Brāhmaṇa, viii. 2, 10; Aitareya Brāhmaṇa, iii. 33; Śatapatha Brāhmaṇa, i. 7, 4, 1.

[80] viii. 6, 7.

natural protectors—father or brother[81]—were apt to be reduced to live by immorality.

*Forms of Marriage.*—The state of society revealed in the Vedic age seems to point to considerable freedom on the part of both man and woman in selecting a wife or a husband. At any rate, it is not clear that either the father or the mother controlled the marriage of son or daughter of mature age,[82] though no doubt the parents or parent often arranged a suitable match.[83] The marriage was frequently arranged through an intermediary, the 'wooer' (*vara*),[84] presumably after those concerned had in effect come to an agreement. The sale of a daughter was not unknown,[85] but a certain amount of discredit would seem to have attached to it,[86] and sons-in-law in such cases were sometimes stingy. On the other hand, dowries were not infrequently given, especially no doubt when damsels suffered from bodily defects.[87] Occasionally marriages by

[81] Rv. i. 124, 7. *Cf.* **Putrikā**.

[82] *Cf.* Delbrück, *op. cit.*, 574. Zimmer, *Altindisches Leben*, 309, asserts that the consent of parent or brother was needed, but no clear evidence of this can be adduced. The later custom is not conclusive, since it is bound up with the usage of child marriage, which deprived both son and daughter of any free choice. *Cf. ibid.*, 315; Kaegi, *Der Rigveda*, 15.

[83] This is so natural as not to need express evidence. *Cf.*, *e.g.*, the marriage proposals of Śyāvāśva Ātreya, as detailed in the Bṛhaddevatā, v. 49 *et seq.*; Sieg, *Die Sagenstoffe des Ṛgveda*, 51 *et seq.*

[84] Rv. x. 78, 4; 85, 15. 23. Zimmer, *op. cit.*, 310, exalts this into a universal practice, and compares the use of *aryaman*, 'friend,' as 'bride-wooer.' In Śyāvāśva's case, his father acted for him.

[85] *Cf.* Maitrāyaṇī Saṃhitā, i. 10, 11; Taittirīya Saṃhitā, ii. 3, 4, 1; Taittirīya Brāhmaṇa, i. 1, 2, 4; Kāṭhaka Saṃhitā, xxxvi. 5. See also Mānava Dharma Śāstra, iii. 53; viii. 204; ix. 98; Megasthenes in McCrindle's translation, p. 70; Weber, *Indische Studien*, 5, 407; Hopkins, *Journal of the American Oriental Society*, 13, 345 *et seq.*; Schrader, *Prehistoric Antiquities*, 381; Pischel, *Vedische Studien*, 2, 78 *et seq.*; Hillebrandt, *Vedische Mythologie*, 3, 86, n.; Jolly, *Recht und Sitte*, 52.

[86] Rv. i. 109, 2, refers to the gods Indra and Agni as more generous than a *vijāmātṛ*, 'son-in-law,' or a *syāla*, 'brother-in-law.' The force of *vi* in the former word must be unfavourable, and the sense, as indicated by Pischel, is, no doubt, that a son-in-law who was not in other respects altogether suitable might have to buy his bride at a heavy cost. The *vijāmātṛ* is, in fact, the *aśrīro jāmātā*, the 'ignoble son-in-law,' of Rv. viii. 2, 20. *Cf.* Yāska, Nirukta, vi. 9; Bloomfield, *Journal of the American Oriental Society*, 15, 255.

[87] *Cf.* Rv. vi. 28, 5; x. 27, 12; Av. v. 17, 12. Possibly in Rv. i. 109, 2, there is a reference to a generous brother giving his sister a dowry in order to get her a husband. *Cf.* Hopkins, *Journal of the American Oriental Society*, 13, 345; Muir, *Sanskrit Texts*, 5, 459; Kaegi, *Der Rigveda*, n. 352; Zimmer, *op. cit.*, 310, n. It is doubtful whether *anudeyī* in Rv. x. 85, 6, means 'dowry' or not. See Whitney, Translation of the Atharvaveda, 741.

capture may have taken place, but only as knightly feats, as when **Vimada** carried off **Purumitra's** daughter against her father's wish, but very possibly with her own consent.[88] The later law-books and the Epic describe in much detail various forms of marriage, but they all seem reducible to three types: (*a*) that which is based on mutual consent, the *prājāpatya* ('connected with Prajāpati'); (*b*) that in which a price is paid for the bride, the *āsura* ('Asura-like'), *ārṣa* ('connected with the Ṛṣis'), *brāhma* ('relating to Brahman'), or *daiva* ('divine'); (*c*) those which consist in stealing the bride, the *kṣātra* ('warrior-like') or the *rākṣasa* ('demon-like') mode, of all of which traces are found in Vedic literature.[89] For instance, the gift of a maiden for services rendered or other object is exemplified in the story of **Cyavana** in the Jaiminīya Brāhmaṇa,[90] and in that of **Śyāvāśva** in the Bṛhaddevatā.[91]

*Wedding Ceremony.*—In normal marriages the bridal was celebrated by an elaborate ceremony which bears in essentials and details the strongest resemblance to the form observed by other Indo-Germanic as well as non-Indo-Germanic peoples,[92] and which was destined to secure the stability and fruitfulness of the union. The ceremony commenced at the bride's house,[93] to which the bridegroom with his friends and relations repaired, and in which he met the friends and relations of the bride.[94] A cow or cows were slain for the entertainment of the guests.[95] The bridegroom having caused the bride to mount a stone, formally grasped her hand, and led her round the household

[88] *Cf.* Rv. i. 112, 19; 116, 1; 117, 20; x. 39, 7; 65, 12. Sāyaṇa's view that **Kamadyū** was daughter of **Purumitra** seems certain, though Zimmer, *loc. cit.*, is doubtful.

[89] Hopkins, *Journal of the American Oriental Society*, 13, 361; 362; Jolly, *Recht und Sitte*, 50 *et seq.*; Pischel, *Vedische Studien*, 1, 29; Schrader, *Prehistoric Antiquities*, 383.

[90] iii. 122.

[91] v. 49 *et seq.*

[92] The older ritual is described with considerable detail in Rv. x. 85 and Av. xiv. 1 and 2. The later ritual, as elaborately traced in the Gṛhya Sūtras, is set out by Weber and Haas, *Indische Studien*, 5, 177-411. See also Leist, *Altarisches Jus Gentium*, 144 *et seq.*; von Schroeder, *Die Hochzeitsgebräuche der Esten*, Berlin, 1888; Schrader, *Prehistoric Antiquities*, 384 *et seq.*; Hopkins, *op. cit.*, 13, 355 *et seq.*; Winternitz, *Das altindische Hochzeitsrituell*, 1892; Whitney, Translation of the Atharvaveda, 739 *et seq.*; Lanman, *Sanskrit Reader*, 389 *et seq.*

[93] x. 17, 1.

[94] Rv. iv. 58, 9; Av. vi. 60; xiv. 2, 59.

[95] Rv. x. 85, 13.

fire.[96] This act constituted the marriage, the husband hence being called 'he who takes by the hand' (*hasta-grābha*).[97] The festivities being over,[98] the bridegroom took the bride to his home on a car in a marriage procession,[99] all to the accompaniment of suitable stanzas. Then followed cohabitation.[100]

*Wife's Property and Status.*—We have very little information as to the legal relations of wife and husband after marriage. It may be assumed that the husband appropriated the wife's dowry, if any, as well as her earnings, if any: even in the Epic[101] the rise of the recognition of women's property as their own (*strī-dhana*) is only slow. That the husband was absolute master of a wife as of a slave is not probable, though he doubtless exercised the same power of correction as was expressly allowed in the eighteenth century by English law. The poetical ideal[102] of the family was decidedly high, and we have no reason to doubt that it was often actually fulfilled. Moreover, the wife on her marriage was at once given an honoured position in the house: she is emphatically mistress in her husband's home, exercising authority over her father-in-law, her husband's brothers, and her unmarried sisters.[103] No doubt the case contemplated is one in which the eldest son

[96] *Cf.* Rv. x. 85, 36. 38; Av. xiv. 1, 47. 48. Before the bride mounted the stone, the groom repeated, according to the Gṛhya Sūtras (Āśvalāyana, i. 7, 3; Śāṅkhāyana, i. 13, 4; Pāraskara, i. 6, 3, etc.), the words, 'I am he, thou art she; I the Sāman, thou the Ṛc; I the heaven, thou the earth; here will we unite ourselves and produce offspring,' for which see Av. xiv. 2, 71; Kāṭhaka Saṃhitā, xxxv. 18; Aitareya Brāhmaṇa, viii. 27; Bṛhadāraṇyaka Upaniṣad, vi. 4, 19 (Mādhyaṃdina).

[97] x. 18, 8. *Cf.* Av. xiv. 1, 51.

[98] Av. xiv. 2, 59 *et seq.*

[99] Rv. x. 85, 7. 8. 10. 24. 25. 26. 27. 42 *et seq.*; Av. xiv. 1, 60.

[100] See for the purification of the bride's garment, Rv. x. 85, 28-30. 35.

[101] 'They own neither themselves nor an inheritance' (*nātmanaś caneśate na dāyasya*), says the Śatapatha Brāhmaṇa, iv. 4, 2, 13. *Cf.* Maitrāyaṇī Saṃhitā, iv. 6, 4; Taittirīya Saṃhitā, vi. 5, 8, 2; Nirukta, iii. 4 *Cf.* for the Epic, Hopkins, *Journal of the American Oriental Society*, 13, 368. For compulsory obedience of the wife, *cf.* Bṛhadāraṇyaka Upaniṣad, vi. 4, 7. In the same Upaniṣad Yājñavalkya, on retiring from the ordinary life, divides his goods between his two wives.

[102] Rv. viii. 31, 5-9; x. 34, 11; 85, 18. 19. 42 *et seq.*; Av. iii. 30; xiv. 2, 32.

[103] Rv. x. 85, 46. *Cf.* as regards the bridegroom's sisters, Aitareya Brāhmaṇa, iii. 37. In Av. xiv. 2, 26, the daughter-in-law is to be 'wealful' (*śaṃbhūḥ*) to her father-in-law, and 'pleasant' (*syonā*) to her mother-in-law, which is correct on either theory of her position as a daughter or a mistress.

of a family has become its head owing to the decrepitude[104] of the parents, his wife then taking the place of the mistress of the joint family while the brothers and sisters are still unmarried. It is not inconsistent with the great stress elsewhere[105] laid on the respect due to a father-in-law, who then is probably regarded as still in full possession of his faculties, and controls the house while his son continues to live with him. The respect would no doubt equally apply if the son had set up a separate family of his own.[106]

Moreover, the wife was a regular participator in the offerings of the husband. In this connexion the term **Patnī** regularly applies to her in the Brāhmaṇas,[107] where **Jāyā** designates her in her conjugal capacity, not in that of sharer in the sacrifice. In this respect her position gradually deteriorated: thus the Śatapatha Brāhmaṇa[108] describes a certain ceremony in which the wife (*jāyā*) alone offered the oblation in former times, while later a priest might do so instead. The same Brāhmaṇa shows other traces of a lowering in the position of women, probably due to the growing sense of the importance of ceremonial priority.[109] So in the Maitrāyaṇī Saṃhitā[110] women generally are classed with dice and drink as three chief evils, and woman is declared to be 'untruth,'[111] and connected with Nirṛti, 'calamity.'[112] A woman too, according to the Taittirīya Saṃhitā,[113] is inferior even to a bad man, and a sarcastic reference is made in the Kāṭhaka Saṃhitā[114] to her power of

[104] *Cf.* Rv. i. 70, 5, where an old father's goods are divided by his sons, and Zimmer, *Altindisches Leben*, 327. *Cf.* also the possible case of a father who recovers after giving over all his goods to his son, Kauṣītaki Upaniṣad, iv. 15.

[105] Av. viii. 6, 24; Maitrāyaṇī Saṃhitā, ii. 4, 2; Kāṭhaka Saṃhitā, xii. 12 (*Indische Studien*, 5, 260); Taittirīya Brāhmaṇa, ii. 4, 6, 12; Aitareya Brāhmaṇa, iii. 22; Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 514, 515.

[106] No doubt it might also apply even if the father-in-law were decrepit; but it is hardly likely that, in these circumstances, the strong sense of respect evident in Av. viii. 6, 24, which implies fear, would have developed.

[107] Śatapatha Brāhmaṇa, i. 9, 2, 14; Pāṇini, iv. 1, 33; Delbrück, *op. cit.*, 510, 512.

[108] i. 1, 4, 13. For the older practice, *cf.* Rv. i. 122, 2; iii. 53, 4-6; viii. 31, 5 *et seq.*; x. 86, 10, etc.

[109] *E.g.*, i. 3, 1, 9. 12. 13. *Cf.* Lévi, *La doctrine du sacrifice*, 157, 158.

[110] iii. 6, 3.

[111] i. 10, 11.

[112] *Ibid.*

[113] vi. 5, 8, 2. *Cf.* Śatapatha Brāhmaṇa, i. 3, 1, 9.

[114] xxxi. 1. *Cf.* Aitareya Brāhmaṇa, iii. 22.

getting things from her husband by cajolery at night. On the other hand must be set the encomia on woman: a woman is half her husband,[115] and completes him;[116] and in the Rigveda[117] attacks on women mingle with the general assumption of their good qualities. None the less, the Brāhmaṇas clearly indicate a gradual decline in their position, which is evident from the rule that requires the wife to eat after her husband.[118] Scolds were also known: the Aitareya Brāhmaṇa[119] praises the wife 'who does not answer back' (*aprativādinī*). Women bore no part in political life: men go to the assembly, not women, the Maitrāyaṇī Saṃhitā[120] expressly says. On the other hand, with the advance of education, women shared in the intellectual interests of the day, as is exemplified by Yājñavalkya's[121] two wives, of whom one was interested in his philosophical discussions, the other not. Other women are also referred to in the Upaniṣads as teachers, but whether they were married is not certain.[122]

But the main object of a woman's marriage was the production of children, this being repeatedly asserted in the Rigveda and later.[123] The desire for offspring, as was natural in a society which mainly counted relationship through the father, took the form of a wish for a son to perform the necessary funeral rites for the father, and to continue his line. It was no doubt possible to adopt a son, but in the Rigveda[124] this custom is plainly viewed as unsatisfactory. The practice

[115] Śatapatha Brāhmaṇa, v. 2, 1, 10.

[116] Bṛhadāraṇyaka Upaniṣad, i. 4, 17.

[117] In viii. 33, 17, Indra is credited with a poor opinion of woman's intelligence, and Purūravas in x. 95, 15, frankly calls them hyenas. They are defended in v. 61, 6-8, but only against mean men (**Paṇi**). *Cf.* Kaegi, *Der Rigveda*, n. 351.

[118] Śatapatha Brāhmaṇa, i. 9, 2, 12; x. 5, 2, 9. *Cf.* Vāsiṣṭha Dharma Sūtra, xii. 13; Baudhāyana Dharma Sūtra, i. 1, 2, 2; Weber, *Indische Studien*, 5, 330, n.; Hopkins, *Journal of the American Oriental Society*, 13, 365, n.

[119] iii. 24, 7. *Cf.* Gopatha Brāhmaṇa, ii. 3, 22; Bloomfield, *Journal of the American Oriental Society*, 19, 14, n. 2.

[120] iv. 7, 4. *Cf.* Av. vii. 38, 4.

[121] Bṛhadāraṇyaka Upaniṣad, iii. 4, 1; iv. 5, 1.

[122] *Cf.* the epithet *gandharva-gṛhītā*, Aitareya Brāhmaṇa, v. 29; Kauṣītaki Brāhmaṇa, ii. 9; Bṛhadāraṇyaka Upaniṣad, iii. 3, 1; 7, 1; and see Āśvalāyana Gṛhya Sūtra, iii. 4, 4; Śāṅkhāyana Gṛhya Sūtra, iv. 10.

[123] Rv. i. 91, 20; 92, 13; iii. 1, 23; x. 85, 25. 41. 42. 45; Av. iii. 23, 2; v. 25, 11; vi. 11, 2, etc.

[124] vii. 4, 7. 8. *Cf.* Nirukta, iii. 2.

is recognized,[125] as we have seen above of Niyoga, in the appointment of a brother to beget children with the wife of a dead man, or perhaps of a man who is childless. 'Sonlessness' (*avīratā*) is placed on the same level as lack of property (*amati*), and Agni is besought to protect from it.[126] The birth of a daughter was certainly not specially welcome: the Atharvaveda[127] in one hymn distinctly invokes the birth of a son, and deprecates that of a daughter, while the Aitareya Brāhmaṇa[128] contains an old verse which says that a daughter is a misery (*kṛpaṇam*), while a son is a light in the highest heaven (*jyotir ha putraḥ parame vyoman*). But there is no proof that the Vedic Indians practised the exposure of female children. This conclusion, deduced from certain passages in the later Saṃhitās[129] by Zimmer[130] and Delbrück,[131] has been disproved by Böhtlingk.

*Child Life.*—No doubt the care of a child was left to the mother, but we learn little from the earlier literature[132] of the life of the young. The length of the period of pregnancy is frequently placed at ten (doubtless lunar) months.[133] On birth the child was first fed with milk or ghee, and then given the breast.[134] On the eighth day after birth

[125] x. 18, 8; 40, 2.

[126] Rv. iii. 16, 5.

[127] vi. 11, 3. *Cf.* viii. 6, 25.

[128] vii. 15. *Cf.* Max Müller, *Ancient Sanskrit Literature*, 409.

[129] Taittirīya Saṃhitā, vi. 5, 10, 3; Maitrāyaṇī Saṃhitā, iv. 6, 4; 7, 9; Kāṭhaka Saṃhitā, xxvii. 9; Nirukta, iii. 4; Śāṅkhāyana Śrauta Sūtra, xv. 17, 12.

[130] *Altindisches Leben*, 319. *Cf.* Weber, *Naxatra*, 2, 314, n., who cites Pañcaviṃśa Brāhmaṇa, xi. 8, 8, as evidence of the exposure of two boys, but the sense is doubtful.

[131] *Die indogermanischen Verwandtschaftsnamen*, 575. See also Weber, *Indische Studien*, 5, 54, 210; Ludwig, Translation of the Rigveda, 6, 142; Kaegi, *Der Rigveda*, n. 49; Schrader, *Prehistoric Antiquities*, 389, 390. Böhtlingk's view is given in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 44, 494-496, and *cf.* Pischel, *Vedische Studien*, 2, 48, who compares iv. 18, 5.

[132] The later literature is full of details of the ceremonies before and after birth (see Delbrück, *op. cit.*, 573 *et seq.*). Weber, *Naxatra*, 2, 314, n., gives the Vedic embryology; twins were disliked, Aitareya Brāhmaṇa, vii. 9, etc.

[133] Rv. v. 78, 9; x. 184, 3; Av. i. 11, 6; iii. 23, 2; Aitareya Brāhmaṇa, vii. 13, 9; Śatapatha Brāhmaṇa, iv. 5, 2, 4; Chāndogya Upaniṣad, v. 9, 1; Weber, *Naxatra*, 2, 314, n. There are in the Av. many spells concerned with birth (i. 11, etc.), and miscarriages are mentioned (*avatokā*, *avasū*, Vājasaneyi Saṃhitā, xxx. 15; Av. viii. 6, 9, etc.).

[134] Bṛhadāraṇyaka Upaniṣad, i. 3, 4 (Mādhyaṃdina = i. 5, 2 Kāṇva). *Cf.* also vi. 4, 24 *et seq.*; Satapatha Brāhmaṇa, ii. 5, 1, 6. After being weaned the child is *ati-stana* (Kauṣītaki Brāhmaṇa, xiii. 2).

the infant was washed.[135] The cutting of the teeth was also a solemn occasion,[136] and is the subject of a hymn in the Atharvaveda. Reference is also made to children's learning to speak, which the Taittirīya Saṃhitā[137] ascribes to the end of the first year of life. The Aitareya Āraṇyaka[138] asserts that the words **Tata** and **Tāta**, onomatopoetic words like 'dada,'[139] are the first words of a child's speech, giving therein perhaps an unfair prominence to the father. The Atharvaveda[140] further contains at least one hymn for the ceremony of the first shaving of the young man's beard. The giving of a name was also an occasion of importance, a second one being often added.[141]

*Satī*.—On the death of her husband, in some cases the widow burned herself or was burned by his relations.[142] This is clearly implied in the reference to this ancient custom in the Atharvaveda.[143] On the other hand, the Rigveda does not contemplate the custom anywhere, but on the contrary considers the widow as married apparently to the brother of the dead man.[144] The custom of Suttee would therefore appear during the Vedic age to have been in abeyance, at least as a general rule. At all times the practice seems to have been mainly usual among families of the warrior class, to judge from the other Indo-Germanic parallels.[145] In other classes

[135] Pañcaviṃśa Brāhmaṇa, xiv. 7, 2 (on Sāmaveda, ii. 525=Rv. ix. 96, 17). The first ten days were the dangerous period (Aitareya Brāhmaṇa, vii. 14; Pañcaviṃśa Brāhmaṇa, xxii. 14, 3).

[136] Av. vi. 140.

[137] vi. 1, 6, 7. *Cf.* Śatapatha Brāhmaṇa, vii. 4, 2, 38; xi. 1, 6, 3-5.

[138] i. 3, 3.

[139] *Cf.* Delbrück, *op. cit.*, 449, 596.

[140] vi. 68. *Cf.* ii. 13, according to Kauśika Sūtra, 53. 54, and *cf.* Śatapatha Brāhmaṇa, xii. 4, 1, 6.

[141] *Cf.* Aitareya Āraṇyaka, i. 3, 3, with Keith's note; Śatapatha Brāhmaṇa, vi. 1, 3, 9, and **Nāman**.

[142] *Cf.* Schrader, *Prehistoric Antiquities*, 391; von Schroeder, *Indiens Literatur und Cultur*, 41; Jolly, *Recht und Sitte*, 67-69; Weber, *Proceedings of the Berlin Academy*, 1896, 254 *et seq.*; Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 8, 468; Wilson, *Journal of the Royal Asiatic Society*, 16, 292; Zimmer, *Altindisches Leben*, 329; Geldner, *Rigveda, Kommentar*, 154.

[143] Av. xviii. 3, 1.

[144] x. 18, 7. 8.

[145] *Cf.* Herodotos, iv. 5 (of the Thracians); iv. 71 (of the Scythians); Procopius, *De Bello Gothico*, ii. 14 (of the Heruli). So in Germany Brynhild and Nanna are instances (*cf.* Weinhold, *Altnordisches Leben*, 476 *et seq.*). The universality of the custom must not be exaggerated, as Zimmer, 331, is inclined to do. To burn all the wives of a king would, in primitive ages, have been a

the survival of wives was more necessary, and the remarriage of widows, whether prohibited or allowed in the texts, is proof that there were widows who could be remarried.[146]

wasteful action; even the chief wife would often have had to be spared on one ground or another. The Rigveda already reveals a state of society in which the actual burning of the wife was avoided by a semblance of it in the funeral ritual of (*cf.* Macdonell, *Sanskrit Literature*, 126). The reward of a good wife was to go to the world of her husband (*pati-loka*) after death (*cf.* Av. xiv. 1, 64; xviii. 3, 1; Rv. x. 85, 43). A Vedic citation in the scholiast on Pāṇini, iii. 2, 8, Vārttika, 2, says that a Brahmin woman who drinks Surā, an intoxicating liquor, does not go to the world of her husband after death.

[146] *Cf.* perhaps the *gartāruh* of Rv. i. 124, 7, as explained by Yāska, Nirukta, iii. 5; Geldner, *Rigveda-Kommentar*, 22.

**Patti** is used in the Atharvaveda (vii. 62, 1) to designate the 'foot soldier' in war as opposed to the **Rathin**, 'charioteer,' the latter defeating (*ji*) the former. One of the epithets of Rudra in the Śatarudriya liturgy of the Vājasaneyi Saṃhitā (xvi. 19) is 'lord of footmen' (*pattīnāṃ pati*).

**Patnī.** See **Pati.** A part of the house is the *Patnīnāṃ Sadana*, mentioned in the Atharvaveda,[1] presumably the women's quarters. The phrase is borrowed from the *Pàtnī-śāla*, 'hut for the wife,' of the Brāhmaṇa[2] ritual.

[1] ix. 3, 7.

[2] Vājasaneyi Saṃhitā, xix. 18; Śatapatha Brāhmaṇa, iv. 6, 9, 8; x. 2, 3, 1; Aitareya Brāhmaṇa, v. 22 (*-śālā*); Kauṣītaki Brāhmaṇa, xix. 6, etc.

**Pathin Saubhara** ('descendant of **Sobhari**') is mentioned in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad[1] as the pupil of **Ayāsya Āṅgirasa.**

[1] ii. 5, 22 (Mādhyaṃdina = ii. 6, 3 Kāṇva); iv. 5, 28 (Mādhyaṃdina = iv. 6, 3 Kāṇva).

**Pathi-kṛt,** 'path-maker,' is not a rare epithet in the Rigveda[1] and later,[2] showing clearly the importance naturally attached in primitive times to the finding of roads. The frequency

[1] ii. 23, 6; vi. 21, 12; ix. 106, 5; x. 14, 15; iii. 3, etc.

[2] Av. xviii. 2, 53; 3, 25, etc.

with which the epithet is applied to Agni[3] suggests that there is here an allusion to fire burning the primæval forest and rendering advance possible. The god Pūṣan is *pathi-kṛt*, as guarding the flocks.[4] The Ṛṣis,[5] or seers, as 'path-makers,' may be compared with the Roman Pontifices.

[3] Taittirīya Saṃhitā, ii. 2, 1, 1; Śatapatha Brāhmaṇa, xi. 1, 5, 5; xii. 4, 4, 1; Kauṣītaki Brāhmaṇa, iv. 3, etc.

[4] Sāṅkhāyana Srauta Sūtra, iii. 4, 9; xvi. 1, 17. The Sūtra, xvi. 1, 18, explains *pathi-kṛt* merely as *adhipati*, 'lord'; but the sense must be more pregnant than that.

[5] Rv. x. 14, 15, where the expression refers to their finding the way to the heavenly world; but it is probably a transfer of an epithet of terrestrial application.

**Pad** in the Atharvaveda (xix. 6, 2) and the Śatapatha Brāhmaṇa (xi. 3, 2, 3) denotes a 'quarter.' This sense is derived from the primary meaning of 'foot,' which as applied to quadrupeds would represent 'one-fourth.' *Cf.* **Pāda.**

**Pada** in the sense of 'quarter of a stanza' is found as early as the Rigveda[1] and often later.[2] In the Brāhmaṇas it also denotes a 'word' as opposed to a 'letter' (**Varṇa**).[3]

[1] i. 164, 24. 45.

[2] Av. ix. 10, 19; Vājasaneyi Saṃhitā, xix. 25; Aitareya Brāhmaṇa, i. 6. 10. 17, etc.; Kauṣītaki Brāhmaṇa, xxii. 1, 5.

[3] Kauṣītaki Brāhmaṇa, xxvi. 5, where the sequence is half-stanza (*ardharca*), quarter-stanza (*pāda*), word (*pada*), and letter (*varṇa*). *Cf.* Śatapatha Brāhmaṇa, x. 2, 6, 13; xi. 5, 6, 9, etc.

**Padi** is found once in the Rigveda,[1] where, according to the St. Petersburg Dictionary, the word probably designates some kind of animal. Yāska[2] explains it as equivalent to *gantu*, 'a moving creature,' but Durga[3] as meaning 'bird.' The passage may refer to catching the Padi in a net (? *mukṣījā*).[4]

[1] i. 125, 2.

[2] Nirukta, v. 18.

[3] In his commentary on Nirukta, *loc. cit.*

[4] Oldenberg, *Ṛgveda-Noten*, i. 129; Zimmer, *Altindisches Leben*, 244.

**Payas** denotes the 'milk' of the cow in the Rigveda[1] and later.[2] More generally it has also the sense of 'sap' or 'fluid'

[1] i. 164, 28; ii. 14, 10; iv. 3, 9; v. 85, 2; x. 30, 13; 63, 3, etc.

[2] Av. iv. 11, 4; xii. 1, 10; Vājasaneyi Saṃhitā, iv. 3. *Cf.* **Go** and **Kṣīra.**

found in plants,[3] and giving them life and strength. In other passages it denotes the 'water' of heaven.[4] A vow to live for a time on milk alone occurs in the Śatapatha Brāhmaṇa.[5]

[3] Av. iii. 5, 1; x. 1, 12; xiii. 1, 9; Vājasaneyi Saṃhitā, xvii. 1; xviii. 36, etc. So of Soma, Rv. ix. 97, 14.

[4] Rv. i. 64, 5; 166, 3; iii. 33, 1. 4; iv. 57, 8, etc.

[5] *Payo-vrata*, 'one who undergoes a vow (to subsist) on (nothing but) milk,' ix. 5, 1, 1 *et seq.*; Kauṣītaki Brāhmaṇa, viii. 9. The Dīkṣita subsists on it alone.

**Payasyā** in the later Saṃhitās and Brāhmaṇas[1] denotes curds, said to consist of a mixture of sour milk and hot or cold fresh milk.[2]

[1] Taittirīya Saṃhitā, ii. 3, 13, 2; Taittirīya Brāhmaṇa, i. 5, 11, 2; Aitareya Brāhmaṇa, ii. 22. 24; Śatapatha Brāhmaṇa, ii. 4, 4, 10. 21; 5, 1, 12; 2, 9, etc.

[2] See Eggeling, *Sacred Books of the East*, 12, 381, n. 2.

**Para Āṭṇāra** ('descendant of Aṭṇāra') appears in the later Saṃhitās[1] and the Brāhmaṇas[2] as one of the ancient great kings who won sons by performing a particular sacrifice. In the Śatapatha Brāhmaṇa[3] he is styled Hiraṇyanābha, 'descendant of Hiraṇyanābha,' and in the Śāṅkhāyana Śrauta Sūtra[4] he is called Para Āhlāra Vaideha, a fact testifying to the close connexion of **Kosala** and **Videha.** A **Yajña-gāthā**, or 'sacrificial verse,' there[5] cited mentions **Hiraṇyanābha Kausalya** in connexion with Para.

[1] Taittirīya Saṃhitā, v. 6, 5, 3; Kāṭhaka Saṃhitā, xxii. 3 (*Indische Studien*, 3, 473).

[2] Pañcaviṃśa Brāhmaṇa, xxv. 16, 3; Jaiminīya Upaniṣad Brāhmaṇa, ii. 6, 11.

[3] xiii. 5, 4, 4.

[4] xvi. 9, 11.

[5] *Ibid.*, 13. *Cf.* Weber, *Indische Studien*, 10, 7; *Episches im vedischen Ritual*, 7; Hillebrandt, *Vedische Mythologie*, 2, 165, n. 4.

**Parama-jyā**, 'of supreme power,' is understood by Ludwig[1] in one passage of the Rigveda[2] as the proper name of a great man among the **Yadus.** But it is doubtful whether the word is more than an epithet.[3]

[1] Translation of the Rigveda, 3, 159.

[2] viii. 1, 30.

[3] Hopkins, *Journal of the American Oriental Society*, 17, 39.

**Paraśu** in the Rigveda[1] and later[2] denotes the axe of the woodcutter. Of its form we know nothing. A red-hot axe was used in a form of ordeal (**Divya**) applied in accusations of theft.[3] See also **Parśu.**

[1] i. 127, 3; vii. 104, 21; x. 28, 8; 53, 9, etc.
[2] Av. iii. 19, 4; vii. 28, 1; xi. 9, 1; Kāṭhaka Saṃhitā, xii. 10; Śatapatha Brāhmaṇa, iii. 6, 4, 10; Aitareya Brāhmaṇa, ii. 35; Kauṣītaki Brāhmaṇa, x. 1; Kauṣītaki Upaniṣad, ii. 11, etc.
[3] Chāndogya Upaniṣad, vi. 16, 1.

**Paraśvan.** See **Parasvant.**

**Parasvant** denotes a large wild animal which Roth[1] conjectures to be the wild ass. It is mentioned in the Vṛṣākapi hymn[2] of the Rigveda, twice in the Atharvaveda,[3] and in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās,[4] in all of which passages the sense of 'wild ass' is satisfactory. More doubtful is the meaning of the word *paraśvā(n)* in the Kauṣītaki Upaniṣad,[5] where the commentary explains it as 'serpent.'. It is, of course, quite possible that the word has nothing to do with *parasvant.* Bühler[6] suggests connexion with the Pāli *palāsāda,* 'rhinoceros.'

[1] St. Petersburg Dictionary, *s.v.*
[2] x. 86, 18.
[3] vi. 72, 2; xx. 131, 22.
[4] Maitrāyaṇī Saṃhitā, iii. 14, 10; Vājasaneyi Saṃhitā, xxiv. 8; Taittirīya Saṃhitā, v. 5, 21, 1, where the commentator takes it to be the wild buffalo.
[5] i. 2.
[6] *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* 48, 63; Keith, *Śāṅkhāyana Āraṇyaka,* 17, n. 1; *Aitareya Āraṇyaka,* 377, n. 1.
*Cf* Ludwig, Translation of the Rigveda, 2, 633; Zimmer, *Altindisches Leben,* 86, 87; Whitney, Translation of the Atharvaveda, 335; Geldner, *Rigveda, Glossar,* 105.

**Parā-vṛj** is a term found in four passages of the Rigveda,[1] in all of which it refers to a person in a forlorn condition, while one[2] of them also speaks of him as going south. Sāyaṇa's[3] view that the word is a proper name is most unlikely, while Grassmann's[4] explanation of it as 'cripple' is still less probable.

[1] i. 112, 8; ii. 13, 12; 15, 7; x. 61, 8.
[2] x. 61, 8.
[3] On i. 112, 8, etc., *cf.* Macdonell, *Vedic Mythology,* 152.
[4] Translation of the Rigveda, 1, 23, and *cf. Wörterbuch, s.v.*

Roth's[5] interpretation of it as 'exile' seems clearly right in the passage which refers to the Parāvṛj as going south. Zimmer[6] accepts Roth's view for this passage, but in the others sees a reference to the child of a maiden exposed by her and in danger of being eaten by insects (*vamrī*). This view is supported by the fact that *parāvṛkta* seems to have the same sense,[7] and is accepted by Oldenberg.[8]

[5] St. Petersburg Dictionary, *s.v.*
[6] *Altindisches Leben*, 185, 334, 335.
[7] Rv. iv. 30, 19. *Cf.* iv. 30, 16; 19, 9.
[8] *Ṛgveda-Noten*, 1, 200. *Cf.* above, p. 481, n. 67.
*Cf.* Muir, *Sanskrit Texts*, 5, 248; Schrader, *Prehistoric Antiquities*, 402.

**Parāśara** is mentioned with **Śatayātu** and **Vasiṣṭha** in the Rigvedic hymn celebrating **Sudās'**[1] victory over the ten kings. According to the Nirukta[2] he was a son of Vasiṣṭha, but the Epic version makes him a son of **Śakti** and grandson of Vasiṣṭha. Geldner[3] thinks that he is mentioned in the Rigveda along with Śatayātu, perhaps his uncle, and his grandfather Vasiṣṭha, as the three sages who approached Indra and won his favour for Sudās. He is erroneously credited with the authorship of certain hymns of the Rigveda[4] by the Anukramaṇī (Index).

[1] vii. 18, 21.
[2] vi. 30.
[3] *Vedische Studien*, 2, 132.
[4] i. 65-73.
*Cf.* Ludwig, Translation of the Rigveda, 3, 110, 111; Weber, *Indische Studien*, 9, 324. The Parāśaras as a school appear in the Kāṭhaka Anukramaṇī (*Indische Studien*, 3, 460).

**Pari-kṣit** appears in the Atharvaveda[1] as a king in whose realm, that of the Kurus, prosperity and peace abound. The verses in which he is celebrated are later[2] called *Pārikṣityaḥ*, and the Brāhmaṇas explain that Agni is *pari-kṣit* because he dwells among men. Hence Roth[3] and Bloomfield[4] regard Parikṣit in the Atharvaveda not as a human king at all. This may be correct, but it is not certain. Both Zimmer[5] and

[1] xx. 127, 7-10. See also Scheftelowitz, *Die Apokryphen des Veda*, 156, 157, and the verses in the Vaitāna Sūtra, xxxiv. 9. The Vedic spelling is Parikṣit, not Parīkṣit.
[2] Aitareya Brāhmaṇa, vi. 32, 10; Kauṣītaki Brāhmaṇa, xxx. 5; Gopatha Brāhmaṇa, ii. 6, 12; Śāṅkhāyana Śrauta Sūtra, xii. 17.
[3] St. Petersburg Dictionary, *s.v.*
[4] *Hymns of the Atharvaveda*, 690, 691. but see *Atharvaveda*, 101, n. 9.
[5] *Altindisches Leben*, 131.

Oldenberg[6] recognize Parikṣit as a real king, a view supported by the fact that in the later Vedic literature King **Janamejaya** bears the patronymic **Pārikṣita**. If this be so, Parikṣit belonged to the later period, since the Atharvan passage in which his name occurs is certainly late, and none of the other Saṃhitās know Parikṣit at all. The Epic[7] makes him grandfather of Pratiśravas and great-grandfather of Pratīpa; and Zimmer,[5] probably with justice, compares the Prātisutvana and Pratīpa found in another late Atharvan passage.[8] But **Devāpi** and **Śantanu** cannot be brought into connexion with Pratīpa.[9]

[6] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 237; *Buddha*, 396.

[7] See Zimmer, *loc. cit.*

[8] xx. 129.

[9] Devāpi is really a Brahmin, son of Ṛṣṭiṣeṇa, and not connected directly with Śantanu. Yāska, Nirukta, ii. 10, identifies them as brothers and Kurus; but the former part of the identification is, no doubt, wrong.

**Pari-gha** denotes an iron bolt or bar in the Chāndogya Upaniṣad (ii. 24, 6. 10. 15) as often later.

**Pari-cakrā** is according to one reading the name of a **Pañcāla** town mentioned in the Śatapatha Brāhmaṇa[1] and identified by Weber[2] with the later Ekacakrā, which was near **Kāmpīla**.[3] There is a various reading Parivakrā.[4]

[1] xiii. 5, 4, 7.

[2] *Indische Studien*, 1, 192.

[3] Mahābhārata, i. 6094.

[4] Accepted by the scholiast and Eggeling, *Sacred Books of the East*, 44, 397.

**Pari-cara** is found in the Śatapatha Brāhmaṇa[1] in the sense of 'attendant.' In the Kauṣītaki Brāhmaṇa[2] *pari-caraṇa* has the same sense metaphorically, the other two Vedas (Sāma and Yajur) being said to be subsidiary to the Rigveda.

[1] iv. 3, 5, 9. *Cf. pari-caritṛ*, Chāndogya Upaniṣad, vii. 8, 1.

[2] vi. 11; Max Müller, *Ancient Sanskrit Literature*, 457.

**Pari-carmaṇya** denotes a thong of leather in the Kauṣītaki Brāhmaṇa (vi. 12) and the Śāṅkhāyana Āraṇyaka (ii. 1).

**Pari-takmyā** in a number of passages of the Rigveda[1] denotes 'night' according to the St. Petersburg Dictionary.

[1] i. 116, 15; iv. 41, 6; 43, 3; v. 30, 13; 31, 11; vi. 24, 9; vii. 69, 4.

Sieg[2] thinks that in one place[3] at least the word signifies the decisive point of the race, something like the sense of **Prapitva.** But this is very doubtful.

[2] *Die Sagenstoffe des Ṛgveda*, 128. *Cf.* Geldner, *Vedische Studien*, 2, 36; *Rigveda, Glossar*, 106.
[3] i. 116, 15.

**Pari-dā** in a few passages of the Śatapatha Brāhmaṇa[1] has the sense of 'giving oneself up to the mercy or protection of another.'

[1] ii. 4, 1, 11; ix. 2, 1, 17; 4, 2, 17; 4, 5; 5, 1, 53.

**Pari-dhāna** denotes 'garment,' probably 'under garment,' in the Atharvaveda (viii. 2, 16) and the Bṛhadāraṇyaka Upaniṣad (vi. 1, 10). A garment of saffron is mentioned in the Śāṅkhāyana Āraṇyaka (xi. 4).

**Pari-pad** seems in the Rigveda[1] to denote a pitfall used to capture lions.

[1] x. 28, 10; metaphorically, viii. 24, 24.

**Pari-panthin,** 'besetting the path,' denotes 'robber' in the Rigveda[1] and later.[2] *Cf.* **Taskara, Tāyu, Stena.**

[1] i. 42, 3; 103, 6; x. 85, 32.
[2] Av. i. 27, 1; iii. 15, 1; xii. 1, 32; Vājasaneyi Saṃhitā, iv. 34, etc.

**Pari-pavana** signifies in the Nirukta (iv. 9. 10) an instrument for winnowing grain.

**Pari-mit** occurs once in the Atharvaveda[1] in the description of a house, meaning perhaps the 'crossbeams' connecting the vertical posts.[2] *Cf.* **Gṛha.**

[1] ix. 3, 1.
[2] Bloomfield, *Hymns of the Atharvaveda*, 596; Zimmer, *Altindisches Leben*, 158; Whitney, Translation of the Atharvaveda, 525.

**Pari-moṣa** in the Taittirīya Saṃhitā[1] signifies 'theft,' and *parimoṣin* in the Śatapatha Brāhmaṇa[2] 'thief.'

[1] ii. 5, 5, 1; vi. 1, 11, 5. [2] xi. 6, 3, 11; xiii. 2, 4, 2, etc.

**Pari-rathya** occurs once in the Atharvaveda[1] meaning either 'road'[2] or a part of the chariot, perhaps as Ludwig[3] and Whitney[4] render it, the 'rim.'

[1] viii. 8, 22.

[2] Bloomfield, *Hymns of the Atharvaveda*, 587, following Nīlakaṇṭha's explanation of *parirathya*, Mahābhārata, viii. 1487.

[3] Translation of the Rigveda, 3, 528.

[4] Translation of the Atharvaveda, 506.

**Pari-vakrā** is the reading accepted in the Śatapatha Brāhmaṇa (xiii. 5, 4, 7) by the scholiast instead of the variant **Paricakrā**, which is supported by the Epic Ekacakrā.

**Pari-vatsara** denotes in the Rigveda[1] and later[2] a 'full year.' It is often mentioned with other names of year (see **Saṃvatsara**), and in the later five year cycle counts as the second year.

[1] x. 62, 2.

[2] Taittirīya Brāhmaṇa i. 5, 5, 6; Mahābhārata, i. 3202, etc. So *parivatsarīṇa*, as an adjective, 'relating to a full year,' Rv. vii. 103, 8; Av. iii. 10, 3.

**Pari-vāpa** in the later Saṃhitās[1] and Brāhmaṇas[2] denotes 'fried grains of rice.'

[1] Taittirīya Saṃhitā, iii. 1, 10, 1; vi. 5, 11, 4; vii. 2, 10, 4; Kāṭhaka Saṃhitā, xxxiv. 11; Vājasaneyi Saṃhitā, xix. 21. 22.

[2] Aitareya Brāhmaṇa, ii. 24; Taittirīya Brāhmaṇa, i. 5, 11, 2, etc.

**Pari-vitta** denotes an 'elder brother who is not married when his younger brother is.' The term occurs in the list of sinful persons in the Yajurveda Saṃhitās[1] as well as in the Atharvaveda,[2] where Ludwig[3] needlessly proposes to read *parivettā*, the 'younger brother who marries before his eldest brother.' The name for the younger brother in the older texts is Parivividāna.[4]

[1] Kāṭhaka Saṃhitā, xxxi. 7; Kapiṣṭhala Saṃhitā, xlvii. 7; Maitrāyaṇī Saṃhitā, iv. 1, 9; Taittirīya Brāhmaṇa, iii. 2, 8, 11; Vājasaneyi Saṃhitā, xxx. 9.

[2] vi. 112, 3.

[3] Translation of the Rigveda, 3, 470.

[4] So in the Kāṭhaka, Kapiṣṭhala, Maitrāyaṇī, and Vājasaneyi Saṃhitās, *loc. cit.*

*Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 580 *et seq.*; Bloomfield, *American Journal of Philology*, 17, 430 *et seq.*; *Hymns of the Atharvaveda*, 522 *et seq.*; Zimmer, *Altindisches Leben*, 315; Whitney, Translation of the Atharvaveda, 362.

**Pari-vṛktā, Pari-vṛktī, Pari-vṛttī,** are variant forms of the name of the rejected one among the royal wives. See **Pati.**

**Pari-veṣṭṛ** in the Atharvaveda[1] and later[2] denotes an 'attendant,' more especially one who serves up food, a 'waiter.' The feminine form Pariveṣṭrī signifies a 'female attendant' or 'handmaid.'[3]

[1] ix. 6, 51.

[2] Taittirīya Saṃhitā, vi. 3, 1, 3; Maitrāyaṇī Saṃhitā, i. 2, 16; Vājasaneyi Saṃhitā, vi. 13; xxx. 12. 13; Taittirīya Brāhmaṇa, iii. 4, 8, 1; Aitareya Brāhmaṇa, viii. 21; Śatapatha Brāhmaṇa, xiii. 5, 4, 6; iii. 8, 2, 3; vi. 2, 13, 3, etc.

[3] Satapatha Brāhmaṇa, xi. 3, 7, 4; Kauṣītaki Upaniṣad, ii. 1; Keith, *Śāṅkhāyana Āraṇyaka*, 21, n. 2.

**Pari-vrājaka** (lit., 'wandering about') denotes in the Nirukta (i. 14; ii. 8) a 'mendicant monk.'

**Pari-ṣad** (lit., 'sitting around') denotes in the Upaniṣads[1] an 'assemblage' of advisers in questions of philosophy, and the Gobhila Gṛhya Sūtra[2] refers to a teacher with his Pariṣad or 'council.' In the later literature the word denotes a body of advisers on religious topics, but also the assessors of a judge, or the council of ministers of a prince.[3] But in none of these senses is the word found in the early literature, though the institutions indicated by it must have existed at least in embryo.

[1] Bṛhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyaṃdina=vi. 2, 1 Kāṇva); *daivī pariṣad*, Jaiminīya Upaniṣad Brāhmaṇa, ii. 11, 13. 14.

[2] iii. 2, 40.

[3] *Cf.* Jolly, *Recht und Sitte*, 136, 137; Foy, *Die königliche Gewalt*, 16-19; 33-37; 66; Bühler, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 55, 56; Hillebrandt, *Vedische Mythologie*, 2, 124.

**Pari-ṣkanda** (lit., 'leaping around') occurs in the **Vrātya** hymn of the Atharvaveda (xv. 2, 1 *et seq.*) denoting, in the dual, the two footmen running beside a chariot.

**Pari-ṣyanda** (with water 'flowing around') in two passages of the Śatapatha Brāhmaṇa (ix. 2, 1, 19; xiv. 3, 1, 14) denotes a sandbank or island in a river.

**Pari-sāraka** is the name of a place, an island formed by the **Sarasvatī** 'flowing around' it, according to a story in the Aitareya Brāhmaṇa (ii. 19).

**Pari-srut** is the name of a drink which is mentioned first in the Atharvaveda,[1] and which was distinct from both **Surā** and **Soma**,[2] but was intoxicating. According to Mahīdhara,[3] the liquor was made from flowers (**Puṣpa**). Zimmer[4] thinks that it was the family drink, and this is supported by the fact that in the Atharvaveda it twice occurs as a household beverage.[5] Hillebrandt[6] is of opinion that it was very much the same as Surā.

[1] iii. 12, 7; xx. 127, 9. *Cf.* Hopkins, *Journal of the American Oriental Society*, 17, 68.
[2] Śatapatha Brāhmaṇa, v. 1, 2, 14. *Cf.* v. 5, 4, 10; xi. 5, 5, 13; xii. 7, 1, 7; 8, 2, 15; 9, 1, 1.
[3] On Vājasaneyi Saṃhitā, ii. 34.
[4] *Altindisches Leben*, 281, 282.
[5] See also Vājasaneyi Saṃhitā, xix. 15; xx. 59; xxi. 29; Maitrāyaṇī Saṃhitā, iii. 11, 2. Its nature is more elaborately explained in the Kātyāyana Śrauta Sūtra, xiv. 1, 14; xv. 10, 11; Weber, *Indische Studien*, 10, 349, 350.
[6] *Vedische Mythologie*, 1, 24, 8.

1. **Parī-ṇah** appears to denote a 'box' or something similar in the Atharvaveda (xix. 48, 1).

2. **Parī-ṇah** is the name of a place in **Kurukṣetra** mentioned in the Pañcaviṃśa Brāhmaṇa,[1] the Taittirīya Āraṇyaka,[2] and the Sūtras.[3]

[1] xxv. 13, 1.
[2] v. 1, 1.
[3] Lāṭyāyana Śrauta Sūtra, x. 19, 1; Kātyāyana Śrauta Sūtra, xxiv. 6, 34; Śāṅkhāyana Śrauta Sūtra, xiii. 29, 32.

**Parī-śāsa** is the name of an instrument of the nature of tongs, used to lift the sacrificial kettle off the fire.[1]

[1] Śatapatha Brāhmaṇa, xiv. 1, 3, 1; 2, 1, 16; 2, 54; 3, 1, 20, etc.

**Paruc-chepa** is the name of a Ṛṣi to whom the Anukramaṇī (Index) attributes a series of hymns[1] in the Rigveda, and whose

[1] Rv. i. 127-139.

authorship is asserted in the Aitareya[2] and the Kauṣītaki[3] Brāhmaṇas, as well as in the Nirukta.[4] In the Taittirīya Saṃhitā[5] he appears as a rival of **Nṛmedhas.**

[2] v. 12. 13 (where hymns Rv. i. 128, 129, 130, 133, 135, 137, 139, are attributed to him).
[3] xxiii. 4. 5.
[4] x. 42.
[5] ii. 5, 8, 3.
*Cf.* Ludwig, Translation of the Rigveda, 3, 116. Parucchepa's claim to authorship is very doubtful.

**Paruṣa** seems to mean 'reed' in the Atharvaveda (viii. 8, 4) and 'arrow' in the Śāṅkhāyana Śrauta Sūtra (xiv. 22, 20).

**Paruṣṇī** is the name of a river which is mentioned in the Nadī-stuti ('Praise of Rivers'),[1] and in the song of Sudās' victory over the ten kings,[2] which seems to have been made decisive by the rise of the river drowning the fugitives.[3] In these passages and one of the eighth book of the Ṛigveda,[4] where it is called a 'great stream' (*mahenadi*), the name is certainly that of the river later called Ravi (Irāvatī), as recognized by Yāska.[5] Pischel[6] sees a reference to it in two other passages of the Rigveda,[7] where 'wool' (*ūṛṇā*) is connected with the word *paruṣṇī*, and the allusion to the river is accepted by Max Müller[8] and Oldenberg,[9] though they are not fully agreed as to the exact sense of the passages in question. Pischel suggests that the name is derived from the 'flocks' (*parus*) of wool, not from the bends of the river, as understood by the Nirukta,[5] or from its reeds, as Roth[10] suggests.

[1] x. 75, 5.
[2] vii. 18, 8. 9.
[3] It is impossible to decide precisely what part the river played in the battle. It is usually held that the enemies of Sudās tried to divert the stream, but failed, and were drowned in its current. So Zimmer, *Altindisches Leben*, 11; Macdonell, *Sanskrit Literature*, 154; Geldner, *Rigveda, Kommentar*, 103, holds that Sudās was caught between two opposing armies, and had to escape over the Paruṣṇī, that his enemies tried to divert it to render him more accessible to their attack, but failed, and were overwhelmed in the river. Hopkins, *India, Old and New*, 52 *et seq.*, may be right in rejecting *in toto* the theory of the attempted diversion of the waters, though in the *Journal of the American Oriental Society*, 15, 261 *et seq.*, he accepted the traditional view.
[4] viii. 74, 15.
[5] Nirukta, ix. 26.
[6] *Vedische Studien*, 2, 208-210.
[7] iv. 22, 2; v. 52, 9.
[8] *Sacred Books of the East*, 32, 315, 323.
[9] *Ṛgveda-Noten*, 1, 348.
[10] St. Petersburg Dictionary, *s.v.* 4*a*.

The mention of the Paruṣṇī and the Yamunā in the hymn celebrating the victory of Sudās has given rise to the conjectures of Hopkins,[11] that the Yamunā in that hymn is merely another name for the Paruṣṇī, and of Geldner,[12] that the Paruṣṇī there is merely a tributary of the Yamunā (Jumna). But neither interpretation is either essential or even probable. The hymn is a condensed one, and may well be taken as celebrating two great victories of Sudās. There is a doubtful reference to the Paruṣṇī in the Atharvaveda.[13]

[11] *Op. cit.*, 52.
[12] *Ṛgveda, Glossar*, 106.
[13] vi. 12, 3. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 402; Whitney, Translation of the Atharvaveda, 289.

**Parus** means first a 'limb' or 'member' of the body,[1] and is then applied metaphorically to the divisions of the sacrifice[2] or of the year[3] (*cf.* **Parvan**).

[1] Rv. i. 162, 18; x. 97, 12; 100, 5; Av. i. 12, 3; iv. 12, 2. 3, etc.
[2] Rv. x. 53, 1; Taittirīya Brāhmaṇa, i. 6, 9, 1.
[3] Taittirīya Saṃhitā, ii. 5, 6, 1.

1. **Parṇa** denotes the 'wing' of a bird in the Rigveda[1] and later.[2] It also means the 'feather' of an arrow in a late passage of the Rigveda,[3] and more often later;[4] and the 'leaf' of a tree from the Rigveda onwards.[5]

[1] i. 116, 15; 182, 7; 183, 1; iv. 27, 4, etc.
[2] Av. x. 1, 29; Śatapatha Brāhmaṇa, i. 6, 3, 5, etc.
[3] x. 18, 14. *Cf.* Lanman, *Sanskrit Reader*, 386.
[4] Av. v. 25, 1; Kāṭhaka Saṃhitā, xxv. 1; Aitareya Brāhmaṇa, i. 25; iii. 26, etc.
[5] Rv. x. 68, 10; Av. viii. 7, 12; Taittirīya Saṃhitā, ii. 5, 1, 7; Vājasaneyi Saṃhitā, xvi. 46, etc.

2. **Parṇa** denotes the tree *Butea frondosa*, later usually called **Palāśa.** It occurs in the Rigveda[1] in connexion with the **Aśvattha,** and with that tree as well as the **Nyagrodha** in the Atharvaveda,[2] which mentions both amulets[3] and the cover of sacrificial dishes[4] as made from its wood. Its use for the

[1] x. 97, 5.
[2] v. 5, 5.
[3] iii. 5, 4. 8.
[4] xviii. 4, 53.

making of sacrificial implements like the ladle (*juhū*),[5] or sacrificial posts,[6] or the small ladle called *sruva*,[7] is mentioned. The Taittirīya Saṃhitā[8] ascribes its origin to the loss of a feather by the Gāyatrī when winning the Soma. The tree is also often mentioned elsewhere.[9] Reference too is sometimes made to its bark (*parṇa-valka*).[10]

[5] Taittirīya Saṃhitā, iii. 5, 7, 2. *Cf.* Maitrāyaṇī Saṃhitā, iv. 1, 1.

[6] Pañcaviṃśa Brāhmaṇa, xxi. 4, 13.

[7] Kāṭhaka Saṃhitā, xv. 2. *Cf.* viii. 2; Taittirīya Brāhmaṇa, i. 1, 3, 11; 7, 1, 9; 8, 7.

[8] Taittirīya Saṃhitā, *loc. cit.*, and *cf.* Kuhn, *Die Herabkunft des Feuers und des Göttertranks*, 148, 192; Bloomfield, *Journal of the American Oriental Society*, 16, 20. 24; *Hymns of the Atharvaveda*, 331, 332; Whitney, Translation of the Atharvaveda, 91.

[9] Śatapatha Brāhmaṇa, iii. 3, 4, 10; vi. 5, 1, 1; xi. 1, 4, 2; 7, 28; Pañcaviṃśa Brāhmaṇa, ix. 5, 4.

[10] Taittirīya Saṃhitā, ii. 5, 3, 5; Taittirīya Brāhmaṇa, iii. 7, 4; 2, 18, etc.

*Cf.* Zimmer, *Altindisches Leben*, 59; Weber, *Indische Studien*, 17, 194, 195.

**Parṇaka** is the name of a man included in the list of victims at the Puruṣamedha ('human sacrifice') in the Vājasaneyi Saṃhitā[1] and the Taittirīya Brāhmaṇa.[2] According to Mahīdhara,[3] a Bhilla is meant—*i.e.*, presumably a wild hillman, for he glosses **Niṣāda** in the same way.[4] Sāyaṇa[5] explains the word as meaning 'one who catches fish by putting over the water a *parṇa* with poison,' but this is apparently a mere etymological guess. Weber's[6] rendering of the term as referring to a savage 'wearing feathers' is ingenious, but uncertain.

[1] xxx. 16.

[2] iii. 4, 12, 1.

[3] On Vājasaneyi Saṃhitā, *loc. cit.*

[4] On Vājasaneyi Saṃhitā, xvi. 27.

[5] On Taittirīya Brāhmaṇa, *loc. cit.*

[6] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 281.

*Cf.* Zimmer, *Altindisches Leben*, 119.

**Parṇa-dhi** in the Atharvaveda[1] denotes the part of the shaft in which the feather of the arrow is fastened.

[1] iv. 6, 5. *Cf.* Zimmer, *Altindisches Leben*, 300; Bloomfield, *Hymns of the Atharvaveda*, 375; Whitney, Translation of the Atharvaveda, 154.

**Parṇaya** is the name in two passages of the Rigveda[1] either of a hero, as Ludwig[2] thinks, or of a demon[3] overcome by Indra.

[1] i. 53, 8; x, 48, 2.

[2] Translation of the Rigveda, 3, 149.

[3] St. Petersburg Dictionary, *s.v.*

**Pary-aṅka** is the name of the seat of the Brahman in the Kauṣītaki Upaniṣad.[1] It seems to correspond to what is elsewhere called **Āsandi**;[2] as used in the Upaniṣad, it can, however, hardly mean a long seat for reclining on, but rather a throne.[3]

[1] i. 5.
[2] Av. xv. 3, 3. *Cf.* xiv. 2, 65; Aitareya Brāhmaṇa, viii. 5. 6. 12.
[3] *Cf.* Weber, *Indische Studien*, 1, 397, 401; Zimmer, *Altindisches Leben*, 155; Lanman in Whitney, Translation of the Atharvaveda, 765, 776.

**Pary-āsa** is used in the Śatapatha Brāhmaṇa (iii. 1, 2, 18) to denote the woof of cloth, the warp being called *anuchāda*.

1. **Parvata** in the Rigveda[1] and the Atharvaveda[2] is conjoined with *giri* in the sense of 'hill' or 'mountain.' From the Rigveda[3] onwards[4] it is common in this sense as connected with the waters of rivers which flow in the hills.[5] The legend of the mountains having wings is already found in the Saṃhitās.[6] In the Kauṣītaki Upaniṣad[7] are mentioned the southern (*dakṣiṇa*) and the northern (*uttara*) mountains, evidently in allusion to the Himālaya and the Vindhya ranges. The plants (*oṣadhi*) and aromatic products (*añjana*) of the mountains are referred to in the Atharvaveda,[8] and their mineral treasures in the Rigveda.[9]

[1] i. 37, 7; v. 56, 4.
[2] Av. iv. 6, 8; vi. 12, 3; 17, 3; ix. 1, 18; xii. 1, 11.
[3] i. 39, 5; 52, 2; 155, 1; 191, 9; ii. 12, 2. 3; 17, 5, etc.
[4] Av. i. 14, 1; iii. 21, 10; iv. 9, 8; viii. 7, 17; Taittirīya Saṃhitā, iii. 4, 5, 1; Vājasaneyi Saṃhitā, xvii. 1; xviii. 13, etc.
[5] Rv. vii. 34, 23; 35, 8; viii. 18, 16; 31, 10; x. 35, 2; 36, 1, etc.; Pischel, *Vedische Studien*, i. 80; 2, 66.
[6] Kāṭhaka Saṃhitā, xxxvi. 9; Maitrāyaṇī Saṃhitā, i. 10, 13; and Rv. iv. 54, 5, as explained by Pischel, *Vedische Studien*, 1, 174.
[7] ii. 13; Weber, *Indische Studien*, 1, 407; Keith, *Śāṅkhāyana Āraṇyaka*, 28, n. 1.
[8] xix. 44, 6; 45, 7.
[9] x. 69, 6.

2. **Parvata** in one passage of the Rigveda[1] denotes, according to Ludwig,[2] a sacrificer whose generosity is praised. But it is probable that the god Parvata, the spirit of the mountain, is meant.[3]

[1] vii. 87, 8.
[2] Translation of the Rigveda, 3, 159.
[3] St. Petersburg Dictionary, *s.v.*

3. **Parvata** is mentioned several times in the Aitareya Brāhmaṇa[1] along with **Nārada.** The Anukramaṇī (Index) attributes to him the authorship of several hymns of the Rigveda.[2]

[1] vii. 13, 34; viii. 21; Śāṅkhāyana Śrauta Sūtra, xv. 17, 4.

[2] viii. 12; ix. 104; 105.

**Parvan** denotes the knots of the reed or the joints of a plant,[1] and more generally a part or limb of the body.[2] It also designates a period of time, probably with reference to the breaks in the month at new and full moon.[3] In one passage[4] Geldner[5] thinks the word indicates a song section of the Sāmaveda.

[1] Av. xii. 3, 31; Taittirīya Saṃhitā, i. 1, 2, 1; Śatapatha Brāhmaṇa, vi. 3, 1, 31, and *cf.* Rv. x. 68, 9.

[2] Rv. i. 61, 12; iv. 19, 9; viii. 48, 5; x. 89, 8; Av. i. 11, 1; 12, 2; ii. 9, 1; vi. 14, 1; xi. 8, 12; xii. 5, 71; Aitareya Brāhmaṇa, iii. 31; Śatapatha Brāhmaṇa, i. 6, 3, 35 *et seq.*; iii. 4, 4, 2; vi. 1, 2, 31; x. 4, 5, 2, etc.

[3] Rv. i. 94, 4; Vājasaneyi Saṃhitā, xiii. 43; Śatapatha Brāhmaṇa, i. 6, 3, 35; vi. 2, 2, 34, etc. *Cf.* **Māsa.** In the Sūtras the days of the four-monthly festivals (*cāturmāsya*) are so called: Kātyāyana Srauta Sūtra, v. 2, 13; xxii. 7, 1. 16. 17; xxiv. 4, 30; Śāṅkhāyana Śrauta Sūtra, xiv. 5, 6; 10, 4. 18; Āśvalāyana Śrauta Sūtra, ix. 2, 3; and more often the periods of the change of moon: Kātyāyana Śrauta Sūtra, xxiv. 6, 4. 25. 30; Śāṅkhāyana Śrauta Sūtra, iii. 2, 1; 3, 1; Lāṭyāyana Srauta Sūtra, viii. 8, 46, etc.

[4] vii. 103, 5.

[5] *Rgveda, Glossar*, 107.

*Cf.* Zimmer, *Altindisches Leben*, 364, who quotes Tacitus, *Germania*, 11.

**Parśāna,** 'hollow,' is mentioned several times in the Rigveda (vii. 104, 5; viii. 7, 34; 45, 41).

1. **Parśu** denotes 'rib' in the Atharvaveda[1] and later.[2] *Cf.* **Śarīra.**

[1] ix. 7, 6; x. 9, 20; xi. 3, 12.

[2] Taittirīya Saṃhitā, vii. 5, 25, 1; Kāṭhaka Saṃhitā, xxxi. 1; Śatapatha Brāhmaṇa, viii. 6, 2, 10; x. 6, 4, 1; xii. 3, 1, 6; Ṣaḍviṃśa Brāhmaṇa, i. 3, etc.

2. **Parśu** seems in some passages[1] to denote a 'sickle,' being apparently a variant of **Paraśu.**

[1] Av. xii. 3, 31 (Kauśika Sūtra, i. 24. 25; viii. 11; lxi. 38. 39); perhaps vii. 28, 1 = Taittirīya Saṃhitā, iii. 2, 4, 1. See Whitney, Translation of the Atharvaveda, 407, 408; Bṛhadāraṇyaka Upaniṣad, vi. 4, 26 (where *parśu* is metrically needed), etc. *Cf.* Böhtlingk, Dictionary, *s.v.*

3. **Parśu** in the Nirukta[1] is explained in one passage of the Rigveda[2] as meaning the sides of a cistern (*kūpa*).[3] But the sense of 'ribs' is quite adequate there.

[1] iv. 6.
[2] i. 105, 8; x. 33, 2.
[3] Oldenberg, *Rgveda-Noten*, 1, 100; Geldner, *Rigveda*, *Glossar*, 107.

4. **Parśu** occurs in one passage in a Dānastuti ('praise of gifts') in the Rigveda[1] as the name of a man. It is not certain that he is identical with **Tirindira**, but the Śāṅkhāyana Śrauta Sūtra[2] mentions Tirindira Pāraśavya as the patron of **Vatsa Kāṇva**. In another passage occurring in the Vṛṣākapi hymn,[3] Parśu Mānavī occurs, apparently as a woman, daughter of Manu, but who is meant it is quite impossible to say. Excepting these two, there are no other occurrences in which the word has with any probability the value of a proper name in the Rigveda.

Ludwig,[4] however, sees in several other places an allusion to the Parśus. Thus in one passage of the Rigveda[5] he finds a reference to the defeat of **Kuruśravaṇa** by the Parśus; in another[6] he finds a reference to the Pṛthus and Parśus—*i.e.*, the Parthians and the Persians. He also sees the Parthians in **Pārthava**, a name found in one hymn.[7] The same view is taken by Weber,[8] who holds that historical connexions with the

[1] viii. 6, 46. [2] xvi. 11, 20.

[3] x. 86, 23. Apparently Vārttika 2, on Pāṇini, iv. 1, 177, where Parśu is explained as a feminine, Princess of the Parśus, refers to this passage. On the sense, *cf.* Geldner, *Vedische Studien*, 2, 42; *Rigveda*, *Glossar*, 107; and Taittirīya Brāhmaṇa, iii. 2, 2, 2, where the expression occurs, but where the sense is very dubious.

[4] Translation of the Rigveda, 3, 196 *et seq.*

[5] x. 33, 2. The sense here is, no doubt, 'ribs.' See Geldner, *op. cit.*, 2, 184, n. 3; Bergaigne, *Religion Védique*, 2, 362, n.

[6] vii. 83, 1, *pṛthu-parśavaḥ*, which really means either 'with large ribs'—*i.e.*, 'strong,' as Roth, with Sāyaṇa, inclines to take it—or 'with broad axes,' according to Zimmer.

[7] vi. 27, 8.

[8] *Indische Studien*, 4, 379; *Indian Literature*, 4; *Episches im vedischen Ritual*, 36 *et seq.* He confines his view to the equation of Parśu in Rigveda, viii. 6, 46, and the Persians. Hillebrandt, who is inclined to see relations with Iran in early times (see **Paṇi**, **Pārāvata**, **Sṛñjaya**), does not in this connexion quote Parśu at all, and, though he mentions Pārthava, does not regard it as probably referring to a Parthian (*Vedische Mythologie*, 1, 105). Brunnhofer, in his various works (*Iran und Turan*, 1889; *vom Pontus bis zum Indus*, 1890, etc.), finds constant references in the Veda to events in Iran, but his theories must be regarded as definitely unscientific. See also Hopkins, *Journal of the American Oriental Society*, 15, 264, n.

Persians are referred to. But Zimmer[9] points out that this conclusion is not justified; the Parśus were known to Pāṇini[10] as a warrior tribe; the Pāraśavas were a tribe in south-west Madhyadeśa; and the *Periplus*[11] knows a tribe of Parthoi in north India. At most the only conclusion to be drawn is that the Indians and Iranians were early connected, as was of course the case. Actual historical contact cannot be asserted with any degree of probability.

[9] *Altindisches Leben*, 134 *et seq.*; 433. *Ibid.*, 434, 435, he refutes conclusively Ludwig's extraordinary view that Pṛthu and Parśu are dialectical forms of the same word.

[10] v. 3, 117. [11] c. 38.

**Parṣa** occurs in the Rigveda,[1] denoting in the plural 'sheaves' strewn over the threshing floor. *Cf.* **Khala.**

[1] x. 48, 7; Nirukta, iii. 10. *Cf.* Zimmer, *Altindisches Leben*, 238. Perhaps *parṣin*, in the compound *iṣu-parṣin* in the Śatapatha Brāhmaṇa, xiii. 4, 2, 5, means 'having a bundle (of arrows).'

**Palada** occurs twice in one hymn of the Atharvaveda[1] in the description of a house. It seems to mean bundles of straw or reeds used to thatch the house and render the sides wind and weather proof.

[1] ix. 3, 5, 17. *Cf.* Zimmer, *Altindisches Leben*, 153; Bloomfield, *Hymns of the Atharvaveda*, 194, 195.

**Palasti.** See **Palita.**

**Palāla** is found with Anu-palāla in the Atharvaveda (viii. 6, 2) as the name of a demon. The meaning of the word is 'straw,' in which sense it occurs in the Kauśika Sūtra (lxxx. 27), while the feminine form, Palālī, is found in the Atharvaveda itself (ii. 8, 3) as the straw of barley (**Yava**).

**Palāva** is found in the Atharvaveda[1] and the Jaiminīya Upaniṣad Brāhmaṇa[2] in the sense of 'chaff.'

[1] xii. 3, 19, where some manuscripts read *palāvā*. [2] i 54, 1

**Palāśa**, like **Parṇa**, denotes 'leaf' in the Brāhmaṇas.[1] It also[2] designates the tree *Butea frondosa*, of which Parṇa is the early name.

[1] Kauṣītaki Brāhmaṇa, x. 2; Śatapatha Brāhmaṇa, i. 5, 4, 5; v. 2, 1, 17 etc.; Chāndogya Upaniṣad, iv. 14, 3.

[2] Aitareya Brāhmaṇa, ii. 1; Śatapatha Brāhmaṇa, i. 3, 3, 19; ii. 6, 2, 8, etc.
*Cf.* Zimmer, *Altindisches Leben*, 59.

**Palita**, 'grey-haired,' occurs frequently from the Rigveda[1] onwards.[2] It is the distinctive sign of old age. Those who, like certain descendants of **Jamadagni**, do not grow old,[3] are said not to become grey-haired, while **Bharadvāja** is described as having in his old age become thin and grey-haired.[4] The Śatapatha Brāhmaṇa[5] in one passage observes that grey hairs appear first on the head, and elsewhere[6] alludes to the hair on the arms having become grey.

[1] i. 144, 4; 164, 1; iii. 55, 9; x. 4, 5, etc.

[2] Vājasaneyi Saṃhitā, xxx. 15, etc.

[3] Taittirīya Saṃhitā, vii. 1, 9, 1; Pañcaviṃśa Brāhmaṇa, xxi. 10, 6. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 54, and Rv. iii. 53, 16, where *palasti* seems to mean *palita*.

[4] Aitareya Brāhmaṇa, iii. 49.

[5] xi. 4, 1, 6. 14.

[6] iii. 8, 2, 25.

**Palpūlana** is found in the Atharvaveda[1] and the Taittirīya Saṃhitā[2] apparently meaning, properly, 'lye,' or water impregnated with some biting substance for washing clothes. In the Atharvan passage urine seems to be meant.[3] The verb *palpūlaya*, 'to wash with alkaline water,' occurs in the Taittirīya Saṃhitā[2] and the Taittirīya Brāhmaṇa;[4] and the Sūtras refer to hides (*carman*)[5] and garments[6] so washed. *Cf.* also **Vāsaḥ-palpūlī.**

[1] xii. 4, 9. *Cf.* Kauśika Sūtra, xi. 16.

[2] ii. 5, 5, 6.

[3] Whitney, Translation of the Atharvaveda, 695. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 74, 175.

[4] i. 3, 5, 2. 3.

[5] Kauśika Sūtra, 67.

[6] Śāṅkhāyana Śrauta Sūtra, iii. 8, 12. *Cf.* Baudhāyana Dharma Sūtra, i. 6, 13, 15; Böhtlingk, Dictionary, *s.v.*

**Palli-gupta Lauhitya** ('descendant of Lohita') is mentioned in a Vaṃśa ('list of teachers') in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of **Śyāmajayanta Lauhitya.**

The name is obviously a late one, for Palli is not found in the early literature, and the name of the Lauhitya family is otherwise known in post-Vedic works only.

**Pavana** ('purifier') in the Atharvaveda[1] denotes an instrument for purifying grain from husks, etc.; either a 'sieve' or a 'winnowing basket' may be meant. In the Sūtras[2] it is mentioned as used for cleaning the bones of the dead after cremation.

[1] iv. 34, 2; xviii. 3, 11. *Cf.* Nirukta, vi. 9.

[2] Āśvalāyana Gṛhya Sūtra, iv. 5, 7.

**Pavamāna** is a term very frequently applied in the Rigveda to the Soma 'purifying itself' by running through the sieve. Later it appears in a few passages[1] in the sense of 'wind' (as a purifier).

[1] Taittirīya Saṃhitā, vii. 5, 20, 1; Vājasaneyi Saṃhitā, vi. 17; Aitareya Brāhmaṇa, i. 7.

**Pavasta** in one passage of the Atharvaveda[1] apparently denotes 'covers.'

[1] iv. 5, 6. *Cf.* Whitney, Translation of the Atharvaveda, 156.

**Pavi** denotes the 'tire' of the wheel of a chariot in the Rigveda[1] and later.[2] Reference is made[3] to the necessity for fastening it on firmly, and the epithet *su-pavi*, 'having a good tire,' is found in the Atharvaveda[4] with *su-nābhi*, 'having a good nave,' and *su-cakra*, 'having a good wheel.' The tires were, of course, of metal,[5] and being sharp,[6] could serve on occasion as weapons.[7] The St. Petersburg Dictionary in one passage of

[1] i. 34, 2; 88, 2; 139, 3; 166, 10, etc.; Nirukta, v. 5.

[2] Sāmaveda, ii. 7, 1, 15, 3, etc.

[3] Rv. vi. 54, 3.

[4] Av. iv. 12, 6.

[5] Of gold in the case of the Aśvins and the Maruts, Rv. i. 64, 11; 180, 1.

[6] Rv. i. 166, 10.

[7] Rv. v. 52, 9. *Cf.* vi. 8, 5, and x. 180, 2.

the Vājasaneyi Saṃhitā[8] takes Pavi to mean a metal rim on the stone for pounding Soma, but this seems improbable, because no such metal attachment is elsewhere alluded to. Hillebrandt[9] seems clearly right in accepting the sense of 'sharp edge' in this passage, especially as the stones in the Rigveda[10] are, in allusion to their rolling action, styled 'rims without horses and without chariots' (*anaśvāsaḥ pavayo 'rathāḥ*).

The Nirukta[11] ascribes to Pavi the sense of arrow (*śalya*), but this is very uncertain. The St. Petersburg Dictionary cites for this use two passages of the Rigveda,[12] but in one the secondary sense of sharp-edged weapon with reference to the bolt of Indra is quite likely, and in the other, where the expression *vāṇasya pavi* occurs, the sharp-edged pounding-stone of the 'reed,'[13] meaning the stalk of the Soma plant, may be meant. Hillebrandt[14] thinks a reference to the shape of the Soma plant is intended. Pavī-nasa, the name of a demon mentioned in the Atharvaveda,[15] seems to throw no light on this point, for while the St. Petersburg Dictionary takes it to mean 'whose nose is like a spearhead,' it is translated as 'rim-nosed' (presumably in allusion to the curved shape of the nose) by Whitney.[16]

[8] vi. 30. *Cf.* Śatapatha Brāhmaṇa, iii. 9, 4, 5. Mahīdhara, on the Vājasaneyi Saṃhitā, takes *pavinā* as *vajrasadṛśena*, 'like a thunderbolt,' and Eggeling, *Sacred Books of the East*, 26, 239, 240, renders *pavi* by 'bolt.'

[9] *Vedische Mythologie*, 1, 44.

[10] v. 31, 5.

[11] xii. 30.

[12] ix. 50, 1; x. 180, 2.

[13] *Cf.* Rv. iv. 24, 9, where the expression *vāṇaṃ duhanti*, 'they milk out the reed,' occurs.

[14] *Op. cit.*, 1, 43, 44.

[15] viii. 6, 21.

[16] Translation of the Atharvaveda, 497.

*Cf.* Zimmer, *Altindisches Leben*, 248; Geldner, *Vedische Studien*, 2, 12, n. 1.

**Pavitra** denotes in the Rigveda,[1] and later,[2] the sieve used for purifying the Soma, the only mode of purifying it certainly[3] known to the Rigveda. It seems clearly[4] to have been made of

[1] i. 28, 9; iii. 36, 7; viii. 33, 1; 101, 9, etc.

[2] Av. vi. 124, 3; ix. 6, 16; xii. 1, 30; 3, 3. 14. 25, etc.

[3] *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 239, 240.

[4] *Cf.* the names of it: *aṇva*, Rv. ix. 16, 2; *aṇvāni meṣyaḥ*, 86, 47; 107, 11; *avayaḥ*, ii. 36, 1; ix. 86, 11; 91, 2; *tvac* with *avya* or *avyaya*, ix. 69, 3; 70, 7; *meṣyaḥ*, ix. 8, 5; *rūpa avyaya*, ix. 16, 6; *roman*, alone or with *avyaya*; *vāra*, alone or with *avyaya*, etc.

sheep's wool, whether woven or plaited is not certain, for the expressions used are too vague to be decisive, though Zimmer[5] thinks *hvarāṃsi*[6] points to plaiting.

[5] *Altindisches Leben*, 278, n.

[6] ix. 3, 2 ; 63, 4.

**Pavīra**, according to the Nirukta;[1] denotes a 'lance.' The epithet derived from this word, *pavīravant* or *pavīrava*, which is found in the Atharvaveda[2] and the Yajurveda Saṃhitās,[3] is used of the plough, apparently in the sense of 'having a metal share.' The same epithet occurs in the Rigveda[4] applied to a man, in the sense of 'having a goad' or 'having a spear.'

[1] xii. 30. In Rv. i. 174, 4, *pavīrava* seems to mean 'thunderbolt.'

[2] iii. 17, 3.

[3] *Pavīravant*, Vājasaneyi Saṃhitā, xii. 71 ; *pavīrava*, Taittirīya Saṃhitā, 10, 2, 5, 6 ; Maitrāyaṇī Saṃhitā, ii. 7, 12 ; Kāṭhaka Saṃhitā, xvi. 11.

[4] x. 60, 3.

*Cf.* Whitney, Translation of the Atharvaveda, 116.

**Pavīru** appears in a hymn of the Rigveda[1] as a **Ruśama**, being a prince or at least a wealthy noble.

[1] viii. 51, 9 = Vājasaneyi Saṃhitā, xxxiii. 82.

**Paśu** means 'animal' generally, including man. There is frequent mention[1] of the five sacrificial animals—the horse, the cow, the sheep, the goat, and man. Seven such domestic animals are spoken of in the Atharvaveda[2] and later ;[3] probably, as Whitney[4] observes, merely as a sacred mystic number, not, as the commentator[5] explains, the usual five with the ass and the camel added. Animals are also referred to as *ubhayadant*

[1] Taittirīya Saṃhitā, iv. 2, 10, 1-4 ; Kāṭhaka Saṃhitā, xvi. 17 ; Maitrāyaṇī Saṃhitā, ii. 7, 17 ; Vājasaneyi Saṃhitā, xiii. 47-51. *Cf.* Av. xi. 2, 9 ; Taittirīya Saṃhitā, iv. 3, 10, 1-3 ; v. 5, 1, 1. 2 ; vi. 5, 10, 1 ; Vājasaneyi Saṃhitā, xiv. 28-31, etc.

[2] Av. iii. 10, 6.

[3] Satapatha Brāhmaṇa, ii. 8, 4, 16 ; ix. 3, 1, 20 ; xii. 8, 3, 13 (where they are called *jāgatāḥ*, perhaps as numbering 12) ; Pañcaviṃśa Brāhmaṇa, x. 2, 7.

[4] Translation of the Atharvaveda, 103.

[5] On Av. iii. 10, 6. The St. Petersburg Dictionary suggests 'mule' and 'ass' as the two making up seven (*cf.* Mahābhārata, vi. 165 *et seq.*). Zimmer's view (*Altindisches Leben*, 76) is that 'goat,' 'sheep,' 'ox,' 'horse,' 'dog,' 'ass,' and 'camel' or 'mule,' are meant.

and *anyatodant*. They are further[6] classified as those which take hold with the hand (*hastādānāḥ*), man (*puruṣa*), elephant (*hastin*), and ape (*markaṭa*), and those which grasp by the mouth (*mukhādānāḥ*). Another division is that of biped (*dvipād*) and quadruped (*catuṣpād*).[7] Man is a biped;[8] he is the first (*prathama*) of the beasts;[9] he alone of animals lives a hundred years (*śatāyus*),[10] and he is king of the animals.[11] He possesses speech (*vāc*) in conjunction with the other animals.[12] In the Aitareya Āraṇyaka[13] an elaborate distinction is drawn between vegetables, animals, and man in point of intellect.

Of animals apart from man a threefold division is offered in the Rigveda[14]—into those of the air (*vāyavya*), those of the jungle (*āraṇya*), and those of the village (*grāmya*), or tame animals. The division into *āraṇya* and *grāmya* animals is quite common.[15] In the Yajurveda Saṃhitās[16] is found a division into *eka-śapha*, 'whole-hoofed'; *kṣudra*, 'small'; and *āraṇya*, 'wild,' the two former classes denoting the tame animals.[16] The horse and the ass are *eka-śapha*;[17] the *kṣudra* are the sheep, the goat, and the ox: this distinction being parallel to that of *ubhayadant* and *anyatodant*.[18] Zimmer[19] sees in a passage of the Atharvaveda[20] a division of wild animals (*āraṇya*) into five classes: (1) those of the jungle described as the 'dread beasts

[6] Taittirīya Saṃhitā, vi. 4, 5, 7; Maitrāyaṇī Saṃhitā, iv. 5, 7 (where *puruṣa* must be read for *paruṣa*).

[7] Rv. iii. 62, 14; Av. iii. 34, 1, etc. Zimmer, 73, n., suggests that the division is Indo-European, as the Inguvenic tables make a distinction between *dupursus* and *peturpursus*.

[8] Taittirīya Saṃhitā, iv. 2, 10, 1. 2; Vājasaneyi Saṃhitā, xvii. 47. 48.

[9] Śatapatha Brāhmaṇa, vi. 2, 1, 18; vii. 5, 2, 6.

[10] Taittirīya Saṃhitā, iii. 2, 6, 3; Śatapatha Brāhmaṇa, vii. 2, 5, 17.

[11] Kāṭhaka Saṃhitā, xx. 10; Śatapatha Brāhmaṇa, iv. 5, 5, 7. *Cf.* Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 274.

[12] Rv. viii. 100, 11.

[13] ii. 3, 2, with Keith's note.

[14] x. 90, 8.

[15] Av. iii. 31, 3. *Cf.* ii. 34, 1, with Whitney's note, Translation of the Atharvaveda, 78; xi. 2, 24; Maitrāyaṇī Saṃhitā, iii. 2, 3; 9, 7; Kāṭhaka Saṃhitā, xiii. 12; Taittirīya Āraṇyaka, iii. 2, 29. 32; Śatapatha Brāhmaṇa, ii. 7, 1, 8; 2, 8. *Cf.* xi. 8, 3, 2, where there is reference to animals being tied up at night in their stalls.

[16] Taittirīya Saṃhitā, iv. 3, 10, 2; Vājasaneyi Saṃhitā, xiv. 30.

[17] Zimmer, 74.

[18] *Cf.* Av. v. 31, 3; Taittirīya Saṃhitā, ii. 2, 6, 3, with Taittirīya Saṃhitā, ii. 1, 1, 5; v. 1, 1, 3; 2, 6.

[19] *Op. cit.* 77. 78.

[20] xi. 2, 24. 25, compared with xii. 1, 49. 51.

which are in the wood' (*mṛgā bhīmā vane hitāḥ*); (2) winged creatures, represented by the **Hamsa**, 'gander,' **Suparṇa**, 'eagle,' **Śakuna**, 'bird'; (3) amphibia—**Śiṃśumāra**, 'alligator,' and **Ajagara**, 'crocodile' (?); (4) 'fish,' **Purīkaya**, **Jaṣa**, and **Matsya**; (5) insects and worms (described as *rajasāḥ*). But this division is more ingenious than probable, and it is ignored by both Bloomfield[21] and Whitney.[22]

[21] *Hymns of the Atharvaveda*, 631.
[22] Translation of the Atharvaveda, 633, 634.

*Cf.* Zimmer, *Altindisches Leben*, 72-77.

**Paśu-pa** denotes 'herdsman' in the Rigveda.[1] Metaphorically the term is applied to Pūṣan.[2]

[1] i. 114, 9; 144, 6; iv. 6, 4; x. 142, 2.
[2] vi. 58, 2. *Cf.* of Pūṣan and Revatī, Taittirīya Brāhmaṇa, iii. 1, 2, 12.

1. **Paṣṭha-vāh** occurs in the Yajurveda Saṃhitās[1] meaning an ox, four years old, according to the commentators. This qualification is, however, very doubtful, for Paṣṭhauhī, 'cow,' a word occurring quite frequently,[2] is in one passage[3] accompanied by the adjective *prathama-garbhāḥ*, 'having a first calf,' which disproves the theory of the age adopted by the commentators.

[1] Taittirīya Saṃhitā, iv. 3, 5, 2; Vājasaneyi Saṃhitā, xiv. 9; xviii. 27; xxi. 17; xxiv. 13. 28. 29, etc.
[2] Taittirīya Saṃhitā, vii. 1, 6, 3; Kāṭhaka Saṃhitā, xi. 2; xii. 8; Vājasaneyi Saṃhitā, xviii. 27; Taittirīya Brāhmaṇa, i. 7, 3, 3; 8, 3, 2; ii. 7, 2, 2, etc.
[3] Śatapatha Brāhmaṇa, iv. 6, 1, 11.

2. **Paṣṭha-vāh** is mentioned as a seer of Sāmans in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xii. 5, 11. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 160.

**Pastya-sad** ('sitting in the house') occurs in one passage of the Rigveda,[1] where the sense seems to be 'inmate,' 'companion.'

[1] vi. 51, 9. *Cf.* Roth, St. Petersburg Dictionary, *s.v.*; Pischel, *Vedische Studien*, 2, 211.

**Pastyā** (fem. pl.) is a word occurring in several passages of the Rigveda.[1] Roth[2] ascribes to it the meaning of 'house' or 'dwelling,' in the wide sense of the term, as well as that of the 'family' living in the house; and this view is accepted by Zimmer.[3] On the other hand, Pischel[4] finds in two of the passages[5] usually referred to Pastyā the neuter Pastya, which appears in **Pastya-sad** and in **Pastyā-vant** (where the length of the second syllable is not primitive), and which is certainly found in the Rigveda[6] in the metaphorical sense of 'dwelling,' ascribed to it in the Naighaṇṭuka.[7] In the other passages[8] he thinks the word means 'rivers' or 'waters'; in particular, where Soma in the middle of the Pastyās[9] is spoken of, he sees a reference to **Kurukṣetra**, with its several rivers,[10] **Āpayā**, **Dṛṣadvatī**, and **Sarasvatī** (*cf.* 2. **Pastyāvant**). In some passages[11] he sees in Pastyā the proper name of a stream, just as Sindhu primarily means 'river,' then the 'Indus.'

[1] Rv. i. 25, 10; 40, 7; 164, 30; iv. 1, 11; vi. 49, 9; vii. 97, 5; ix. 65, 23; x. 46, 6. See also iv. 55, 3; viii. 27, 5, where Pastyā appears as a goddess.

[2] St. Petersburg Dictionary, *s.v.*

[3] *Altindisches Leben*, 149. *Cf.* Weber, *Über den Rājasūya*, 43, n. 4; 63.

[4] *Vedische Studien*, 2, 211-222. So Geldner, *Rigveda, Glossar*, 107.

[5] vi. 49, 9; vii. 97, 5, where the sense is 'householder' (*gṛha-stha* or *gṛhin*, as Sāyaṇa renders it).

[6] x. 96, 10. 11. In x. 96, 10, Roth takes *pastyoḥ* to denote the two parts of the Soma press, but Pischel, 2, 211, accepts Sāyaṇa's rendering 'heaven and earth.' In the compounds *tri-pastya* of Agni, Rv. viii. 39, 8; *vāja-pastya* of Pūṣan, vi. 58, 2, of Soma, ix. 98, 12; and *vīra-pastya*, v. 50, 4, the primitive word may very well be *pastya*, not *pastyā*.

[7] iii. 4, misquoted by Sāyaṇa on Rv. i. 151, 2, as applying to *pastyā*, whereas it really refers to *pastya*.

[8] Rv. i. 25, 10 = Taittirīya Saṃhitā, i. 8, 16, 1 = Maitrāyaṇī Saṃhitā, i. 6, 2; ii. 6, 12; 7, 16; iv. 4, 6 = Vājasaneyi Saṃhitā, x. 27; Rv. i. 40, 7; 164, 30 (used of Agni's home); iv. 1, 11; ix. 65, 23; x. 46, 6; Taittirīya Saṃhitā, i. 8, 12, 1 = Maitrāyaṇī Saṃhitā, ii. 6, 8 = Vājasaneyi Saṃhitā, x. 7.

[9] Rv. ix. 65, 23.

[10] Rv. iii. 23, 4.

[11] Rv. iv. 55, 3; viii. 27, 5; and in *pastyāvant* in ix. 97, 18.

1. **Pastyā-vant**, explained in the Pada text as Pastya-vant, occurs in several passages of the Rigveda. In two of them[1]

[1] i. 151, 2; ix. 97, 18; but the latter passage is explained by Pischel as referring to **Pastyā**, the river, and by Böhtlingk, Dictionary, *s.v.*, as 'kept in the stall.'

a rich householder seems meant, and in the two others reference to a 'house' is clear.[2]

[2] *Barhis*, Rv. ii. 11, 16, 'of the house'; *kṣayān pastyāvataḥ*, iv. 54, 5, 'abodes having (fixed) habitations.'
*Cf.* Pischel, *Vedische Studien*, 2, 212.

2. **Pastyā-vant** occurs in one passage of the Rigveda[1] in the locative parallel with **Suṣoma**, **Saryaṇāvant**, and **Ārjīka**. It must apparently denote a place, as Pischel[2] argues, probably corresponding to the locality 'in the middle of the streams' (*madhye pastyānām*), elsewhere[3] referred to as the home of Soma. Pischel[4] suggests that Patiāla is meant, though he does not lay any stress on the similarity of name. In the north of Patiāla there are hills where the Soma might have grown. Roth[5] thought that something connected with the Soma press was meant.

[1] viii. 7, 29.
[2] *Vedische Studien*, 2, 209.
[3] Rv. ix. 65, 23.
[4] *Op. cit.*, 2, 219.
[5] St. Petersburg Dictionary, *s.v.* 2. Max Müller, *Sacred Books of the East*, 32, 260, 398, 399, takes Pastyāvant as a place-name, but thinks that *pastyā* denotes 'hamlet,' or, as an epithet of Aditi, refers to her as a 'housewife' (Rv. iv. 55, 3; viii. 27, 5).

**Pāṃsu** in the Atharvaveda[1] and later[2] denotes 'dust' or sand, usually in the plural. Among the portents enumerated in the Adbhuta Brāhmaṇa[3] is a rain of dust or sand (*pāṃsu-varṣa*), a phenomenon not rare in India.[4]

[1] vii. 109, 2; xii. 1, 26.
[2] Taittirīya Brāhmaṇa, ii. 6, 10, 2; Nirukta, xii. 19, etc.
[3] vi. 8 (*Indische Studien*, 1, 40). *Cf.* Varāhamihira, Bṛhatsaṃhitā, xxii. 6.
[4] The adjective *pāṃsura* is found in Rv. i. 22, 17, with a variant, *pāṃsula*, Sāmaveda, i. 3, 1, 3, 9. *Cf.* Śatapatha Brāhmaṇa, iv. 5, 1, 9.

**Pāka-dūrvā** is, in a verse of the Rigveda,[1] included with **Kiyāmbu** and **Vyalkaśā** among the plants used for growing on the spot where the corpse of the dead man has been consumed with fire.[2] The verse is repeated in the Taittirīya Āraṇyaka[3]

[1] x. 16, 13.
[2] See Bloomfield, *American Journal of Philology*, 11, 342-350; *Journal of the American Oriental Society*, 15, xxxix.
[3] vi. 4, 1, 2.

with the variant Kyāmbu. In the Atharvaveda[4] the word is read Śāṇḍadūrvā. Pākadūrvā is probably, as Sāyaṇa understands it, *paripakva-dūrvā*, 'ripe or edible millet.' Śāṇḍadūrvā is explained by the commentator[5] in various ways, as millet 'having egg-shaped roots' (*i.e.*, *sāṇḍa*, not *śāṇḍa*), or as 'having long joints,' with the additional remark that it was called *bṛhaddūrvā*, 'large millet.' In the Taittirīya Āraṇyaka, on the other hand, the commentary explains Pākadūrvā as small millet.

[4] xviii. 2. 6. [5] Whitney, Translation of the Atharvaveda, 850. *Cf.* Zimmer, *Altindisches Leben*, 70.

**Pāka-sthāman** nor in a hymn of the Ṛigveda.[1] Ludwig[2] suggests, without much reason, that he may have been a king of the **Anus.**

[1] viii. 3, 21. 24. [2] Translation of the Ṛigveda, 3, 160.

**Pākāru** is mentioned as a disease, together with **Viṣūcikā** and **Arśas**, 'hæmorrhoids,' in the Vājasaneyi Saṃhitā.[1] Its nature is unknown; the etymology[2] points to the sense of 'developed sores,' 'ulcers.'

[1] xii. 97. *Cf.* Zimmer, *Altindisches Leben*, 393. [2] From *pāka*, 'maturity,' and *aru* = *arus*, 'sore.'

**Pāṅktra** is the name of an animal mentioned in the list of victims at the Aśvamedha, or 'horse-sacrifice,' in the Yajurveda Saṃhitās.[1] The 'field-rat' seems to be meant.

[1] Maitrāyaṇī Saṃhitā, iii. 14, 7; Vājasaneyi Saṃhitā, xxiv. 26. *Cf.* Zimmer, *Altindisches Leben*, 85.

**Pāñca-janya**, 'relating to the five peoples.' See **Pañcajanāḥ.**

**Pāñcāla** means a 'king of the Pañcāla people,' and is applied to **Durmukha** in the Aitareya Brāhmaṇa[1] and to **Śoṇa** in the Śatapatha Brāhmaṇa.[2] The term is also found in the Jaiminīya Upaniṣad Brāhmaṇa.[3] See also **Pañcāla.**

[1] viii. 23.
[2] xiii. 5, 4, 7.
[3] iii. 29, 1. *Cf.* Kāṭhaka Anukramaṇī in *Indische Studien*, 3 460.

**Pāñci**, 'descendant of Pañcan,' is the name of a teacher mentioned with disapproval in the Śatapatha Brāhmaṇa.[1]

[1] i. 2, 5, 9; ii. 1, 4, 27. *Cf.* Weber, *Indische Studien*, 1, 434.

**Pāṭava**, 'descendant of Paṭu,' is a patronymic of **Cākra** in the Śatapatha Brāhmaṇa (xii. 8, 1, 17; 9, 3, 1).

**Pāṭā** is mentioned in the Atharvaveda[1] and in the Kauśika Sūtra.[2] It is assumed by the commentator to be identical with the later Pāṭhā, the plant *Clypea hernandifolia*, which was much used medicinally, and is still so used at the present day according to Roth.[3] Very possibly the word should be read as Pāṭhā.

[1] ii. 27, 4.
[2] xxxvii. 1; xxxviii. 18. *Cf.* Ṛgvidhāna, iv. 12, 1.
[3] Quoted in Whitney, Translation of the Atharvaveda, 68. *Cf.* Weber, *Indische Studien*, 13, 190; 17, 266; Bloomfield, *Hymns of the Atharvaveda*, 305, n. 1; *Proceedings of the American Oriental Society*, May, 1885, xlii-xliv.

**Pāṇi-ghna**, 'hand-clapper,' is enumerated among the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1] Presumably a man who drives away birds from the fields by making a noise is intended.

[1] Vājasaneyi Saṃhitā, xxx. 20; Taittirīya Brāhmaṇa, iii. 4, 15, 1.

**Pāṇḍva** in the Śatapatha Brāhmaṇa (v. 3, 5, 21) denotes an uncoloured woollen garment.

**Pātalya** is found in one passage of the Rigveda[1] meaning some part of the chariot. What it was is quite uncertain. Hopkins[2] suggests that, as in the Epic, it was possibly a piece of wood on the axle to hold the pole of the car.

[1] iii. 53, 21.
[2] *Journal of the American Oriental Society*, 13, 242, 243; 20, 224. *Cf.* Zimmer, *Altindisches Leben*, 251; Geldner, *Rigveda, Glossar*, 108.

**Pātra**, primarily a 'drinking vessel' (from *pā*, 'to drink') denotes a vessel generally both in the Rigveda[1] and later.[2] It was made either of wood[3] or clay.[4] In some passages[5] the word is, according to Roth, used to indicate a measure. The feminine Pātrī occasionally occurs[6] in the sense of 'vessel.'

[1] i. 82, 4; 110, 5; 162, 13 (to hold the broth from the flesh of the horse); 175, 1; ii. 37, 4; vi. 27, 6, etc.
[2] Av. iv. 17, 4; vi. 142, 1; ix. 6, 17; xii. 3, 25. 36; Taittirīya Saṃhitā, v. 1, 6, 2; vi. 3, 4, 1; Vājasaneyi Saṃhitā, xvi. 62; xix. 86, etc.
[3] Rv. i. 175, 3.
[4] Av. iv. 17, 4.
[5] Av. x. 10, 9; xii. 3, 30; Śatapatha Brāhmaṇa, xiii. 4, 1, 5; Śāṅkhāyana Śrauta Sūtra, xvi. 1, 7, etc.
[6] Aitareya Brāhmaṇa, viii. 17; Śatapatha Brāhmaṇa, i. 1, 2, 8; ii. 5, 3, 6; 6, 2, 7; Śāṅkhāyana Śrauta Sūtra, v, 8, 2.
*Cf.* Zimmer. *Altindisches Leben*, 271.

**Pāthya**, a word occurring only once in the Rigveda,[1] is either an epithet meaning 'being in heaven' (*pāthas*), or a patronymic, as Sāyaṇa interprets it, of **Vṛṣan.**

[1] vi. 16, 15. *Cf.* Satapatha Brāhmaṇa, vi. 4, 2, 4; Max Müller, *Sacred Books of the East*, 32, 153.

1. **Pāda** in the Atharvaveda[1] and later[2] denotes the 'foot' of an animal, a bird, and other creatures.

[1] xiv. 1, 60.
[2] Aitareya Brāhmaṇa, viii. 5. 12; Satapatha Brāhmaṇa, xii. 8, 3, 6, etc.; Kauṣītaki Upaniṣad, i. 5.

2. **Pāda**, as a measure of length, denotes 'foot' in the Śatapatha Brāhmaṇa.[1] The term is occasionally[2] used to express a measure of weight. As a fraction it means a 'quarter,' a sense derived from that of 'foot' of a quadruped (just as *śapha*, the divided hoof, comes to mean an 'eighth').

[1] vi. 5, 3, 2; vii. 2, 1, 7; viii. 7, 2, 17; Āśvalāyana Śrauta Sūtra, vi. 10, etc.
[2] Nirukta, ii. 7; Bṛhadāraṇyaka Upaniṣad, iii. 1, 2.
[3] Rv. x. 90, 3. 4.

3. **Pāda** is the regular expression for a 'quarter verse' in the Brāhmaṇas.[1] This sense is merely a limitation of 'quarter' = the 'foot' of a quadruped.

[1] Aitareya Brāhmaṇa, iv. 4; Kauṣītaki Brāhmaṇa, xxvi. 5; Nirukta, vii. 9; xi. 6; Lāṭyāyana Srauta Sūtra, i. 2, 1; x. 6, 9, etc.

**Pāna**, 'drink,' occurs in the Śatapatha Brāhmaṇa[1] and the Upaniṣads.[2]

[1] xiii. 4, 2, 17.
[2] Bṛhadāraṇyaka Upaniṣad, iv. 1, 43; Chāndogya Upaniṣad, viii. 2, 7, etc.

**Pānta** occurs several times in the Rigveda,[1] apparently[2] meaning 'drink,' 'beverage' (*cf.* **Pāna**). Geldner,[3] however, thinks that in one passage[4] Pānta is the name of a prince.

[1] i. 122, 1; 155, 1; viii. 92, 1; ix. 65, 28 (a very doubtful passage); x. 88, 1.
[2] So Nirukta, vii. 25; Roth, St. Petersburg Dictionary, *s.v.*; Oldenberg, *Rgveda-Noten*, 1, 122, 123.
[3] *Vedische Studien*, 2, 139; *Rigveda, Glossar*, 108.

**Pān-nejana** in the Śatapatha Brāhmaṇa[1] denotes a 'vessel for washing the feet.'

[1] iii. 8, 2, 1; 9, 3, 27; xiii. 5, 2, 1.

**Pāpa-yakṣma.** See **Yakṣma.**

**Pāpa-sama**, a 'bad season,' is in the Taittirīya Saṃhitā[1] opposed to Puṇya-sama, a 'good season.'

[1] iii. 3, 8, 4. *Cf.* Weber, *Naxatra*, 2, 342.

**Pāman** occurs in the Atharvaveda[1] as the name of a skin disease. The derivative adjective, Pāmana, 'suffering from skin disease,' is found in the later Saṃhitās and the Brāhmaṇas.[2] Since it is mentioned as an accompaniment of fever, probably a cutaneous eruption or scab consequent on fever is meant.

[1] v. 22, 12. *Cf.* for the reading, Whitney, Translation of the Atharvaveda, 261. See also Chāndogya Upaniṣad, iv. 1, 8.
[2] Taittirīya Saṃhitā, vi. 1, 3, 8; Kāṭhaka Saṃhitā, xxiii. 4; Śatapatha Brāhmaṇa, iii. 2, 1, 31. *Cf.* Grohmann, *Indische Studien*, 9, 401 *et seq.*; Zimmer, *Altindisches Leben*, 388; Schrader, *Prehistoric Antiquities*, 421, n.; Bloomfield, *Hymns of the Atharvaveda*, 450, 451; *Atharvaveda*, 63.

1. **Pāyu**, meaning 'guard,' 'protector,' occurs several times in the Rigveda.[1]

[1] i. 147, 3; ii. 1, 7; iv. 2, 6; 4, 3, 12; vi. 15, 8; viii. 18, 2; 60, 19; x. 100, 9.

2. **Pāyu** is found in the Rigveda[1] as the name of a poet, a Bhāradvāja. In the Bṛhaddevatā[2] he is credited with assisting **Abhyāvartin Cāyamāna** and **Prastoka Sārñjaya** by consecrating their weapons with a hymn.[3]

[1] vi. 47, 24. *Cf.* Ludwig, Translation of the Rigveda, 3, 128.

[2] v. 124 *et seq.*, with Macdonell's notes.

[3] vi. 75 (the 'battle' hymn).

**Pāra**, in accordance with its derivation (*pṛ*, 'bring across'), denotes the 'farther bank' of a river or stream, in which sense[1] it occurs in the Rigveda[2] and later.[3]

[1] It also often has the generalized sense of 'extreme limit' or 'end,' as in i. 92, 6 (*tamasas*, 'of darkness'); v. 54, 10 (*adhvanaḥ*, 'of a road').

[2] i. 121, 13 (*nāvyānām*, 'of streams'); viii. 96, 11 (*nadīnām*); i. 167, 2 (*samudrasya*); x. 155, 3 (*sindhoḥ*), etc.

[3] Taittirīya Saṃhitā, vii. 5, 1, 2. 3; Kāṭhaka Saṃhitā, xxxiii. 5; Śatapatha Brāhmaṇa, iii. 6, 2, 4 (*salilasya*); Aitareya Brāhmaṇa, viii. 21 (*pāra-kāma*, 'desiring the farther bank'), etc.

**Pāraśavya**, 'descendant of Paraśu,' is the patronymic of **Tirindira** in the Śāṅkhāyana Śrauta Sūtra (xvi. 11, 20). *Cf.* **Parśu.**

1. **Pārāvata** occurs in the list of victims at the Aśvamedha ('horse sacrifice'), in the Yajurveda,[1] meaning 'turtle-dove.'

[1] Maitrāyaṇī Saṃhitā, iii. 14, 6; Vājasaneyi Saṃhitā, xxiv. 25.

2. **Pārāvata** occurs in several passages of the Rigveda. Roth[1] thinks that in most places[2] it means 'coming from a distance,' but in two passages[3] he regards it as the proper name of a people on the **Yamunā** (Jumna). It is certain that in the Pañcaviṃśa Brāhmaṇa the Pārāvatas are a people on that river (*cf.* **Turaśravas**). Hillebrandt[4] sees in all the passages[5] the name of a people, comparing the Παρυῆται of

[1] St. Petersburg Dictionary, *s.v.*

[2] Rv. v. 52, 11; viii. 100, 6; Av. xx. 135, 14; *pārāvata-ghnī* of the Sarasvatī, Rv. vi. 61, 2.

[3] Rv. viii. 34, 18; Pañcaviṃśa Brāhmaṇa, ix. 4, 11. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 53.

[4] *Vedische Mythologie*, 1, 97 *et seq.*; 3, 310, following Brunnhofer, *Iran und Turan*, 99.

[5] See notes 2 and 3.

Ptolemy,[6] who apparently were settled on the northern border of Gedrosia, or the Παροῦται, who were found in Αρεία.[7] He suggests that they were originally 'mountaineers' (*cf.* **Parvata**). Ludwig[8] holds a similar view, and Geldner[9] recognizes a people as meant. The mention of the **Sarasvatī** in connexion with the Pārāvatas[2] in the Rigveda accords generally with their position on the Yamunā in the Pañcaviṃśa Brāhmaṇa.[3]

[6] vi. 20, 3. It is suggested by Hillebrandt that the Ἀπαρύται of Herodotus, iii. 91, may be the same.
[7] Ptolemy, vi. 17.
[8] Translation of the Rigveda, 3, 162, 197.
[9] *Rigveda, Glossar*, 109.
*Cf.* Hopkins, *Journal of the American Oriental Society*, 17, 91; Max Müller, *Sacred Books of the East*, 32, 316.

**Pārāśarī-kauṇḍinī-putra** is mentioned in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30), in the Mādhyaṃdina recension, as a pupil of **Gārgīputra.**

**Pārāśarī-putra,** 'son of a female descendant of **Parāśara**,' is mentioned in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad as a pupil of **Kātyāyanīputra,**[1] of **Aupasvatīputra,**[1] of **Vātsīputra,**[2] of **Vārkāruṇīputra,**[3] and of **Gārgīputra.**[4] Different men are no doubt meant.

[1] vi. 5, 1, Kāṇva.
[2] vi. 5, 2, Kāṇva.
[3] vi. 4, 31, Mādhyaṃdina.
[4] vi. 4, 30, Mādhyaṃdina.

**Pārāśarya,** 'descendant of **Parāśara**,' is mentioned in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad as a pupil of **Jātūkarṇya**[1] or of **Bhāradvāja.**[2] A Pārāśarya is also mentioned as a pupil of **Baijavāpāyana,**[3] and **Vyāsa Pārāśarya** is the pupil of **Viṣvaksena** according to the Vaṃśa at the end of the Sāmavidhāna Brāhmaṇa.[4] See also **Aṣāḍha, Jayanta, Vipaścit, Sudatta.**

[1] ii. 6, 3; iv. 6, 3, Kāṇva; ii. 5, 21; iv. 5, 27, Mādhyaṃdina.
[2] ii. 5, 20; iv. 5, 26, Mādhyaṃdina; ii. 6, 2; iv. 6, 2. 3, Kāṇva.
[3] ii. 6, 2, Kāṇva.
*Cf.* Taittirīya Āraṇyaka, i. 9, 2.
[4] Jaiminīya Upaniṣad Brāhmaṇa, iii. 41 1.

**Pārāśaryāyaṇa** is mentioned in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of Pārāśarya.

[1] ii. 5, 21; iv. 5, 27 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3, Kāṇva).

**Pārikuṭa** is an obscure word—probably corrupt—occurring in a verse cited in the Aitareya Brāhmaṇa (viii. 22, 7), and apparently meaning 'attendant.'

**Pārikṣita**, 'descendant of **Parikṣit**,' is the patronymic of **Janamejaya** in the Aitareya Brāhmaṇa[1] and the Śatapatha Brāhmaṇa.[2] The Pārīkṣitīyas appear in the Śatapatha Brāhmaṇa[3] and the Śāṅkhāyana Śrauta Sūtra[4] as performers of the horse sacrifice. In a Gāthā there cited they are called Pārikṣitas. Apparently they were the brothers of Janamejaya, named **Ugrasena, Bhīmasena,** and **Śrutasena.** In the Bṛhadāraṇyaka Upaniṣad[5] the question whither they have gone is made the subject of a philosophical discussion. It is clear that the family had passed away before the time of the Upaniṣad, and it is also clear that there had been some serious scandal mingled with their greatness which they had, in the opinion of the Brahmins, atoned for by their horse sacrifice with its boundless gifts to the priests. Weber[6] sees in this the germ of the Epic stories which are recorded in the Mahābhārata.

The verses relating to Parikṣit in the Atharvaveda[7] are called Pārikṣityaḥ in the Brāhmaṇas.[8]

[1] vii. 27 and 34; viii. 11.
[2] xiii. 5, 4, 1. *Cf.* Gopatha Brāhmaṇa, i. 2, 6; ii. 6, 12.
[3] xiii. 5, 4, 3.
[4] xvi. 9, 7. [5] iii. 3, 1.
[6] *Indian Literature*, 125, 126; 135, 136. The later legend of the Pārikṣitas and Vāmadeva's mares is dealt with by Weber in *Vedische Beiträge* (1894).
[7] xx. 127, 7-10; Śāṅkhāyana Srauta Sūtra, xii. 17; Scheftelowitz, *Die Apokryphen des Ṛgveda*, 156, 157.
[8] Aitareya Brāhmaṇa, vi. 32, 10; Kauṣītaki Brāhmaṇa, xxx. 5; Gopatha Brāhmaṇa, ii. 6, 12; Weber, *op. cit.*, 136, n. 144.

**Pāri-plava**, 'cyclic,' is a term applied to the **Ākhyāna**, or 'tale,' which is to be recited at the Aśvamedha ('horse

sacrifice'), and to be repeated at intervals throughout the year. It is mentioned in the Śatapatha Brāhmaṇa[1] and in the Sūtras.[2]

[1] xiii. 4, 3, 2. 15.
[2] Āśvalāyana Srauta Sūtra, x. 6; Śāṅkhāyana Srauta Sūtra, xvi. 1, 26; 2, 36; Lāṭyāyana Śrauta Sūtra, ix. 9, 11.

**Pārī-ṇahya** denotes 'household utensils' in the Taittirīya Saṃhitā,[1] where it is said that the wife (*patnī*), as mistress of the house, has charge of all these.[2]

[1] vi. 2, 1, 1.
[2] The word occurs later in the variant form of *pāri-ṇāhya* in Manu, ix. 11.

**Pārūṣṇa,** occurring in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās,[1] appears to mean some kind of bird.

[1] Maitrāyaṇī Saṃhitā, iii. 14, 4; Vājasanēyi Saṃhitā, xxiv. 24.

**Pārovarya-vid** in the Nirukṭa (xiii. 12) denotes 'knowers of tradition.'

**Pārṇa-valki,** 'descendant of Parṇavalka,' is the patronymic of **Nigada** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien,* 4, 372; Max Müller, *Ancient Sanskrit Literature,* 443.

**Pārthava,** 'descendant of **Pṛthu**,' occurs once in the Rig-veda,[1] where the Pārthavas are mentioned as generous donors. The passage is somewhat obscure, as there is a reference[2] to a defeat of the **Turvaśas** and the **Vṛcīvants** by **Sṛñjaya Daivavāta,** followed in the next verse by the praise of the bounty to the singer of **Abhyāvartin Cāyamāna,** who was clearly a **Pārthava,** and who, in the earlier part of the hymn, has been referred to as victorious over **Varaśikha.** It is uncertain whether, as *Zimmer*[3] suggests, the two princes, Abhyāvartin

[1] vi. 27, 8. [2] vi. 27, 7. [3] *Altindisches Leben,* 133, 134.

Cāyamāna and Sṛñjaya Daivavāta, are identical or not.[4] That Pārthava has any direct connexion with the Parthians, as held by Brunnhofer, is most improbable.[5] *Cf.* **Parśu.**

[4] *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 105.

[5] *Cf.* Ludwig, Translation of the Rigveda, 3, 196 *et seq.* Herodotos, iii. 93, mentions the Πάρθοι.

**Pārtha-śravasa,** 'descendant of Pṛthu-śravas,' is found as the name of a demon in the Jaiminīya Upaniṣad Brāhmaṇa.[1]

[1] iv. 26, 15. This form of the name is supported by its occurrence in the Kauśika Sūtra, ix. 10; xvii. 27. But Pārthu- is also possible.

**Pārthya,** 'descendant of Pṛthi,' is the patronymic of some donor in a hymn of the Rigveda.[1] The form of the name in the Aśvalāyana Śrauta Sūtra[2] is Pārtha.

[1] x. 93, 15. [2] xii. 10. *Cf.* the Anukramaṇī on Rv. x. 93.

**Pārvati,** 'descendant of Parvata,' is the patronymic of **Dakṣa** in the Śatapatha (ii. 4, 4, 6) and the Kauṣītaki (iv. 4) Brāhmaṇas.

**Pārṣada,** which first appears in the Nirukta,[1] denotes a text-book recognized by a school of grammarians.

[1] i. 17. *Cf.* Max Müller, *Ancient Sanskrit Literature*, 128 *et seq.*; Weber, *Studien*, 3, 269; 4, 217.

**Pārṣad-vāṇa,** 'descendant of Pṛṣadvāṇa,' is mentioned as a wonder-worker in the Rigveda.[1]

[1] viii. 51, 2. *Cf.* Ludwig, Translation of the Rigveda, 3, 139.

**Pārṣṇa Śailana** is mentioned as a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (ii. 4, 8).

**Pālāgala** occurs in the Śatapatha Brāhmaṇa[1] apparently in the sense of 'messenger,' or 'bearer of false news.'

[1] v. 3, 1, 11. Eggeling, *Sacred Books of the East*, 26, 64, renders it 'courier.'

**Pālāgalī** is the name of the fourth and least respected wife of the king.[1] See **Pati.**

[1] Śatapatha Brāhmaṇa, xiii. 4, 1, 8; 5, 2, 8, etc.

**Pāvamānī** means the verses (*ṛcas*) in the ninth Maṇḍala of the Rigveda 'relating to Soma Pavamāna' ('purifying itself'). The name is found in the Atharvaveda[1] and later,[2] possibly even in one hymn of the Rigveda itself.[3]

[1] xix. 71, 1.
[2] Aitareya Brāhmaṇa, i. 20; ii. 37; Kauṣītaki Brāhmaṇa, xv. 1; Satapatha Brāhmaṇa, xii. 8, 1, 10; Nirukta, xi. 2; xii. 31; Aitareya Āraṇyaka, ii. 2, 2, etc.; Maitrāyaṇī Gṛhya Sūtra, ii. 14.
[3] ix. 67, 31. 32; Geldner, *Vedische Studien*, 3, 99, n. 3.

**Pāśa** denotes in the Rigveda[1] and later[2] a 'rope' used for fastening or tying up. Rope and knot (*granthi*) are mentioned together in the Atharvaveda.[3] Pāśa is in the Śatapatha Brāhmaṇa[4] used of the rope by which Manu's ship was fastened to the mountain. It is often employed metaphorically of the 'fetter' of Varuṇa.[5]

[1] i. 24, 13. 15; ii. 27, 16; 29, 5, etc.
[2] Av. ii. 12, 2; ix. 3, 2; Vājasaneyi Saṃhitā, vi. 8. 45, etc.
[3] ix. 3, 2.
[4] i. 8, 1, 5.
[5] Rv. vi. 74, 4; vii. 88, 7; x. 85, 24; Av. iv. 16, 6; Taittirīya Saṃhitā, ii. 2, 5, 1, etc.

**Pāśin**, 'having a noose,' denotes a 'hunter' in the Rigveda[1] and in the Atharvaveda.[2]

[1] iii. 45, 1; ix. 73, 4. So of Nirṛti in Aitareya Brāhmaṇa, iv. 10.
[2] xvii. 1, 8.

**Pāśa-dyumna Vāyata** is the name of a king to whom the **Vasiṣṭhas** claim to have been preferred by Indra in one hymn of the Rigveda.[1] Apparently he was, as Sāyaṇa says, son of Vayat, who may be compared with the **Vyat** of another passage of the Rigveda.[2] Ludwig[3] sees in him a priest of the **Pṛthus** and **Parśus**, but this is most improbable.[4]

[1] vii. 33, 2.
[2] i. 122, 4.
[3] Translation of the Rigveda, 3, 173.
[4] Geldner, *Vedische Studien*, 2, 130, 139.

**Pāṣya** occurs in one passage of the Rigveda[1] with reference to the defeat of Vṛtra, and apparently denotes 'stone bulwarks.'

[1] i. 56, 6.

In another passage[2] the word may mean the stones used for pressing Soma.

[2] ix. 102, 2. *Cf.* Macdonell, *Journal of the Royal Asiatic Society*, 1893, 457, 458.

**Pika**, the Indian 'cuckoo,' is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1] *Cf.* **Anyavāpa, Koka.**

[1] Taittirīya Saṃhitā, v. 5, 15, 1; Maitrāyaṇī Saṃhitā, iii. 14, 20; Vājasaneyi Saṃhitā, xxiv. 39. *Cf.* Zimmer, *Altindisches Leben*, 92.

**Piṅgā** is found in one passage of the Rigveda,[1] where it is explained by the St. Petersburg Dictionary with Sāyaṇa as 'bowstring,' but where Hillebrandt[2] thinks that a musical instrument of some kind is meant.

[1] viii. 69, 9. [2] *Vedische Mythologie*, 1, 144, n.

**Pijavana** is the name of the father of **Sudās** according to the Nirukta.[1] Probably this statement is based on a mere conjecture from the epithet Paijavana used of Sudās in a verse of the Rigveda,[2] but may very well be correct.

[1] ii. 24. [2] vii. 18, 19. So Aitareya Brāhmaṇa, viii. 21.

**Piñjūla** denotes a 'bundle' of grass or stalks, especially of **Darbha.** The word is only found in the Brāhmaṇa style.[1]

[1] Kāṭhaka Saṃhitā, xxiii. 1; Aitareya Brāhmaṇa, i. 3; Kauṣītaki Brāhmaṇa, xviii. 8. It appears in the form of *piñjula* in Maitrāyaṇī Saṃhitā, iv. 8, 7; Pāraskara Gṛhya Sūtra, i. 15; of **Puñjūla** in Taittirīya Saṃhitā, vi. 1, 1, 7; 2, 4, 3; Taittirīya Brāhmaṇa, i. 7, 6, 4; ii. 7, 9, 5.

**Piṭhīnas** is the name of a man, a friend of Indra, in the Rigveda.[1]

[1] vi. 26, 6. *Cf.* Ludwig, Translation of the Rigveda, 3, 156.

**Piṇḍa**, denoting specifically a ball of flour offered to the Manes, especially on the evening of new moon, occurs in the Nirukta,[1] and repeatedly in the Sūtras.[2]

[1] iii. 4. [2] Lāṭyāyana Śrauta Sūtra, ii. 10, 4, etc.

**Pitā-putra**, 'father and son,' is a compound of rare occurrence.[1]

[1] Av. vi. 112, 2; Śatapatha Brāhmaṇa, xiii. 2, 4, 4.

**Pitā-putrīya** ('relating to father and son'), used with Sampradāna ('handing over') means the ceremony by which a father, when about to die, bequeathes his bodily and mental powers to his son. It is described in the Kauṣītaki Upaniṣad.[1]

[1] ii. 15. *Cf.* Weber, *Indische Studien*, 1, 408.

**Pitā-maha**, beside **Tatāmaha**, denotes from the Atharvaveda onwards[1] the 'paternal grandfather,' apparently as a 'father in a higher sense.'[2] The great-grandfather is **Prapitāmaha** and **Pratatāmaha**.[3] It is significant that there are no corresponding Vedic words for maternal grandparents, and that the words used in the latter language, such as Mātāmaha, are imitations of the terms for paternal relations.

In one passage of the Rigveda[4] Delbrück[5] suggests that *mahe pitre* means 'grandfather,' a sense which would well suit the *napātam*, 'grandson,' following, but the sense of the whole passage is uncertain.[6]

We learn very little from the texts of the position of grandparents. No doubt they were entitled to marks of respect similar to those shown to parents,[7] as the epic expressly testifies. A grandfather might easily be the head of the family, or be living with his eldest son, after he ceased to be able to control the family.

The grandmother (Pitāmahī) is not mentioned in the extant Vedic literature.

[1] Av. v. 5, 1; ix. 5, 30; xi. 1, 19; xviii. 4, 35; Taittirīya Saṃhitā, i. 8, 5, 1; vii. 2, 7, 3; Vājasaneyi Saṃhitā, xix. 36; Śatapatha Brāhmaṇa, v. 5, 5, 4.

[2] Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 474.

[3] Av. xviii. 4, 75.

[4] vi. 20, 11.

[5] *Ibid.*, 473.

[6] See Pischel, *Vedische Studien*, 2, 128, n. 1. Roth, St. Petersburg Dictionary, *s.v.*, also doubts the view which is accepted by Delbrück, and denies that in Rv. i. 71, 5, the sense of 'grandfather' can be found.

[7] Delbrück, *op. cit.*, 480, citing Mahābhārata, ii. 1634.

**Pitu** in the Rigveda[1] and later[2] has the general sense of 'nutriment,' whether food or drink.

[1] i. 61, 7; 132, 6; 187, 1; vi. 20, 4, etc.

[2] Av. iv. 6, 3; Taittirīya Saṃhitā, v. 7, 2, 4; Vājasaneyi Saṃhitā, ii. 20; xii. 65; Aitareya Brāhmaṇa, i. 13.

**Pitṛ**, common from the Rigveda onwards, denotes 'father,' not so much as the 'begetter' (*janitṛ*),[1] but rather as the protector of the child, this being probably also the etymological sense of the word.[2] The father in the Rigveda[3] stands for all that is good and kind. Hence Agni is compared with a father,[4] while Indra is even dearer than a father.[5] The father carries his son in his arms,[6] and places him on his lap,[7] while the child pulls his garment to attract attention.[8] In later years the son depends on his father for help in trouble,[9] and greets him with joy.[10]

It is difficult to ascertain precisely how far the son was subject to parental control, and how long such control continued. Reference is made in the Rigveda[11] to a father's chastising his son for gambling, and **Ṛjrāśva** is said to have been blinded by his father.[12] From the latter statement Zimmer[13] infers the existence of a developed *patria potestas*, but to lay stress on this isolated and semi-mythical incident would be unwise. It is, however, quite likely that the *patria potestas* was originally strong, for we have other support for the thesis in the Roman *patria potestas*. If there is no proof that a father

[1] *Pitā janitā* is used of gods in the Rigveda—*e.g.*, iv. 17, 12.

[2] As derived from *pā*, 'protect.' But, as Böhtlingk and Roth, St. Petersburg Dictionary, *s.v. Mātar*, footnote, suggest, *pa* and *mā* were probably the much older original onomatopoetic names for 'father' and 'mother,' which in a later reflective age influenced the formation of *pitṛ* and *mātṛ* (which themselves go back to the Indo-European period).

[3] See, *e.g.*, iv. 17, 17; viii. 86, 4.

[4] Rv. x. 7, 3.

[5] Rv. vii. 32, 19; viii. 1, 6.

[6] Rv. i. 38, 1.

[7] Rv. v. 43, 7.

[8] Rv. iii. 53, 2.

[9] In Rv. x. 48, 1, the *jantavaḥ* possibly are the sons.

[10] Rv. vii. 103, 3. *Cf.* i. 24, 1.

[11] Rv. ii. 29, 5.

[12] Rv. i. 116, 16; 117, 17. There is also the case of the sale of Sunaḥśepa, Aitareya Brāhmaṇa, vii. 12-18; and *cf.* Śatapatha Brāhmaṇa, v. 3, 3, 3.

[13] *Altindisches Leben*, 316.

legally controlled his son's wedding,[14] and not much that he controlled his daughter's,[15] the fact is in itself not improbable.

There is again no evidence to show whether a son, when grown up, normally continued to stay with his father, his wife becoming a member of the father's household, or whether he set up a house of his own: probably the custom varied. Nor do we know whether the son was granted a special plot of land on marriage or otherwise, or whether he only came into such property after his father's death. But any excessive estimate of the father's powers over a son who was no longer a minor and naturally under his control, must be qualified by the fact that in his old age the sons might divide their father's property,[16] or he might divide it amongst them,[17] and that when the father-in-law became aged he fell under the control of his son's wife.[18] There are also obscure traces that in old age a father might be exposed, though there is no reason to suppose that this was usual in Vedic India.[19]

Normally the son was bound to give his father full obedience.[20] The later Sūtras show in detail the acts of courtesy which he owed his father, and they allow him to eat the remnants of his father's food.[21] On the other hand, the father was expected to be kind. The story of **Śunaḥśepa** in the Aitareya Brāh-

[14] *Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 576. *Ibid.*, 582, he quotes Mahābhārata, xii. 6108 *et seq.*, which refers in one line to the control of the marriage of the son by the father, and in the next to a case of free marriage. The fact is, no doubt, that the son could marry freely, unless his father had arranged matters for him when he was too young to object.

[15] Zimmer, *op. cit.*, 309, assumes this as certain, but it is far from proved. See, however, Jaiminīya Upaniṣad Brāhmaṇa, iii. 12, 2, which is in favour of Zimmer's view. *Cf.* Kaegi, *Der Rigveda*, 15, and **Pati**.

[16] Rv. i. 70, 10; Aitareya Brāhmaṇa, v. 14; Jaiminīya Brāhmaṇa, iii. 156 (*Journal of the American Oriental Society*, 26, 61, 62).

[17] Taittirīya Saṃhitā, iii. 1, 9, 4-6. *Cf.* the handing over from father to son in the Kauṣītaki Upaniṣad, ii. 15. If the father recovered, he lived subject to his son.

[18] Rv. x. 85, 46.

[19] *Cf.* Rv. viii. 51, 2; Av. xviii. 2, 34. The first passage need not refer to exposure, and the second merely refers to the exposure of a dead body; but Zimmer, *Altindisches Leben*, 326-328, thinks that they prove exposure. *Cf.* **Dharma**.

[20] Rv. i. 68, 5.

[21] Āpastamba Dharma Sūtra, i. 1, 4, 11.

maṇa[22] emphasizes the horror with which the father's heartless treatment of his son was viewed. The Upaniṣads[23] insist on the spiritual succession from father to son. The kissing of a son[24] was a frequent and usual token of affection, even in mature years.

On the failure of natural children, adoption was possible.[25] It was even resorted to when natural children existed, but when it was desired to secure the presence in the family of a person of specially high qualifications, as in Viśvāmitra's adoption of Śunaḥśepa.[26] It is not clear that adoption from one caste into another was possible, for there is no good evidence that Viśvāmitra was, as Weber[27] holds, a Kṣatriya who adopted a Brāhmaṇa. Adoption was also not always in high favour: it may be accidental or not that a hymn of the Vasiṣṭha book of the Rigveda[28] condemns the usage. It was also possible for the father who had a daughter, but no sons, to appoint her to bear a son for him. At any rate the practice appears to be referred to in an obscure verse of the Rigveda[29] as interpreted by Yāska.[30] Moreover, it is possible that the difficulty of a brotherless maiden finding a husband[31] may have been due in part to the possibility of her father desiring to make her a Putrikā, the later technical name for a daughter whose son is to belong to her father's family.

There can be no doubt that in a family the father took precedence of the mother.[32] Delbrück[33] explains away the apparent cases to the contrary.[34] There is no trace of the

[22] vii. 12 *et seq.*; Śāṅkhāyana Śrauta Sūtra, xv. 17 *et seq.*

[23] *E.g.*, Kauṣītaki Upaniṣad, ii. 15; Bṛhadāraṇyaka Upaniṣad, i. 5, 25 (Mādhyaṃdina = i. 5, 17, Kāṇva).

[24] See Hopkins, *Journal of the American Oriental Society*, 28, 120-134; Keith, *Śāṅkhāyana Āraṇyaka*, 26, n. 3.

[25] *Cf.* Zimmer, *Altindisches Leben*, 318; Mayr, *Indisches Erbrecht*, 73; Jolly, *Die Adoption in Indien* (Würzburg, 1910), 7 *et seq.*

[26] Aitareya Brāhmaṇa, vii. 17 *et seq.*; Śāṅkhāyana Śrauta Sūtra, xv. 17. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 157.

[27] *Episches im vedischen Ritual*, 33, 34.

[28] vii. 4, 7. 8.

[29] iii. 31, 1.

[30] iii. 5 *ad fin.* *Cf.* Weber, *Indische Studien*, 5, 343; Geldner, *Vedische Studien*, 3, 34; Oldenberg, *Ṛgveda-Noten*, 1, 239-241.

[31] *Cf.* **Bhrātṛ**.

[32] Śatapatha Brāhmaṇa, ii. 5, 1, 18; a citation in Śāṅkhāyana Gṛhya Sūtra, i. 9; Chāndogya Upaniṣad vii. 15, 2.

[33] *Die indogermanischen Verwandtschaftsnamen*, 577.

[34] Bṛhadāraṇyaka Upaniṣad, iv. 7, 5. Some passages in the Sūtras present difficulties, but they are of no importance for Vedic times proper.

family as a land-owning corporation.[35] The dual form Pitarau regularly means 'father and mother,' 'parents.'[36]

[35] Baden Powell, whose various works (*Indian Village Community*, 1896; *Village Communities in India*, 1899, etc.) have done most to combat the view of the village community in India as a land-holding institution, is prepared to recognize the family as a land-owning unit, considering that the *patria potestas* is a later growth, and not Indian (see, *e.g.*, *Village Communities in India*, 128 *et seq.*). Hopkins, *India, Old and New*, 218 *et seq.*, adopts a theory which allows of individual and joint family ownership side by side, the latter being apparently the earlier but the decadent stage. He expressly considers (p. 222) that the son had an indefeasible right to prevent the father from alienating the hereditary land, which could only be parted with by the consent of the village if it were a case of joint ownership (*cf.* the verse cited by Jolly, *Recht und Sitte*, 94). But it must be remembered that, as is very clearly shown in the case of English law by Pollock and Maitland (*History of English Law*, 2, 337-352), the recognition of the rights of sons may well be, not a sign of original joint or family ownership, but a development from the existence of intestate succession, and as in England, so in India, there is no trace of a corporate joint family in the early books. And, as Jolly (*op. cit.*, 76, 80) shows, there are clear traces, both in old and modern times, of a despotic control of the family by the father even after his sons grew up, provided only that he was physically able to control them. The same state of affairs seems proved for early English law, as it is beyond question for Roman law (see Smith's *Dictionary of Antiquities*, 2, 351 *et seq.*). In Greece also, which is sometimes contrasted with Rome, there is the clearest trace of both a real *patria potestas*, and of the absolute ownership of the land by the father as against the son, especially in the archaic laws of Gortyn (see Gardner and Jevons, *Greek Antiquities*, 404, 405, 563, 566).

[36] Rv. i. 20, 4; 160, 3; ii. 17, 7; vii. 67, 1; Kāṭhaka Saṃhitā, xxiii 10; Vājasaneyi Saṃhitā, xix. 11, etc.

**Pitṛ-yāṇa**, the 'way of the fathers,' mentioned in the Rigveda[1] and later,[2] is opposed to the Deva-yāna, or 'way of the gods.' Tilak[3] considers that the Devayāna corresponds with the Uttarāyaṇa, 'northern journey' of the sun, and the Pitṛyāṇa with the Dakṣiṇāyana, its 'southern journey.' He concludes from a passage of the Śatapatha Brāhmaṇa,[4] where three of the seasons—spring, summer, and the rains—are ascribed to the gods, but the others to the Pitṛs, or Fathers, that the Devayāna began with the vernal equinox, and the Pitṛyāṇa with the autumnal equinox. With this he connects the curious

[1] x. 2, 7. *Cf.* the allusion to it in x. 18, 1, as other than the Devayāna, which appears in x, 98, 11.

[2] Av. viii. 10, 19; xii. 2, 10, etc.; Vājasaneyi Saṃhitā, xix. 45; Chāndogya Upaniṣad, v. 3, 2, etc.

[3] *Orion*, 22 *et seq.*

[4] ii. 1, 3, 1-3.

distinction of Deva- and Yama-Nakṣatras in the Taittirīya Brāhmaṇa.[5] These conclusions are, however, very improbable. *Cf.* **Nakṣatra** and **Sūrya.**

[5] i. 5, 2, 6.

**Pitṛ-han,** 'parricide,' is found in the Atharvaveda,[1] Paippalāda recension.

[1] ix. 4, 3. *Cf.* Böhtlingk, Dictionary, *s.v.*

**Pitrya** occurs in the list of sciences given in the Chāndogya Upaniṣad.[1] Apparently it is to be taken as the science relating to the cult of the Manes, as explained by Śaṅkara in his commentary. As it is in that list followed by **Rāśi,** the St. Petersburg Dictionary is inclined to take Pitrya Rāśi as one expression, but in what exact sense does not appear.

[1] vii. 1, 2. 4; 2, 1; 7, 1. *Cf.* Weber, *Indische Studien,* 1, 267; Little, *Grammatical Index,* 98.

**Pitva**[1] or **Pidva**[2] is the name of an animal included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās. According to the commentator on the Taittirīya Saṃhitā[1] it means 'lion.' But it may be identical with **Petva.**

[1] Taittirīya Saṃhitā, v. 5, 17, 1.
[2] Maitrāyaṇī Saṃhitā, iii. 14, 13; Vājasaneyi Saṃhitā, xxiv. 32. *Cf.* Zimmer, *Altindisches Leben,* 79; Bloomfield, *Journal of the American Oriental Society,* 29, 290.

**Pināka,** 'club,' is found in the Atharvaveda.[1] Later[2] it is used to denote the club of Rudra-Śiva.

[1] i. 27, 2.
[2] Taittirīya Saṃhitā, i. 8, 6, 2; Vājasaneyi Saṃhitā, iii. 61; xvi. 51, etc.

**Pinvana** occurs in the Śatapatha Brāhmaṇa (xiv. 1, 2, 17; 2, 1, 11; 3, 1, 22) as the name of a vessel used in the ritual.

**Pipīla,** 'ant,' is mentioned in the Rigveda (x. 16, 6) as eating the flesh of the dead.

**Pipīlikā** in the Atharvaveda[1] and later[2] denotes an 'ant,' the form of the word referring doubtless not so much to the small species of ant, as it is taken in the later lexicons,[3] but rather to the insect's tiny size, which would naturally be expressed by a diminutive formation of the name. The form Pipīlaka[4] is found in the Chāndogya Upaniṣad.[5]

[1] vii. 56, 7. *Cf.* xx. 134, 6.

[2] Maitrāyaṇī Saṃhitā, iii. 6, 7; Pañcaviṃśa Brāhmaṇa, v. 6, 10; xv. 17, 8; Bṛhadāraṇyaka Upaniṣad, i. 4, 9. 29 (Mādhyaṃdina=i. 4, 4, 16 Kāṇva); Nirukta, vii. 13; Aitareya Āraṇyaka, i. 3, 8; ii. 1, 6.

[3] St. Petersburg Dictionary, *s.v.*

[4] *Cf. kanīnaka* beside *kanīnikā*, 'pupil of the eye.'

[5] vii. 2, 1; 7, 1; 8, 1; 10, 1.

*Cf.* Zimmer, *Altindisches Leben*, 97; Edgerton, *Journal of the American Oriental Society*, 31, 128.

**Pippakā** is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1] Some bird seems to be meant.

[1] Taittirīya Saṃhitā, v. 5, 19, 1; Maitrāyaṇī Saṃhitā, iii. 14, 21; Vājasaneyi Saṃhitā, xxiv. 40. *Cf.* Zimmer, *Altindisches Leben*, 93.

**Pippala**, n., is found in two passages of the Rigveda[1] meaning 'berry,' used with a mystic signification, and in neither case with any certain reference to the berry of the fig-tree.[2] In the Bṛhadāraṇyaka Upaniṣad[3] the general sense of 'berry' is not necessary, and the special sense of 'berry' of the Peepal is quite possible: the latter meaning is perhaps intended in the Śatapatha Brāhmaṇa.[4] In the Atharvaveda[5] the feminine form of the word, Pippalī, appears denoting berries used as a remedy for wounds, like **Arundhatī**.[6]

[1] i. 164, 20 = Muṇḍaka, Upaniṣad, iii. 1, 1; Śvetāśvatara Upaniṣad, iv. 6, 22; v. 54, 12 (the 'berry' of heaven, *nāka*).

[2] The word Pippala appears in the later literature as a masculine, denoting the *Ficus religiosa* (**Aśvattha** in Vedic literature).

[3] iv. 1, 41.

[4] iii. 7, 1, 12.

[5] vi. 109, 1. 2.

[6] Bloomfield, *Atharvaveda*, 61; *Hymns of the Atharvaveda*, 516; Whitney, Translation of the Atharvaveda, 359, 360; Zimmer, *Altindisches Leben*, 389; Max Müller, *Sacred Books of the East*, 32, 331.

**Pippalāda** ('eater of berries') is the name of a teacher mentioned in the Praśna Upaniṣad.[1] In the plural the name denotes a school of the Atharvaveda.[2] Their (Paippalāda) recension of the text of the Saṃhitā has been reproduced in facsimile by Garbe and Bloomfield,[3] and in part published.[4]

[1] i. 1.
[2] Weber, *Indische Studien*, 3, 277; *Indian Literature*, 153, 159, 160, 164.
[3] Baltimore, 1901.
[4] The variants of the Paippalāda are given in part in Whitney's Translation of the Atharvaveda, and the text of books i. and ii. has been edited by Barret in the *Journal of the American Oriental Society*, 26, 197-295; 30, 187 *et seq.* *Cf.* also Lanman in Whitney's Translation, lxxix *et seq.*

**Pipru** is the name of a foe of Indra in the Rigveda. He was repeatedly defeated by Indra for **Ṛjiśvan**.[1] Mentioned as possessing forts,[2] he is called a Dāsa[3] as well as an Asura.[4] He is described as having a black brood,[5] and as being allied with blacks.[6] It is uncertain whether he was a demon, according to Roth's[7] view, which is favoured by the use of the word Asura, or a human foe, as Ludwig,[8] Oldenberg,[9] and Hillebrandt[10] believe. The name may mean 'resister,' from the root *pṛ*.

[1] i. 101, 1. 2; iv. 16, 13; v. 29, 11; vi. 20, 7; viii. 49, 10; x. 99, 11; 138, 3. In i. 103, 8; ii. 14, 5; vi. 18, 8, the reference is general to a defeat of Pipru by Indra.
[2] Rv. i. 51, 5; vi. 20, 7.
[3] Rv. viii. 32, 2.
[4] Rv. x. 138, 3.
[5] Rv. i. 101, 1.
[6] iv. 16, 13.
[7] St. Petersburg Dictionary, *s.v.*
[8] Translation of the Rigveda, 3, 149.
[9] *Religion des Veda*, 155.
[10] *Vedische Mythologie*, 3, 273.
*Cf.* Macdonell, *Vedic Mythology*, p. 161 (C).

**Piśa** is found in one passage of the Rigveda,[1] where Sāyaṇa takes it to mean a deer (*ruru*).

[1] i. 64, 8. *Cf.* Av. xix. 49, 4; Zimmer, *Altindisches Leben*, 83; Max Müller, *Sacred Books of the East*, 32, 118; Geldner, *Rigveda, Glossar*, 110.

**Piśaṅga** is the name of one of the two Unnetṛ priests officiating at the snake festival mentioned in the Pañcaviṃśa Brāhmaṇa.[1] *Cf.* **Caka.**

[1] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 35.

**Piśāca** is the name of a class of demon mentioned in the Atharvaveda[1] and later.[2] In the Taittirīya Saṃhitā[3] they are associated with Rakṣases and Asuras, while opposed to gods, men, and fathers. In the Atharvaveda[4] they are described as *kravyād*, 'eaters of raw flesh,' which may be the etymological sense of the word Piśāca itself.[5] It is possible that the Piśācas were, as suggested by Grierson,[6] really human foes, like the north-western tribes, who even in later times were reputed eaters of raw flesh (not necessarily as cannibals, but rather as eaters of human flesh in ritual). This is, however, not at all likely, the Piśācas having in all probability only meant 'ghouls' originally: when they appear as human tribes, they were presumably thus designated in scorn. A science called Piśāca-veda[7] or Piśāca-vidyā[8] is known in the later Vedic period.

[1] ii. 18, 4; iv. 20, 6. 9; 36, 4; 37, 10; v. 29, 4. 5. 14; vi. 32, 2; viii. 2, 12; xii. 1, 50. The word occurs once in the Rv. (i. 133, 5) in the form of Piśāci.

[2] See St. Petersburg Dictionary, *s.v.*

[3] ii. 4, 1, 1; Kāṭhaka Saṃhitā, xxxvii. 14.

[4] v. 25, 9.

[5] *Cf.* Oldenberg, *Religion des Veda*, 264, n.

[6] *Cf.* Grierson, *Journal of the Royal Asiatic Society*, 1905, 285-288. *Cf.* Macdonell, *Vedic Mythology*, p. 164 (B).

[7] Gopatha Brāhmaṇa, i. 1, 10.

[8] Āśvalāyana Śrauta Sūtra, x. 7, 6.

**Piśita** in the Atharvaveda[1] and later[2] denotes raw flesh (*cf.* **Piśāca**). In one passage of the Atharvaveda[3] the sense seems to be 'small piece,' 'bit,' but the St. Petersburg Dictionary suggests that Piśita here stands for *piṣita*, equivalent to *piṣṭa* (what is 'pounded,' then 'particle').

[1] v. 19, 5.

[2] Aitareya Brāhmaṇa, ii. 11; Kauśika Sūtra, xii. 8; xxxv. 18; xxxix. 14, etc.

[3] vi. 127, 1. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 531; Whitney, Translation of the Atharvaveda, 376.

**Piśīla** is found in the Śatapatha Brāhmaṇa (ii. 5, 3, 6) as the name of a wooden vessel or dish. In the Lāṭyāyana Śrauta Sūtra (iv. 2, 4. 5) a Piśīla-vīṇā is mentioned, which seems to have been a kind of guitar, with strings stretched over a body of wood.

**Piśuna**, 'traitor,' is mentioned in the Rigveda[1] and occasionally later.[2]

[1] vii. 104, 20.
[2] Vājasaneyi Saṃhitā, xxx. 13; Chāndogya Upaniṣad, vii. 6, 1; Taittirīya Brāhmaṇa, iii. 4, 7, 1.

**Piṣṭa** ('pounded'), n., 'meal,' 'flour,' is mentioned in the Brāhmaṇas.[1] In the Atharvaveda[2] reference is made to pounded beans (*māṣāḥ*).

[1] Aitareya Brāhmaṇa, ii. 9; Śatapatha Brāhmaṇa, i. 1, 4, 3; 2, 1, 2; vi. 5, 1, 6, etc. [2] xii. 2, 53.

**Pīṭha**, 'stool,' does not occur as an uncompounded word before the Sūtras, but the compound *pīṭha-sarpin* ('moving about in a little cart') is found as the designation of a 'cripple' in the Vājasaneyi Saṃhitā (xxx. 21) and the Taittirīya Brāhmaṇa (iii. 4, 17, 1) in the list of victims at the Puruṣamedha ('human sacrifice').

**Pītu-dāru** is found in the Kāṭhaka Saṃhitā[1] and later[2] denoting the Deodar (*deva-dāru*) tree, or, according to others, the **Khadira** or **Udumbara** tree.[3] *Cf.* **Pūtadru.**

[1] Kāṭhaka Saṃhitā, xxv. 6.
[2] Śatapatha Brāhmaṇa, iii. 5, 2, 15; xiii. 4, 4, 5. 17; Pañcaviṃśa Brāhmaṇa, xxiv. 13, 5.
[3] Mahīdhara on Vājasaneyi Saṃhitā, v. 14; Sāyaṇa on Aitareya Brāhmaṇa, i. 28.

**Pīyūṣa** is found in the Rigveda[1] and later[2] in the sense of the first milk of the cow after calving, 'biestings.' Usually the term is applied metaphorically to the sap of the Soma plant.[3]

[1] *Cf.* ii. 35, 5, where it is applied figuratively to the mothers of Agni.
[2] Kauśika Sūtra, xix. 15. *Cf.* Av. viii. 9, 24.
[3] Rv. ii. 13, 1; iii. 48, 2; vi. 47, 4; x. 94, 8, etc.
*Cf.* Geldner, *Rigveda, Glossar*, 110.

**Pīlā** occurs once in the Atharvaveda[1] as the name of an Apsaras, being no doubt originally a name of some fragrant

[1] iv. 37, 3. *Cf.* Zimmer, *Altindisches Leben*, 69; Whitney, Translation of the Atharvaveda, 211.

plant, like **Naladī** and **Guggulū**, two other names of Apsarases given in the same verse.

**Pīlu** is the name in the Atharvaveda[1] of a tree (*Careya arborea* or *Salvadora persica*) on the fruit of which doves fed.

[1] xx. 135, 12. *Cf.* Zimmer, *Altindisches Leben*, 62; Weber, *Transactions of the Berlin Academy*, 1895, 861.

**Pīlumatī** is in the Atharvaveda (xviii. 2, 48) the name of the intermediate heaven lying between the *udanvatī*, 'watery,' and the *pra-dyauḥ*, 'farthest heaven.' It presumably means 'rich in **Pīlu**.' *Cf.* **Div.**

**Puṃś-calī** ('running after men') is found in the Vājasaneyi Saṃhitā,[1] the Atharvaveda,[2] and later,[3] to denote a 'wanton woman.' In the Vājasaneyi Saṃhitā[4] also occurs the form Puṃścalū. See also **Dharma** and **Pati.**

[1] xxx. 22. [2] xv. 2, 1 *et seq.*
[3] Pañcaviṃśa Brāhmaṇa, viii. 1, 10; Kauṣītaki Brāhmaṇa, xxvii. 1; Lāṭyāyana Srauta Sūtra, iv. 3, 9, 11.
[4] xxx. 5, 20; Taittirīya Brāhmaṇa, iii. 4, 1, 1; 15, 1; Kātyāyana Śrauta Sūtra, xiii. 3, 6.

**Puṃ-savana** ('male-production' ceremony) is found in the Atharvaveda[1] in a hymn which is obviously intended to accompany a rite aiming at securing the birth of a male child, and which is so applied in the ritual.[2]

[1] vi. 11, 1.
[2] Kauśika Sūtra, xxxv. 8. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 460; Whitney, Translation of the Atharvaveda, 288. The later Gṛhya ritual knows a special rite called Puṃsavana. See Āśvalāyana Gṛhya Sūtra, i. 13; Sāṅkhāyana Gṛhya Sūtra, i. 20; Gobhila Gṛhya Sūtra, ii. 6, 1 *et seq.*; Hillebrandt, *Rituallitteratur*, 41.

**Puklaka.** See **Paulkasa.**

**Puñji-ṣṭha** is found in the Yajurveda Saṃhitās[1] and later,[2] apparently meaning 'fisherman,' though Mahīdhara[3] explains it as 'bird-catcher.' *Cf.* **Pauñjiṣṭha.**

[1] Vājasaneyi Saṃhitā, xvi. 27; Taittirīya Saṃhitā, iv. 5, 4, 2; Maitrāyaṇī Saṃhitā, ii. 9, 5; Kāṭhaka Saṃhitā, xvii. 13.
[2] Āśvalāyana Śrauta Sūtra, x. 7; Pāṇini, viii. 3, 97.
[3] On Vājasaneyi Saṃhitā, xvi. 27.

**Puñjūla** is found in the Taittirīya Saṃhitā[1] and the Taittirīya Brāhmaṇa[2] in the sense of a 'bundle' of grass, being a variant of **Piñjūla.**

[1] vi. 1, 1, 7; 2, 4, 3.

[2] i. 7, 6, 4; ii. 7, 9, 5.

**Puṇḍarīka** denotes the blossom of the lotus in the Rigveda[1] and later.[2] The Pañcaviṃśa Brāhmaṇa[3] states that the lotus flower is born of the light of the Nakṣatras, and the Atharvaveda[4] compares the human heart to the lotus.[5]

[1] x. 142, 8.

[2] Taittirīya Brāhmaṇa, i. 8, 2, 1; Śatapatha Brāhmaṇa, v. 5, 5, 6; Bṛhadāraṇyaka Upaniṣad, ii. 3, 10; vi. 3, 14; Chāndogya Upaniṣad, i. 6, 7; Aitareya Āraṇyaka, iii. 2, 4.

[3] xviii. 9, 6.

[4] x. 8, 43; Chāndogya Upaniṣad, viii. 1, 1.

[5] In the Taittirīya Saṃhitā, i. 8, 18, 1; Taittirīya Brāhmaṇa, i. 8, 2, 1, *puṇḍari-srajā* denotes a 'wreath of lotus leaves.'

*Cf.* Zimmer, *Altindisches Leben*, 71.

**Puṇḍra** is the name of a people regarded as outcasts in the Aitareya Brāhmaṇa.[1] Their name occurs in the Sūtras also.[2] In the Epic their country corresponds with Bengal and Bihar.

[1] vii. 18; Śāṅkhāyana Śrauta Sūtra, xv. 26.

[2] Baudhāyana Dharma Sūtra, i. 2, 14. *Cf.* Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 553; Bühler, *Sacred Books of the East*, 14, 148; Oldenberg, *Buddha*, 394, n. For the later geographical position of the Puṇḍras, *cf.* the map in Pargiter, *Journal of the Royal Asiatic Society*, 1908, 333.

**Putra** is, with **Sūnu,** the usual name for 'son' from the Rigveda onwards.[1] The original sense of the word was apparently 'small,' or something analogous.[2] The form Putraka[3] is often used with the distinct intention of an affectionate address to a younger man, not merely a son proper. Reference is frequently made to the desire for a son.[4] *Cf.* **Pati.**

[1] Rv. ii. 29, 5; v. 47, 6; vi. 9, 2, etc.; Av. iii. 30, 2, etc.

[2] Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 454.

[3] Rv. viii. 69, 8; Aitareya Brāhmaṇa, v. 14; vi. 33 (here the narrative uses Putra; the reported words have Putraka); Satapatha Brāhmaṇa, xi. 6, 1, 2; Pañcaviṃśa Brāhmaṇa, xiii. 3, 21, etc.

[4] Rv. x. 183, 1; Av. vi. 81, 3; xi. 1, 1; Taittirīya Saṃhitā, vi. 5, 6, 1; vii. 1, 8, 1; Taittirīya Brāhmaṇa, i. 1, 9, 1.

**Putra-sena** is the name of a man in the Maitrāyaṇī Saṃhitā (iv. 6, 6).

**Putrikā** in the later literature[1] has the technical sense of the daughter of a man without sons, whom he gives in marriage on the express terms that her son shall perform the funeral rites for him, and be counted as his. The thing as well as the name is recognized by Yāska in the Nirukta,[2] and traced to the Rigveda.[3] But the passages in the Rigveda are of very uncertain meaning,[4] and in all probability do not refer to this custom at all.

[1] Mānava Dharma Śāstra, ix. 127 *et seq.*; Gautama Dharma Sūtra, xxviii. 20; Vasiṣṭha Dharma Sūtra, xvii. 17.

[2] iii. 5 *ad fin.*

[3] i. 124, 7. *Cf.* iii. 31, 1.

[4] *Cf.* Geldner, *Vedische Studien*, 3, 34; *Rigveda, Kommentar*, 48, 49; Oldenberg, *Ṛgveda-Noten*, 1, 239 *et seq.*; Roth, *Nirukta, Erläuterungen*, 27; Jolly, *Recht und Sitte*, 72, 73; Bṛhaddevatā, iv. 110. 111, with Macdonell's note; Keith, *Journal of the Royal Asiatic Society*, 1910, 924, 925; Jolly, *Die Adoption in Indien*, 32.

**Punar-datta** ('given again') is the name of a teacher in the Śāṅkhāyana Āraṇyaka (viii. 8).

**Punar-bhū** is found in the Atharvaveda[1] meaning a wife who marries again, a rite being mentioned by which she can ensure reunion with her second (not her first) husband in the next world.

[1] ix. 5, 28. *Cf.* Whitney, Translation of the Atharvaveda, 537.

**Punar-vasu** ('bringing goods again'), used in the dual, denotes the fifth in the series of the Vedic **Nakṣatras**, or 'Lunar Mansions.' Roth[1] takes the word to have this sense in its only occurrence in the Rigveda,[2] but this must be regarded as decidedly doubtful. The term is, however, found in the ordinary lists of the Nakṣatras in the later Saṃhitās and the Brāhmaṇas.[3]

[1] St. Petersburg Dictionary, *s.v.*

[2] x. 19, 1.

[3] Av. xix. 7, 1; Taittirīya Saṃhitā, i. 5, 1, 4; iv. 4, 10, 1; Taittirīya Brāhmaṇa, i. 1, 2, 3; Kauṣītaki Brāhmaṇa, i. 3; Kāṭhaka Saṃhitā, viii. 15; xxxix. 13; Śatapatha Brāhmaṇa, ii. 1, 2, 10, etc.

*Cf.* Weber, *Naxatra*, 2, 289, 290; Zimmer, *Altindisches Leben*, 355.

**Punaḥ-sara**, 'recurrent,' is the epithet of the barking dog in the Rigveda,[1] which is told to bark at the thief. It refers, no doubt, to the dog's practice of running to and fro when it barks. It is also applied to a plant, **Apāmārga** (*Achyranthes aspera*), in the Atharvaveda,[2] with the sense of 'having revertent leaves.'

[1] vii. 55, 3; Pischel, *Vedische Studien*, 2, 56, n. 1.

[2] iv. 17, 2; vi. 129, 3; x. 1, 9. *Cf.* Whitney, Translation of the Atharva-veda, 179. Bloomfield, *Hymns of the Atharvaveda*, 394, prefers the sense of 'attacking,' which is the meaning of *prati-sara*, Av. viii. 5, 5. *Cf.* Śatapatha Brāhmaṇa, v. 2, 4, 20.

**Pumāṃs** denotes in the Rigveda[1] and later[2] man as the 'male.' It has no special reference to marriage like **Pati**, or to heroism like **Nṛ** or **Nara**. In grammar it denotes the masculine gender.[3]

[1] i. 124, 7; 162, 22; iii. 29, 13; iv. 3, 10, etc.

[2] Av. iii. 6, 1; 23, 3; iv. 4, 4; vi. 11, 2; Vājasaneyi Saṃhitā, viii. 5, etc.

[3] Nirukta, iii. 8; Śatapatha Brāhmaṇa, x. 1, 1, 8; 5, 1, 3. *Cf.* iv. 5, 2, 10, and *puṃsā nakṣatreṇa*, 'a Nakṣatra with a masculine name,' in the Bṛhad-āraṇyaka Upaniṣad, vi. 3, 1.

**Pur** is a word of frequent occurrence in the Rigveda[1] and later,[2] meaning 'rampart,' 'fort,' or 'stronghold.' Such fortifications must have been occasionally of considerable size, as one is called 'broad' (*pṛthvī*) and 'wide' (*urvī*).[3] Elsewhere[4] a fort 'made of stone' (*aśmamayī*) is mentioned. Sometimes strongholds 'of iron' (*āyasī*) are referred to,[5] but these are probably only metaphorical. A fort 'full of kine' (*gomatī*) is mentioned,[6] showing that strongholds were used to hold cattle. 'Autumnal' (*śāradī*) forts are named, apparently as belonging to the **Dāsas**: this may refer to the forts in that season being

[1] i. 53, 7; 58, 8; 131, 4; 166, 8; iii. 15, 4; iv. 27, 1, etc.

[2] Taittirīya Brāhmaṇa, i. 7, 7, 5; Aitareya Brāhmaṇa, i. 23; ii. 11; Śatapatha Brāhmaṇa, iii. 4, 4, 3; vi. 3, 3, 25; xi. 1, 1, 2. 3; Chāndogya Upaniṣad, viii. 5, 3, etc.

[3] i. 189, 2.

[4] Rv. iv. 30, 20. Perhaps sun-dried bricks are alluded to by *āmā* (lit. 'raw,' 'unbaked') in Rv. ii. 35, 6.

[5] Rv. i. 58, 8; ii. 20, 8; iv. 27, 1; vii. 3, 7; 15, 4; 95, 1; x. 101, 8. See Muir, *Sanskrit Texts*, 2², 378 *et seq.*

[6] Av. viii. 6, 23.

occupied against Āryan attacks or against inundations caused by overflowing rivers. Forts 'with a hundred walls' (*śata-bhuji*) are spoken of.[7]

It would probably be a mistake to regard these forts as permanently occupied fortified places like the fortresses of the mediæval barony. They were probably merely places of refuge against attack, ramparts of hardened earth with palisades and a ditch (*cf.* **Dehī**). Pischel and Geldner,[8] however, think that there were towns with wooden walls and ditches (*περίβολος* and *τάφρος*) like the Indian town of Pāṭaliputra known to Megasthenes[9] and the Pāli texts.[10] This is possible, but hardly susceptible of proof, and it is not without significance that the word **Nagara** is of late occurrence. On the whole it is hardly likely that in early Vedic times city life was much developed. In the Epic, according to Hopkins,[11] there are found the Nagara, 'city'; **Grāma,** 'village'; and Ghoṣa, 'ranch.' Vedic literature hardly seems to go beyond the village, no doubt with modifications in its later period.

The siege of forts is mentioned in the Saṃhitās and Brāhmaṇas.[12] According to the Rigveda,[13] fire was used.

[7] Rv. i. 166, 8; vii. 15, 14.

[8] *Vedische Studien*, 1, xxii, xxiii, where *kṣiti dhruvā*, i. 73, 4, is compared.

[9] Strabo, p. 702; Arrian, *Indica*, 10.

[10] Mahāparinibbānasutta, p. 12. *Cf.* Rhys Davids, *Buddhist India*, 262.

[11] *Journal of the American Oriental Society*, 13, 77; 174 *et seq.*

[12] Taittirīya Saṃhitā, vi. 2, 3, 1; Aitareya Brāhmaṇa, i. 23; Śatapatha Brāhmaṇa, iii. 4, 4, 3-5; Gopatha Brāhmaṇa, ii. 2, 7, etc.

[13] vii. 5, 3. Possibly, in some cases, the palisade was no more than a hedge of thorn or a row of stakes (*cf.* Rv. x. 101, 8), as suggested by Zimmer, *Altindisches Leben*, 143, 145; and *cf.* Rv. viii. 53, 5, as corrected by Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 109.

*Cf.* Zimmer, *Altindisches Leben*, 142-148, who compares the fact that neither the Germans (Tacitus, *Germania*, 16) nor the Slavs (Procopius, *De bello Gotico*, iii. 14) lived in towns, but, like the ancient Indians, were scattered in villages, each consisting of the houses and steadings of the several families living in the village. The evidence seems pretty convincing. It is true that the Greeks, when we first find them, evidently knew castles and fortresses of the mediæval type; but the Greeks were clearly an invading race, superimposed on an older and in civilization more advanced people (see, *e.g.*, Burrows, *Discoveries in Crete*). But the Pur may, as Zimmer allows, have sometimes been built within the limits of the village. Whether, as he urges (144), the *śāradī pur* was a protection against the floods of autumn is uncertain. *Cf.* Rv. i. 131, 4; 174, 2; vi. 20, 10. In particular, it is not legitimate to connect the mention of those forts with the fact that the Pūrus

lived on either side of the Sindhu (Indus), and to assume that Purukutsa's attack on the aborigines was directed against the forts in which they normally protected themselves on the rising of the river. No argument for the large size of cities can be drawn from the mention in the Kāṭhaka Upaniṣad, v. 1, of *ekādaśa-dvāra* as an epithet of Pura (*cf.* Śvetāśvatara Upaniṣad, iii. 18: *nava-dvāra pura*, 'the citadel of nine doors'), because it is used metaphorically of the body, and the number of doors depends on the nature of the body (Keith, *Aitareya Āraṇyaka*, 185). The evidence of the Śatapatha Brāhmaṇa, xi. 1, 1, 2. 3, seems rather to point to only one gate in a city.

*Cf.* Schrader, *Prehistoric Antiquities*, 412; Muir, *Sanskrit Texts*, 5, 451; Weber, *Indische Studien*, 1, 229; Ludwig, Translation of the Rigveda, 3, 203, and **Mahāpur.**

**Puraṃ-dhi** occurs in the Rigveda,[1] possibly as the name of a woman, a protégée of the Aśvins, who gave her a son, **Hiraṇya-hasta.**

[1] i. 116, 13. *Cf.* Zimmer, *Altindisches Leben*, 398.

**Puraya** is the name of a patron celebrated in a Dānastuti ('Praise of Gifts') in the Rigveda.[1]

[1] vi. 63, 9. *Cf.* Ludwig, Translation of the Rigveda, 3, 158.

1. **Purāṇa**, denoting a tale 'of olden times,' is often found[1] in the combination Itihāsa-Purāṇa, which is probably a Dvandva compound meaning '**Itihāsa** and Purāṇa.' It sometimes[2] occurs as a separate word, but beside Itihāsa, no doubt with the same sense as in the Dvandva. Sāyaṇa[3] defines a Purāṇa as a tale which deals with the primitive condition of the universe and the creation of the world, but there is no ground for supposing that this view is correct, or for clearly distinguishing Itihāsa and Purāṇa. See **Itihāsa.**

[1] Satapatha Brāhmaṇa, xi. 5, 6, 8; Chāndogya Upaniṣad, iii. 4, 1. 2; vii. 1, 2. 4; 2, 1; 7, 1.

[2] Av. xv. 6, 4; Śatapatha Brāhmaṇa, xiii. 4, 3, 13; Bṛhadāraṇyaka Upaniṣad, ii 4, 10; iv. 1, 2; 5, 11; Taittirīya Āraṇyaka, ii. 9; Jaiminīya Upaniṣad Brāhmaṇa, i. 53; Purāṇa-veda: Śāṅkhāyana Śrauta Sūtra, xvi. 2, 27; Purāṇavidyā: Āśvalāyana Srauta Sūtra, x. 7, etc.

[3] Introduction to Aitareya Brāhmaṇa, cited by St. Petersburg Dictionary, *s.v.*

2. **Purāṇa** is the name of a Ṛṣi in the Kāṭhaka Saṃhitā (xxxix. 7).

**Purīkaya** is the name of a water animal in the Atharvaveda,[1] being clearly a variant of the name that appears as Pulīkaya in the Maitrāyaṇī Saṃhitā,[2] and as Kulīpaya in the Vājasaneyi Saṃhitā,[3] and as Kulīkaya in the Taittirīya Brāhmaṇa.[4] What animal is meant is quite unknown.

[1] xi. 2, 25.
[2] iii. 14, 2. Pulīkā, *ibid.*, 5, is a variant of **Kulīkā**.
[3] xxiv. 21. 35.
[4] v. 5, 13, 1.

*Cf.* Zimmer, *Altindisches Leben*, 96; Bloomfield, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 557; *Hymns of the Atharvaveda*, 621.

**Purīṣiṇī** is found in a hymn of the Rigveda[1] apparently either as the name of a river,[2] or much more probably as an epithet of the **Sarayu**,[3] meaning, perhaps, 'abounding in water,' 'swollen,'[4] or 'carrying rubble.'[5]

[1] v. 53, 9.
[2] An alternative suggested by Roth, St. Petersburg Dictionary, *s.v.*
[3] Zimmer, *Altindisches Leben*, 17; Geldner, *Rigveda*, *Glossar*, 111.
[4] Geldner, *loc. cit.*
[5] Roth, *loc. cit.*

**Puru-kutsa** is the name of a king who is mentioned several times in the Rigveda. In one passage[1] he is mentioned as a contemporary of **Sudās**, but whether as a foe, according to Ludwig,[2] or merely as a contemporary, according to Hillebrandt,[3] is uncertain. In two other passages[4] he is mentioned as victorious by divine favour, and in another[5] he appears as a king of the **Pūrus** and a conqueror of the **Dāsas**. His son was **Trasadasyu**,[6] who is accordingly called **Paurukutsya**[7] or **Paurukutsi**.[8] Different conclusions have been drawn from one hymn of the Rigveda[9] in which the birth of Purukutsa's son,

[1] i. 63, 7.
[2] Translation of the Rigveda, 3, 174, emending *sudāse* in the text to *sudāsam*, plausibly, but not, of course, convincingly.
[3] *Vedische Mythologie*, 1, 115. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 204, 205, 219.
[4] i. 112, 7. 14; 174, 2.
[5] vi. 20, 10. *Cf.* i. 63, 7, where Pūru also is mentioned. Ludwig suggests reading in vi. 20, 10, *saudāsīḥ* for *dāsīḥ*, referring to the forts of Sudās; but this must be regarded as illegitimate. *Cf.* Oldenberg, *Zeitschrift*, 55, 330.
[6] Rv. iv. 42, 8. 9.
[7] Rv. v. 33, 8; viii. 19, 36.
[8] Rv. vii. 19, 3.
[9] Rv. iv. 42, 8. 9, with Sāyaṇa's note; Muir, *Sanskrit Texts*, 1², 266, 267.

Trasadasyu, is mentioned. The usual interpretation is that Purukutsa was killed in battle or captured, whereupon his wife secured a son to restore the fortunes of the Pūrus. But Sieg[10] offers a completely different interpretation. According to him the word **daurgahe**, which occurs in the hymn, and which in the ordinary view is rendered 'descendant of Durgaha,' an ancestor of Purukutsa, is the name of a horse, the hymn recording the success of an Aśvamedha ('horse sacrifice') undertaken by Purukutsa for his wife, as by kings in later times, to secure a son. This interpretation is supported by the version of *daurgahe* given in the Śatapatha,[11] but is by no means certain. Moreover, if Purukutsa was a contemporary of Sudās, the defeat of the Pūrus by Sudās in the **Dāśarājña**[12] might well have been the cause of the troubles from which **Purukutsānī**, by the birth of Trasadasyu, rescued the family. In the Śatapatha Brāhmaṇa[13] Purukutsa is called an Aikṣvāka.

[10] *Die Sagenstoffe des Ṛgveda*, 96-102.
[11] xiii. 5, 4, 5.
[12] vii. 18. *Cf.* also the reference to a Pūru defeat in vii. 8, 4.
[13] xiii. 5, 4, 5. *Cf.* **Ikṣvāku, Tryaruṇa**, and Oldenberg, *Buddha*, 403.

**Purukutsānī**, 'wife of **Purukutsa**,' is mentioned as the mother of **Trasadasyu** in one hymn of the Rigveda (iv. 42, 9).

**Puru-ṇītha Śāta-vaneya** ('descendant of Śatavani') is the name of a sacrificer, or perhaps a priest, a Bhāradvāja, in the Rigveda.[1] It is doubtful whether he is also mentioned as a singer in another passage of the Rigveda.[2] In both places Roth[3] sees in Puru-ṇītha merely a word meaning 'choral song.'

[1] i. 59, 7.
[2] vii. 9, 6. *Cf.* Ludwig, Translation of the Rigveda, 3, 160; Oldenberg, *Ṛgveda-Noten*, 1, 60.
[3] St. Petersburg Dictionary, *s.v.*

**Puru-dama** occurs in the plural in the Atharvaveda,[1] where, according to Ludwig,[2] it is probably the proper name of the singers, but by Roth[3] and Whitney[4] is understood as merely an adjective meaning 'possessed of many houses.'

[1] vii. 73, 1.
[2] Translation of the Rigveda, 3, xxv.
[3] St. Petersburg Dictionary, *s.v.*
[4] Translation of the Atharvaveda, 437.

**Puru-panthā** is mentioned as a generous donor to a **Bharadvāja** in one hymn of the Rigveda (vi. 63, 10).

**Puru-māyya** occurs in one hymn of the Rigveda[1] as a protégé of Indra. It is quite possible that he was the father of, or at least connected with, **Aithigva, Ṛkṣa,** and **Aśvamedha,** who are celebrated in the hymn.

[1] viii. 68, 10. *Cf.* Ludwig, Translation of the Rigveda, 3, 163.

**Puru-mitra** is mentioned twice in the Rigveda (i. 117, 20; x. 39, 7) as the father of a maiden who wedded **Vimada,** apparently against her father's will.

**Puru-mīḷha** is mentioned twice in the Rigveda[1] as an ancient sage, in which capacity he appears in the Atharvaveda[2] also. Perhaps the same[3] Purumīḷha is intended in an obscure hymn in the Rigveda,[4] where, according to the legends reported in the Bṛhaddevatā[5] and by Ṣaḍguruśiṣya in his commentary on the Sarvānukramaṇī,[6] and by Sāyaṇa in his commentary on the Rigveda,[4] he as well as **Taranta** was a son of Vidadaśva, and a patron of the singer **Śyāvāśva.** The correctness of the legend has been shown to be most improbable by Oldenberg,[7] who points out[8] that the legend misinterprets the Rigveda by making Purumīḷha a Vidadaśvi, for he is there only compared in generosity to one.

In another legend found in the Pañcaviṃśa Brāhmaṇa,[9] and based on a hymn of the Rigveda,[10] Purumīḷha and Taranta appear as persons who received gifts from **Dhvasra** and **Puruṣanti,** and as sons of Vidadaśva. The legend, which also occurs in the Śāṭyāyanaka,[11] is apparently best explained by

[1] i. 151, 2; 183, 5.
[2] iv. 29, 4; xviii. 3, 15.
[3] See, however, Weber, *Episches im vedischen Ritual*, 27, n. 3; Sieg, *Die Sagenstoffe des Ṛgveda*, 62, n. 3.
[4] v. 61, 9.
[5] v. 49 *et seq.*, with Macdonell's notes.
[6] Edition Macdonell, pp. 118 *et seq.*
[7] *Ṛgveda-Noten*, 1, 353, 354. *Cf.* Max Müller, *Sacred Books of the East*, 32, 359.
[8] *Op. cit.*, 354, n. 1.
[9] xiii. 7, 12.
[10] ix. 58, 3.
[11] Cited by Sāyaṇa on Rv., *loc. cit.*

Sieg,[12] who says that as the two were kings they could not under the rules of caste accept gifts, unless for the nonce they became singers. The legend has no claim at all, as Oldenberg[13] shows, to validity.

[12] *Op. cit.*, 63.

[13] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232, n. 1. He points out, *Ṛgveda-Noten*, 1, 354, that the legend is not accepted by the Anukramaṇī (Index), since its list of authors gives Avatsāra as the Ṛṣi, not the two Taranta and Purumīḷha.

END OF VOL. I.

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